

Interlinkum - Portale Decussatum - Project AngelBook-

— Volume XV - Part 4 —



Ezekiel Redik Yarbrough

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Decussatum – Project
AngelBook – Volume XV –
Part 4
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Interlinkum — Prolegomena ad Nexus

Interlinkum is not a book in the traditional sense. It is a corridor, a fault line, a pressure chamber. It exists in the interval between completed structures and emergent order, between what has already been named and what has not yet stabilized into language. If Project AngelBook is an archive of revelations, and the Book of Links is a functional network of correspondences, then Interlinkum is the chaotic transmission layer where meaning breaks apart before reassembling into something usable. This volume marks the final uncontrolled phase. Here, symbols have not yet agreed on their roles. Angels appear without hierarchies, machines behave like myths, rituals resemble algorithms, and theology collapses into interface. The content of Interlinkum is not arranged to teach, persuade, or convert. It exists to destabilize inherited frameworks so that a new connective logic can emerge. What you are reading is not doctrine; it is interference.

Interlinkum gathers fragments—gnostic echoes, esoteric mechanics, technological archetypes, cultural debris, and spiritual residue—and places them into forced proximity. The resulting friction generates insight, distortion, and occasionally revelation. This is intentional. Order cannot be linked until it has been stress-tested. Coherence cannot be trusted until chaos has exhausted itself.

Each part of Interlinkum functions as a node collapse: a moment where multiple systems briefly overlap before separating again. Nothing here should be taken as final. Names shift. Symbols mutate. Roles invert. This is the last space where contradiction is allowed to exist without resolution. Beyond this point, ambiguity becomes architecture.

Interlinkum is also a warning. Once the Links are formed, traversal becomes easier—but less forgiving. The Book of Links will not explain itself. It will not tolerate mythic drift or symbolic excess. It will operate. Interlinkum, by contrast, is indulgent, violent, playful, unstable. It allows everything in so that only what truly connects will survive.

Read this volume as a liminal artifact. Do not search for conclusions. Do not expect alignment. Let the imagery overload you. Let the systems clash. Let the chaos burn itself out. When the noise finally thins, what remains will be linkable.

Interlinkum is the last fire before the network.

After this, the connections begin.

[Thanissaro]. At what point do you know for sure that the Buddha's awakening was genuine? [TB]

MN 28: Maha-hatthipadopama Sutta — The Great Elephant Footprint Simile {M i 184} [Thanissaro]. An explanation of the four noble truths, focusing on the aggregate of physical form and showing (1) how all the aggregates are interrelated and (2) how all four noble truths, together with the principle of dependent co-arising, are related to the aggregates. [TB]

MN 29: Maha Saropama Sutta — The Longer Heartwood-simile Discourse {M i 192} [Thanissaro]. The Buddha compares the rewards of the practice to different parts of a large tree, with total release the most valuable part of the tree: the heartwood. [TB]

MN 30: Cula Saropama Sutta — The Shorter Heartwood-simile Discourse {M i 198} [Thanissaro]. The Buddha compares the rewards of the practice to different parts of a large tree, with total release the most valuable part of the tree: the heartwood. [TB]

MN 33: Maha-gopalaka Sutta — The Greater Cowherd Discourse {M i 220} [Thanissaro]. Eleven factors that are conducive to spiritual growth, and eleven that are obstructive. (Apart from the preamble, this sutta is identical to AN 11.18.)

MN 34: Culagopalika Sutta — The Shorter Discourse on the Cowherd {M i 225} [Olendzki (excerpt)]. In this brief excerpt the Buddha urges his monks to cross over to the lasting safety of Nibbana.

MN 35: Cula-Saccaka Sutta — The Shorter Discourse to Saccaka {M i 237} [Thanissaro]. Even though the Buddha did not usually seek debates, he knew how to reply effectively when attacked. In this discourse, he gets Saccaka — who uses a variety of cheap debater's tricks — to trip over those tricks. However, the Buddha goes beyond simply defeating Saccaka in debate. He then takes the opportunity to teach him the Dhamma. [TB]

MN 36: Maha-Saccaka Sutta — The Longer Discourse to Saccaka {M i 237} [Thanissaro]. In response to an insinuating remark — that his ability not to be overcome by pleasure and pain is due simply to the fact that he never experienced any intense pleasures or pains — the Buddha recounts the pains he endured in his austerities, and the pleasures that attended the path to and his attainment of Awakening.

MN 38: Mahatanhasankhaya Sutta — The Greater Craving-Destruction Discourse {M i 256} [Thanissaro]. A long discourse in which the Buddha discusses how to understand the role of consciousness — as a process — in the process of birth in a way that actually can lead to the end of birth.

MN 39: Maha-Assapura Sutta — The Greater Discourse at Assapura {M i 271} [Thanissaro]. The Buddha outlines the full course of training by which a meditator may earn the right to call him- or herself a true contemplative. As presented here, the training begins with conscience and concern for the results of one's actions, and leads progressively through the cultivation of virtue, sense-restraint, moderation, wakefulness, mindfulness, alertness, the four jhanas, finally culminating in the realization of the insight knowledges.

MN 41: Saleyyaka Sutta — The Brahmins of Sala/(Brahmins) of Sala {M i 285; MLS ii 379} [Ñanamoli | Thanissaro]. A discussion of ten types of skillful and unskillful conduct in body, speech, and mind, and of the future rewards open to those who follow the guidelines to skillful conduct. [TB]

MN 43: Mahavedalla Sutta — The Greater Set of Questions-and-Answers {M i 292}

[Thanissaro]. Ven. Sariputta answers questions dealing with discernment, right view, and the higher meditative attainments.

MN 44: Culavedalla Sutta — The Shorter Set of Questions-and-Answers {M i 299}

[Thanissaro]. Dhammadinna the nun fields a series of Dhamma questions put to her by her former husband: questions on self-identification, cessation, penetration into the true nature of feeling, and the attainment of Nibbana.

MN 45: Cula-dhammasamadana Sutta — The Shorter Discourse on Taking on Practices {M i 305} [Thanissaro]. Is something right because it feels right? [TB]

MN 48: Kosambiyā Sutta — In Kosambī {M i 320} [Thanissaro]. Teaching a group of monks who have been quarreling over a minor matter, the Buddha outlines the causes for harmony in a group and reminds the monks of the purpose of their training: the right ending of suffering and stress. [TB]

MN 49: Brahma-nimantanika Sutta — The Brahma Invitation {M i 326} [Thanissaro]. The Buddha disarms two powerful antagonists through his profound understanding of the nature of consciousness.

MN 52: Atthakanagara Sutta — To the Man from Atthakanagara {M i 349} [Thanissaro]. Ven. Ananda describes eleven modes of practice that can lead to the Deathless. (Apart from the preamble, this sutta is identical to AN 11.17.)

MN 53: Sekha-patipada Sutta — The Practice for One in Training {M i 353} [Thanissaro]. "Consummate in clear-knowing and conduct" is a standard epithet for the Buddha. This sutta explains what it means, and shows that it can be used to describe an arahant as well. [TB]

MN 54: Potaliya Sutta — To Potaliya {M i 359} [Thanissaro (excerpt)]. Using seven graphic similes for the drawbacks of sensual passions, the Buddha teaches Potaliya the householder what it means, in the discipline of a noble one, to have entirely cut off one's worldly affairs. [TB]

MN 57: Kukkuravatika Sutta — The Dog-duty Ascetic {M i 387} [Ñānamoli]. Act like a dog, and that's what you'll become. The moral: choose your actions with care.

[SuttaReadings.net icon] MN 58: Abhaya Sutta — To Prince Abhaya {M i 392} [Thanissaro]. The Buddha explains the criteria for determining whether or not something is worth saying. This discourse is a beautiful example of the Buddha's skill as teacher: not only does he talk about right speech, but he also demonstrates right speech in action.

MN 59: Bahuvedaniya Sutta — The Many Kinds of Feeling/Many Things to be Experienced {M i 396} [Nyanaponika | Thanissaro]. The Buddha discusses the range of possible pleasures and joys, and concludes by advocating a pleasure that goes beyond feeling. [The text of this sutta is almost identical to that of SN 36.19.]

MN 60: Apannaka Sutta — A Safe Bet {M i 400} [Thanissaro]. The Buddha explains to a group of householders how to navigate skillfully through the maze of wrong views.

[SuttaReadings.net icon] MN 61: Ambalatthika-rahulovada Sutta — Instructions to Rahula at Mango Stone {M i 414} [Thanissaro]. The Buddha admonishes his son, the novice Rahula, on the dangers of lying and stresses the importance of constant reflection on one's motives. (This is one of the suttas selected by King Asoka (r. 270-232 BCE) to be studied and reflected upon frequently by all practicing Buddhists. See *That the True Dhamma Might Last a Long Time: Readings Selected by King Asoka*, by Thanissaro Bhikkhu.)

MN 62: Maha-Rahulovada Sutta — The Greater Exhortation to Rahula {M i 420} [Thanissaro]. The Buddha delivers meditation instructions to his son, the novice Rahula.

MN 63: Cula-Malunkya Sutta — The Shorter Instructions to Malunkya {M i 426} [Thanissaro]. Ven. Malunkya putta threatens to disrobe unless the Buddha answers all his speculative metaphysical questions. Using the famous simile of a man shot by a poison arrow, the Buddha reminds him that some questions are simply not worth asking.

MN 66: Latukikopama Sutta — The Quail Simile {M i 447} [Thanissaro]. Fetters are strong, not because of their own tensile strength, but because of the tenacity of our unwillingness to let them go. [TB]

MN 70: Kitagiri Sutta — At Kitagiri {M i 473} [Thanissaro]. A discourse on the importance of conviction in the Buddhist path. Not only is conviction a prerequisite for listening to the Buddha's teachings with respect, but — as is shown by the unusual discussion here categorizing the types of noble disciples — it can underlie the practice all the way to the Deathless. [TB]

MN 72: Aggi-Vacchagotta Sutta — To Vacchagotta on Fire {M i 483} [Thanissaro]. The Buddha explains to a wanderer why he does not hold any speculative views. Using the simile of an extinguished fire he illustrates the destiny of the liberated being. [BB]

MN 74: Dighanaka Sutta — To LongNails {M i 497} [Thanissaro]. A discussion of how to abandon doctrinaire views of radical acceptance, radical rejection, and any combination of the two. [TB]

MN 75: Magandiya Sutta — To Magandiya {M i 501} [Thanissaro (excerpt)]. In this passage, the Buddha teaches a member of a hedonist sect about the nature of true pleasure and true health. [TB]

MN 78: Samana-Mundika Sutta — Mundika the Contemplative {M ii 22} [Thanissaro]. The highest attainment is not simply the abandoning of unskillful actions and a reversion to childlike harmlessness. It requires first developing skillful habits and skillful resolves, and then letting them go. [TB]

MN 82: Ratthapala Sutta — About Ratthapala {M ii 54} [Thanissaro]. A two-part story about the monk who, the Buddha said, was foremost among his disciples in ordaining on the power of pure conviction. In the first part of the story, Ratthapala deals with his parents' opposition to his ordaining, and their attempts, after ordination, to lure him back to lay life. In the second part, he recalls the four observations about the world that inspired him, as a healthy and wealthy young man, to ordain in the first place.

MN 86: Angulimala Sutta — About Angulimala {M ii 97} [Thanissaro]. A murderous bandit takes refuge in the Buddha, develops a heart of compassion, and becomes an arahant. [TB]

MN 87: Piyajatika Sutta — From One Who Is Dear {M ii 106} [Thanissaro]. King Pasenadi of Kosala figures prominently in many discourses as a devout follower of the Buddha. In this discourse we learn how — thanks to Queen Mallika's astuteness — the king first became favorably disposed toward the Buddha. [TB]

MN 90: Kannakatthala Sutta — At Kannakatthala {M ii 125} [Thanissaro]. A case study in how social advantages can be a spiritual liability. The discussion focuses on the factors needed for release — attainable by all people, regardless of caste or race — while the gently satirical frame story shows how the life of a king, or any highly placed person, presents obstacles to developing those factors. [TB]

MN 93: Assalayana Sutta — With Assalayana {M ii 147} [Thanissaro]. The Buddha enters into a debate with a brahman on whether one's worth as a person is determined by birth or by behavior. Although some of the arguments he presents here deal with the specifics of brahman caste pride, many of them are applicable to issues of racism and nationalism in general. [TB]

MN 95: Canki Sutta — With Canki {M ii 164} [Ñānamoli (excerpt) | Thanissaro (excerpt)]. A pompous brahman teenager questions the Buddha about safeguarding, awakening to, and attaining the truth. In the course of his answer, the Buddha describes the criteria for choosing a reliable teacher and how best to learn from such a person. [TB]

MN 97: Dhanañjani Sutta — To Dhanañjanin {M ii 184} [Thanissaro]. A poignant story of a lay person whose welfare was of special concern to Ven. Sariputta, this discourse teaches two lessons in heedfulness. (1) If you're engaging in wrong livelihood, don't expect to escape the karmic consequences even if you're doing it to fulfil your duties to your family, parents, or friends. (2) Don't be satisfied with mundane levels of attainment in meditation when there is still more to be done. [TB]

MN 101: Devadaha Sutta — At Devadaha {M ii 214} [Thanissaro]. The Buddha refutes a Jain theory of kamma, which claims that one's present experience is determined solely by one's actions in past lives, and that the effects of past unskillful actions can be "burned away" through austerity practices. The Buddha here outlines one of his most important teachings on kamma: that it is both the results of past deeds and present actions that shape one's experience of the present. It is precisely this interaction of present and past that opens up the very possibility of Awakening.

MN 102: Pañcattaya Sutta — Five & Three {M ii 228} [Thanissaro (excerpt)]. This excerpt discusses views that can get in the way of awakening. Some of the views are speculative, whereas as the most subtle obstructions come from overestimating your meditation attainment. [TB]

MN 105: Sunakkhatta Sutta — To Sunakkhatta {M ii 252} [Thanissaro]. The Buddha addresses the problem of meditators who overestimate their progress in meditation. The sutta ends with a warning: anyone who claims enlightenment as license for unrestrained behavior is like someone who fails to follow the doctor's orders after surgery, who knowingly drinks a cup of poison, or who deliberately extends a hand toward a deadly snake. [TB]

MN 106: Aneñja-sappaya Sutta — Conducive to the Imperturbable {M ii 261} [Thanissaro]. Advanced meditation instruction: how the fourth jhana and the formless attainments can be developed and used as a basis for the realization of Nibbana.

MN 107: Ganakamoggallana Sutta — The Discourse to Ganaka-Moggallana {M iii 1} [Horner]. The Buddha sets forth the gradual training of the Buddhist monk and describes himself as a "shower of the way." [BB]

MN 108: Gopaka Moggallana Sutta — Moggallana the Guardsman {M iii 7} [Thanissaro]. Ven. Ananda explains how the Sangha maintains its unity and internal discipline after the passing away of the Buddha [BB]. Interestingly, this sutta also shows that early Buddhist practice had no room for many practices that developed in later Buddhist traditions, such as appointed lineage holders, elected ecclesiastical heads, or the use of mental defilements as a basis for concentration practice. [TB]

MN 109: Maha-punnama Sutta — The Great Full-moon Night Discourse {M iii 15}

[Thanissaro]. A thorough discussion of issues related to the five aggregates. Toward the end of the discussion, a monk thinks that he has found a loophole in the teaching. The way the Buddha handles this incident shows the proper use of the teachings on the aggregates: not as a metaphysical theory, but as a tool for questioning clinging and so gaining release. [TB]

MN 110: Cula-punnama Sutta — The Shorter Discourse on the Full-moon Night {M iii 20} [Thanissaro]. How to recognize — and become — a person of integrity.

MN 111: Anupada Sutta — One After Another {M iii 25} [Thanissaro]. A description of how insight can be developed either while in, or immediately after withdrawing from, the different levels of jhana.

MN 113: Sappurisa Sutta — A Person of Integrity {M iii 37} [Thanissaro]. What is a person of integrity?

MN 116: Isigili Sutta — The Discourse at Isigili {M iii 68} [Piyadassi]. The Buddha enumerates the many paccekabuddhas who lived on Isigili mountain.

MN 117: Maha-cattarisaka Sutta — The Great Forty {M iii 71} [Thanissaro]. On the nature of noble right concentration, and its interdependence with all the factors of the noble eightfold path.

MN 118: Anapanasati Sutta — Mindfulness of Breathing {M iii 78} [Thanissaro]. One of the most important texts for beginning and veteran meditators alike, this sutta is the Buddha's roadmap to the entire course of meditation practice, using the vehicle of breath meditation. The simple practice of mindfulness of breathing leads the practitioner gradually through 16 successive phases of development, culminating in full Awakening.

MN 119: Kayagata-sati Sutta — Mindfulness Immersed in the Body {M iii 88} [Thanissaro]. This sutta serves as a companion to the Anapanasati Sutta, and explains the importance of establishing a broad awareness of the body in meditation to develop jhana.

MN 121: Cula-suññata Sutta — The Lesser Discourse on Emptiness {M iii 104} [Thanissaro]. The Buddha instructs Ven. Ananda on the practice that leads to the "entry into emptiness," the doorway to liberation. [TB]

MN 122: Maha-suññata Sutta — The Greater Discourse on Emptiness {M iii 109} [Thanissaro]. The Buddha instructs Ananda on several practical aspects of the meditative dwelling in emptiness, a mode of awareness that can ultimately bring the meditator to the threshold of Awakening.

MN 123: Acchariy'abbhūta-dhamma Sutta — Amazing & Astounding Qualities {M iii 118} [Thanissaro]. A miraculous account of the Buddha's birth.

MN 125: Dantabhumi Sutta — The Discourse on the 'Tamed Stage' {M iii 128} [Horner]. By analogy with the taming of an elephant, the Buddha explains how he tames his disciples. [BB]

MN 126: Bhumija Sutta — To Bhumija {M iii 138} [Thanissaro]. Does the desire for Awakening get in the way of Awakening? According to this discourse, the question of desiring or not desiring is irrelevant as long as one develops the appropriate qualities that constitute the path to Awakening. The discourse is also very clear on the point that there are right and wrong paths of practice: as a geographer might say, not every river flows to the sea. [TB]

MN 130: Devaduta Sutta — The Deva Messengers {M iii 178} [Thanissaro]. The Buddha's eyewitness account of hell.

[SuttaReadings.net icon] MN 131: Bhaddekaratta Sutta — The Discourse on the Ideal Lover of Solitude/An Auspicious Day {M iii 187} [Ñānanda | Thanissaro]. In this stirring discourse the Buddha underscores the vital urgency of keeping one's attention firmly rooted in the present moment. After all, the past is gone, the future isn't here; this present moment is all we have.

MN 135: Cula-kammavibhanga Sutta — The Shorter Exposition of Kamma/The Shorter Analysis of Action {M iii 202} [Ñānamoli | Thanissaro]. Why do some people live a long life, but others die young? Why are some people born poor, but others born rich? The Buddha explains how kamma accounts for a person's fortune or misfortune.

MN 136: Maha Kammavibhanga Sutta — The Great Exposition of Kamma/The Greater Analysis of Action {M iii 207} [Ñānamoli | Thanissaro]. Two lessons in the dangers of quick generalization. In the first, the Buddha points out that the perception of all feeling as stressful is not appropriate at all stages of the practice. In the second, he shows that generalizing too quickly on the basis of what one sees in meditation can lead to serious wrong view. [TB]

MN 137: Salayatana-vibhanga Sutta — An Analysis of the Six Sense-media {M iii 215} [Thanissaro]. A discussion of the emotions: where they come from, how they function in the path of practice, and how they manifest in an awakened person who is fit to teach others. [TB]

MN 138: Uddesa-vibhanga Sutta — An Analysis of the Statement {M iii 223} [Thanissaro]. How to attend to outside objects without letting the mind become externally scattered, and how to focus in strong states of absorption without becoming internally positioned. It's not easy, but it can be done. [TB]

MN 140: Dhatu-vibhanga Sutta — An Analysis of the Properties {M iii 237} [Thanissaro]. A poignant story in which a wanderer, searching for the Buddha, meets the Buddha without realizing it. He recognizes his mistake only after the Buddha teaches him a profound discourse on four determinations and the six properties of experience. An excellent illustration of the Buddha's statement, "Whoever sees the Dhamma sees me." [TB]

MN 141: Saccavibhanga Sutta — Discourse on The Analysis of the Truths/An Analysis of the Truths {M iii 248} [Piyadassi | Thanissaro]. Ven. Sariputta gives a detailed elaboration on the Buddha's teaching of the Four Noble Truths.

[SuttaReadings.net icon] MN 143: Anathapindikovada Sutta — Instructions to Anathapindika/Advice to A Dying Man {M iii 258} [Thanissaro | Olendzki (excerpt)]. Ven. Sariputta offers a deep teaching on non-clinging to the ailing lay-follower Anathapindika.

MN 146: Nandakovada Sutta — Nandaka's Exhortation {M iii 270} [Thanissaro]. Ven. Nandaka discusses impermanence with a large group of nuns, driving his point home with particularly vivid similes. It was an effective teaching: soon afterwards, these nuns all become enlightened.

MN 147: Cula-Rahulovada Sutta — The Shorter Exposition to Rahula {M iii 277} [Thanissaro]. The Buddha leads his son, Ven. Rahula, to arahantship.

MN 148: Chachakka Sutta — The Six Sextets {M iii 280} [Thanissaro]. How the contemplation of the six senses leads to an understanding of not-self and, ultimately, to Awakening.

MN 149: Maha-salayatanika Sutta — The Great Six Sense-media Discourse {M iii 287} [Thanissaro]. How a clear understanding of the six senses leads to the development of

the Wings to Awakening and to final release.

MN 152: Indriya-bhavana Sutta — The Development of the Faculties {M iii 298}

[Thanissaro]. What qualifies as full mastery of the senses?

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

[DN](#)

[MN](#)

[SN](#)

[AN](#)

[KN](#)

[Khp](#)

[Dhp](#)

[Ud](#)

[Iti](#)

[Sn](#)

[Abhidhamma](#)

[Samyutta Nikaya](#)

[The Grouped Discourses](#)

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Quick links to the individual sections (vaggas) and chapters (samyuttas):

Sagatha Vagga: 1 2 3 4 5 6 7 8 9 10 11

Nidana Vagga: 12 13 14 15 16 17 18 19 20 21

Khandha Vagga: 22 23 24 25 26 27 28 29 30 31 32 33 34

Salayatana Vagga: 35 36 37 38 39 40 41 42 43 44

Maha Vagga:45 46 47 48 49 50 51 52 53 54 55 56

The Samyutta Nikaya, the third division of the Sutta Pitaka, contains 2,889 suttas grouped into five sections (vaggas). Each vagga is further divided into samyuttas, each of which in turn contains a group of suttas on related topics. The samyuttas are named according to the topics of the suttas they contain. For example, the Kosala Samyutta (in the Sagatha Vagga) contains suttas concerning King Pasenadi of Kosala; the Vedana Samyutta (in the Salayatana Vagga) contains suttas concerning feeling (vedana); and so on.

For a complete translation, see Bhikkhu Bodhi's The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya (Boston: Wisdom Publications, 2000; originally published in two volumes, but now available in a single volume).

A selected anthology of 370 suttas from the Samyutta Nikaya, Handful of Leaves, Volume Three, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org

The suttas are numbered here by samyutta (chapter) and sutta, with the suttas numbered sequentially from the start of each samyutta, using as a guide the Rhys Davis & Woodward PTS English translations of the Samyutta Nikaya (The Book of the Kindred Sayings). The braces {} that follow each sutta and samyutta title contain the corresponding volume and starting page number, first in the PTS romanized Pali edition of the Samyutta Nikaya, then in Bhikkhu Bodhi's Connected Discourses of the Buddha ("CDB"). The translator appears in the square brackets [].

See also this handy table for converting between traditional (DPR, CSCD) and modern (ATI, CDB) samyutta numbering systems.

Contents

Sagatha-vagga — The Section of Verses (contains samyuttas 1-11)

Nidana-vagga — The Section on Causation (12-21)

Khandha-vagga — The Section on the Aggregates (22-34)

Salayatana-vagga — The Section on the Six Sense Bases (35-44)

Maha-vagga — The Great Section (45-56)

Sagatha Vagga — The Section of Verses

Samyutta: 1 2 3 4 5 6 7 8 9 10 11

1. Devata-samyutta — Devas

SN 1.1: Ogha-tarana Sutta — Crossing over the Flood {S i 1; CDB i 89} [Thanissaro]. The Buddha explains how he "crossed over the flood" of craving.

SN 1.3: Upaneyya.m Sutta — Doomed {S i 2; CDB i 90} [Walshe].

SN 1.7: Appaṭivīditā Sutta — Unpenetrated {S i 3} [Thanissaro]. Wake up by penetrating the nature of phenomena. [TB]

SN 1.9: Maanakaamo Sutta — Vain Conceits {S i 4; CDB i 93} [Thanissaro | Walshe].

SN 1.10: Arañña Sutta — The Wilderness/A Face So Calm {S i 4; CDB i 93} [Ireland | Olendzki | Thanissaro]. Why do monks living in the forest wilderness look so happy?

SN 1.17: Dukkara.m (Kummo) Sutta — Difficult {S i 7; CDB i 96} [Walshe].

SN 1.18: Hiri Sutta — Conscience {S i 7; CDB i 96} [Thanissaro]. A lovely short teaching on the rarity and value of conscientiousness.

SN 1.20: Samiddhi Sutta — About Samiddhi/Samiddhi {S i 8; CDB i 97} [Thanissaro | Walshe]. A devata wonders: why waste time meditating in the hopes of some future reward, when one can enjoy sensual pleasures right here and now?

SN 1.25: Arahanta Sutta — An Arahant {S i 14; CDB i 102} [Thanissaro | Walshe]. Even though they have abandoned the conceit, “I am,” arahants still speak in line with the conventions of the world. [TB]

SN 1.38: Sakalika Sutta — The Stone Sliver {S i 27; CDB i 116} [Thanissaro]. After an attempt on his life, the Buddha shows by example how to handle pain.

SN 1.41: Aditta Sutta — (The House) On Fire {S i 31; CDB i 119} [Thanissaro]. A deva visits the Buddha and recites a lovely verse on the urgency of giving.

SN 1.42: Kindada Sutta — A Giver of What {S i 32; CDB i 120} [Thanissaro]. The Buddha explains to a deva the true value of various kinds of gifts.

SN 1.51: Jarā Sutta — Old Age {S i 36} [Thanissaro]. What are your lasting possessions? [TB]

SN 1.55: Jana Sutta — Engendered {S i 37} [Thanissaro]. The Buddha answers some riddles. [TB]

SN 1.69: Iccha Sutta — Desire {S i 40; CDB i 132} [Thanissaro]. A brief and elegant summary of the heart of the Buddha's teaching.

SN 1.71: Ghatva Sutta — Having Killed {S i 41; CDB i 133} [Thanissaro]. The Buddha describes one thing that deserves to be killed.

2. Devaputta-samyutta — Sons of the Devas

SN 2.6: Kamada Sutta — Kamada's Lament {S i 48; CDB i 142} [Olendzki]. The Buddha reassures a doubting deva that, though the journey to Awakening may indeed be long and hard, it really can be done.

SN 2.7: Pañcalacanda Sutta — Pañcalacanda the Deva's Son {S i 48; CDB i 142} [Thanissaro]. Finding an opening to Nibbana.

SN 2.8: Taayano Sutta — Taayana {S i 49; CDB i 143} [Walshe].

SN 2.9: Candima Sutta — The Moon Deity's Prayer for Protection {S i 50; CDB i 144} [Piyadassi]. The Buddha intervenes on behalf of a deva caught in the grips of an evil demon. This sutta belongs to the group of paritta (protection) suttas that are chanted by monastics for devotional and ceremonial purposes.

SN 2.10: Suriya Sutta — The Sun Deity's Prayer for Protection {S i 51; CDB i 145} [Piyadassi]. The Buddha intervenes on behalf of a deva caught in the grips of an evil demon. This sutta belongs to the group of paritta (protection) suttas that are chanted by monastics for devotional and ceremonial purposes.

SN 2.19: Uttara Sutta — Uttara the Deva's Son {S i 54; CDB i 150} [Thanissaro]. Doing good and making merit: are these the best one can aim for in this short life?

SN 2.25: Jantu Sutta — Jantu {S i 61; CDB i 156} [Walshe].

SN 2.26: Rohitassa Sutta — To Rohitassa {S i 61; CDB i 157} [Thanissaro]. A well-traveled deva learns that we don't have to go to the ends of the world to find an end to suffering; we need look no further than right here, in this very body.

3. Kosala-samyutta — King Pasenadi of Kosala

SN 3.1: Dahara Sutta — Young {S i 68; CDB i 164} [Thanissaro]. The Buddha reminds

King Pasenadi that one's age is no measure of one's wisdom.

SN 3.4: Piya Sutta — Dear {S i 71; CDB i 167} [Thanissaro]. If you truly care about your own and others' welfare, then choose your actions with care.

SN 3.5: Atta-rakkhita Sutta — Self-protected {S i 72; CDB i 169} [Thanissaro]. The Buddha's defense policy. [TB]

SN 3.6: Appaka Sutta — Few {S i 73; CDB i 168} [Thanissaro]. The Buddha reminds King Pasenadi of the pitfalls of wealth and luxury.

SN 3.7: Atthakarana Sutta — In Judgment {S i 74; CDB i 170} [Thanissaro]. King Pasenadi discovers what motivates people to tell lies.

SN 3.8: Mallikaa Sutta — Mallikaa {S i 75; CDB i 170} [Walshe].

SN 3.9: Yañña Sutta — Sacrifice {S i 75} [Thanissaro]. What kind of sacrifice bears great fruit? [TB]

SN 3.10: Bandhana Sutta — Bonds {S i 76} [Thanissaro]. Internal bonds are stronger than external ones. [TB]

SN 3.11: Jaṭila Sutta — Coiled-hair Ascetics {S i 77} [Thanissaro]. How to know another person's character. [TB]

SN 3.13: Donapaka Sutta/Do.napaaka Sutta — King Pasenadi Goes on a Diet/A Heavy Meal {S i 81; CDB i 176} [Olendzki | Walshe]. How King Pasenadi learns to use mindfulness to control his overeating

SN 3.14: Sangama Sutta — A Battle (1) {S i 82; CDB i 177} [Thanissaro].

SN 3.15: Sangama Sutta — A Battle (2) {S i 84; CDB i 178} [Thanissaro]. Two stories about the battles fought between rival kings, poignantly demonstrating how in war there is security neither for the victor nor the vanquished.

SN 3.17: Appamada Sutta — Heedfulness {S i 86; CDB i 179} [Thanissaro]. The Buddha reveals the one quality in the heart that offers real security.

SN 3.19: Aputtaka Sutta — Heirless (1) {S i 89; CDB i 182} [Thanissaro]. The Buddha advises a rich householder on the proper use and enjoyment of wealth.

SN 3.20: Aputtaka Sutta — Heirless (2) {S i 92; CDB i 183} [Thanissaro]. Give generously and without regret, or you may suffer the same sad consequences as this wealthy householder.

SN 3.23: Loka Sutta — (Qualities of) the World {S i 98; CDB i 189} [Thanissaro]. Three common things in the world that inevitably lead to harm and suffering.

SN 3.24: Issattha Sutta — Archery Skills {S i 98; CDB i 190} [Thanissaro]. Generosity yields good results. But to whom should we give to reap the very best results?

[SuttaReadings.net icon] SN 3.25: Pabbatopama Sutta — Irresistible Force/The Simile of the Mountains {S i 100; CDB i 192} [Olendzki | Thanissaro]. The Buddha offers a powerful simile to King Pasenadi to underscore the imminence of death and the urgency of Dhamma practice.

4. Mara-samyutta — Mara

Stories of Mara's attempts to outwit the Buddha.

SN 4.8: Nandana Sutta — Delight {S i 107; CDB i 200} [Thanissaro]. Mara and the Buddha debate this question: Are possessions a source of joy or of grief?

SN 4.13: Sakalika Sutta — The Stone Sliver {S i 110; CDB i 203} [Thanissaro]. The Buddha, recuperating from an assassination attempt, receives an unwelcome visit from Mara.

SN 4.19: Kassaka Sutta — The Farmer {S i 114; CDB i 208} [Thanissaro]. Mara proclaims his dominion over the sensory world, but the Buddha explains that he (Buddha) dwells in the one place that Mara can never go.

SN 4.20: Rajja Sutta — Rulership {S i 116; CDB i 209} [Thanissaro]. Mara, seeing that the Buddha has developed the four bases of power (iddhipada), tries to persuade him to give up the monastic life and become a powerful world ruler.

5. Bhikkhuni-samyutta — Nuns

Stories of Mara's attempts to lure the nuns away from their meditation spots in the forest by asking them provocative questions. Without exception, these wise women conquer Mara decisively.

SN 5.1: Alavika Sutta — Alavika/Sister Alavika {S i 128; CDB i 221} [Bodhi | Thanissaro]. Mara: Why bother meditating? Why not just relax and enjoy life's pleasures?

SN 5.2: Soma Sutta — Soma/Mara Meets His Match/Sister Soma {S i 129; CDB i 222} [Bodhi | Olendzki | Thanissaro]. Can women achieve Awakening? Ven. Sister Soma handles this misguided question with ease.

SN 5.3: Gotami Sutta — Gotami/Sister Gotami {S i 129; CDB i 223} [Bodhi | Thanissaro]. Mara: Why bother sitting in solitude in the forest?

SN 5.4: Vijaya Sutta — Vijaya/Sister Vijaya {S i 130; CDB i 224} [Bodhi | Thanissaro]. Mara: Why don't we just put aside the meditation for awhile and go out dancing?

SN 5.5: Uppalavanna Sutta — Uppalavanna/Sister Uppalavanna {S i 131; CDB i 225} [Bodhi | Thanissaro]. Mara: Why don't you just give up the dangers of the forest and live somewhere safer?

SN 5.6: Cala Sutta — Cala/Sister Cala {S i 132; CDB i 226} [Bodhi | Thanissaro]. Mara: What's wrong with being reborn, anyway?

SN 5.7: Upacala Sutta — Upacala/Sister Upacala {S i 133; CDB i 227} [Bodhi | Thanissaro]. Mara: Why not just settle for a happy rebirth among the devas?

SN 5.8: Sisupacala Sutta — Sisupacala/Sister Sisupacala {S i 133; CDB i 227} [Bodhi | Thanissaro]. Sister Sisupacala shows Mara how following the path of Dhamma doesn't mean buying into to a fixed philosophy.

SN 5.9: Sela Sutta — Sela/Sister Sela {S i 134; CDB i 228} [Bodhi | Thanissaro]. Mara tries to trip up Ven. Sister Sela with metaphysical questions.

SN 5.10: Vajira Sutta — Vajira/Sister Vajira {S i 134; CDB i 229} [Bodhi | Thanissaro]. Have you ever found yourself getting lured out of meditation by some fascinating, but utterly speculative, train of thought? Ven. Sister Vajira shows how to deal with this.

6. Brahma-samyutta — Brahma deities

SN 6.1: Ayacana Sutta — The Request {S i 136; CDB i 231} [Thanissaro]. Immediately after his Awakening, the Buddha receives a visit from Brahma Sahampati, who pleads with the Buddha to teach the Dhamma, for the sake of those "with little dust in their eyes."

SN 6.2: Garava Sutta — Reverence {S i 138; CDB i 233} [Thanissaro]. Shortly after his Awakening, the Buddha reviews the world around him, searching for another being whom he can now rightly call his teacher.

SN 6.13: Andhakavinda Sutta — Let the Wilderness Serve! {S i 154; CDB i 248} [Olendzki]. Brahma Sahampati offers up verses of praise for the Buddha, who sits

meditating alone in the wilderness.

SN 6.15: Parinibbana Sutta — Total Unbinding {S i 157; CDB i 251} [Thanissaro]. Four eyewitness accounts of the passing away of the Buddha.

7. Brahmana-samyutta — Brahmans

SN 7.1: Dhanañjaanii Sutta — Dhanañjaani {S i 160; CDB i 254} [Walshe].

SN 7.2: Akkosa Sutta/Akkoso Sutta — Insult/Abuse {S i 161; CDB i 255}

[Buddharakkhita | Thanissaro | Walshe]. What is your best response when someone is angry with you? Hint: if you offer some food to a guest, but the guest declines the offer, to whom does the food belong?

SN 7.6: Jata Sutta — The Tangle {S i 165; CDB i 259} [Thanissaro]. The Buddha answers Jata Bharadvaja's famous question, "Who can untangle this tangle [of craving]?"

SN 7.11: Kasi Bharadvaja Sutta — Discourse to Bharadvaja, the Farmer/To the Plowing Bharadvaja {S i 171; CDB i 266} [Piyadassi | Thanissaro]. The Buddha answers a farmer who asserts that monks do no useful work, and thus don't deserve to eat.

SN 7.12: Udaya Sutta — Breaking the Cycle {S i 173; CDB i 268} [Olendzki]. In delightfully alliterative Pali verse, the Buddha tells how, without true wisdom, the cycle of death and re-becoming are doomed to drone on and on and on.

SN 7.14: Maha-sala Sutta — Very Rich {S i 175; CDB i 271} [Thanissaro]. A touching glimpse into the sorrow that a father feels when his ungrateful children fail to honor him in his old age. Treat your parents well.

SN 7.17: Navakammika Sutta — The Builder {S i 179; CDB i 274} [Thanissaro]. What useful work can one possibly accomplish by sitting in meditation under a tree in the forest?

SN 7.18: Katthaharaka Sutta — Buddha in the Forest/Firewood-gathering {S i 180; CDB i 275} [Olendzki | Thanissaro]. How does the Buddha practice jhana in the forest? [TB]

SN 7.21: Sangaarava Sutta — Sangaarava {S i 182; CDB i 278} [Walshe].

8. Vangisa-samyutta — Ven. Vangisa

SN 8.4: Ananda Sutta — Ananda {S i 188; CDB i 283} [Thanissaro]. Ven. Ananda offers advice to Ven. Vangisa on how to subdue lust.

9. Vana-samyutta — The forest

SN 9.1: Viveka Sutta — Seclusion {S i 197; CDB i 294} [Thanissaro]. A deva comes to the aid of a forest monk whose mind had been wandering during meditation.

SN 9.6: Anuruddha Sutta — Anuruddha {S i 200; CDB i 297} [Thanissaro]. One of Ven. Anuruddha's consorts from a previous life as a deva, visits him and invites him back.

SN 9.9: Vajjiputta Sutta — The Vajjian Princeling {S i 201; CDB i 300} [Thanissaro]. If you've ever wondered, "Why bother meditate?", listen to this devata's advice.

SN 9.11: Ayoniso-manasikara Sutta — Inappropriate Attention {S i 203; CDB i 301} [Thanissaro]. Food for thought for a monk being gnawed away by his thoughts.

SN 9.14: Gandhatthena Sutta — Stealing the Scent/The Thief of a Scent {S i 204; CDB i 303} [Olendzki | Thanissaro]. Have you ever wished for a guardian angel to warn you before you do something foolish? Here's one with an important lesson.

10. Yakkha-samyutta — Yakkha demons

SN 10.4: Mañibhadda Sutta — With Mañibhadda {S i 208} [Thanissaro]. Mindfulness is not a cure-all. [TB]

SN 10.8: Sudatta Sutta — About Sudatta (Anathapindika) {S i 210; CDB i 311}

[Thanissaro]. Anathapindika, the wealthy benefactor who would later donate the famous Jeta's Grove monastery to the Sangha, meets the Buddha for the first time.

SN 10.12: Alavaka Sutta — Discourse to Alavaka/To the Alavaka Yakkha {S i 213; CDB i 314} [Piyadassi | Thanissaro]. A yakkha challenges the Buddha with riddles and threatens to beat him up.

11. Sakka-samyutta — Sakka (the Deva king)

SN 11.3: Dhajagga Sutta — Banner Protection/The Top of the Standard {S i 218; CDB i 319} [Piyadassi | Thanissaro]. Are you ever overcome by fear? The Buddha offers an antidote.

SN 11.4: Vepacitti Sutta — Calm in the Face of Anger {S i 220; CDB i 321} [Olendzki]. Sakka, king of the devas, explains to a skeptic how forbearance is the best response to another's anger.

SN 11.5: Subhasita-jaya Sutta — Victory Through What is Well Spoken {S i 222; CDB i 323} [Thanissaro]. Marvelous account of a debating contest between two deities concerning the best way to respond to an angry person.

Nidana Vagga — The Section on Causation

Samyutta: 12 13 14 15 16 17 18 19 20 21

12. Nidana-samyutta — Patikkasamuppada (dependent co-arising)

SN 12.2: Paticca-samuppada-vibhanga Sutta — Analysis of Dependent Co-arising {S ii 2; CDB i 534} [Thanissaro]. A summary of the causal chain of dependent co-arising.

SN 12.10: Mahaa Sakyamuni Gotamo Sutta — Gotama the Great Sage of the Sakya {S ii 10; CDB i 537} [Thanissaro | Walshe].

SN 12.11: Ahara Sutta — Nutriment {S ii 11; CDB i 540} [Nyanaponika | Thanissaro]. The Buddha explains how the teachings on the four nutriments (ahara) fits in with dependent co-arising.

SN 12.12: Phagguna Sutta — To Phagguna {S ii 13; CDB i 541} [Nyanaponika | Thanissaro]. Questions that presuppose the existence of an abiding "self," are fundamentally invalid. The Buddha shows how to re-frame these questions in a way that conduces to liberation.

SN 12.15: Kaccayanagotta Sutta/Kaccaayanagotto Sutta — To Kaccayana Gotta (on Right View)/Kaccaayana {S ii 16; CDB i 544} [Thanissaro | Walshe]. The Buddha explains to Ven. Kaccayana Gotta how dependent co-arising applies in the development of right view.

SN 12.16: Dhammakathiko Sutta — The Teacher of the Dhamma {S ii 18; CDB i 545} [Walshe].

SN 12.17: Acela Sutta — To the Clothless Ascetic/Naked Kassapa {S ii 18; CDB i 545} [Thanissaro | Walshe (excerpt)]. A perplexed ascetic asks the Buddha: "Is dukkha created by the self? By other? By both? By neither?" The Buddha's answers at first baffle, then inspire, Kassapa, who eventually gains Awakening.

SN 12.18: Timbarukkha Sutta — To Timbarukkha {S ii 22} [Thanissaro]. This sutta is similar to the preceding one, with the difference that the questions about pain in the preceding sutta are here expanded to include pleasure as well. [TB]

SN 12.19: Bala-pandita Sutta — The Fool & the Wise Person {S ii 23; CDB i 549} [Thanissaro]. What is the difference between a fool and a wise person?

SN 12.20: Paccaya Sutta — Requisite Conditions {S ii 25; CDB i 550} [Thanissaro]. The Buddha explains that when dependent co-arising is clearly seen and understood, wrong

views and confusion disappear.

SN 12.22: Dasabalaa (2) Sutta — Ten Powers {S ii 28; CDB i 553} [Walshe (excerpt)].

SN 12.23: Upanisa Sutta/Upanisaa Sutta — Discourse on Supporting Conditions/Prerequisites/Upanisaa {S ii 29; CDB i 553} [Bodhi | Thanissaro | Walshe (excerpt)]. The Buddha explains how seeing deeply into dependent co-arising leads to Awakening. The causal chain here includes an additional set of factors not present in the "standard" chain of dependent co-arising.

SN 12.25: Bhumija Sutta — To Bhumija {S ii 37; CDB i 559} [Thanissaro]. What is the origin of pleasure and pain? Ven. Sariputta clears up some misconceptions.

SN 12.31: Bhutamidam Sutta — This Has Come Into Being {S ii 47; CDB i 566} [Thanissaro | Nyanaponika (excerpt)]. What characterizes the difference between a run-of-the-mill person, one who practices the Dhamma, and one who has fully realized the Dhamma?

SN 12.35: Avijjapaccaya Sutta — From Ignorance as a Requisite Condition {S ii 60; CDB i 573} [Thanissaro]. Is there someone or something that lies behind the processes described in dependent co-arising?

SN 12.38: Cetana Sutta/Cetanaa Sutta — Intention/Volition {S ii 65; CDB i 576} [Thanissaro | Walshe]. The Buddha explains the causal link between mental fabrications and consciousness.

SN 12.44: Loka Sutta — The World {S ii 73; CDB i 581} [Thanissaro]. How the world arises and falls according to the law of dependent co-arising.

SN 12.46: Aññatra Sutta — A Certain Brahman {S ii 75; CDB i 583} [Thanissaro]. A brahman wonders: When I perform an action (kamma), am I the same person when I experience its results, or am I a different person? The Buddha helps to clear up this man's confused thinking.

SN 12.48: Lokayatika Sutta — The Cosmologist {S ii 77; CDB i 584} [Thanissaro]. The Oneness of all being is sometimes taught as a basic Buddhist principle, but this discourse shows that the Buddha himself rejected the idea. It is simply one of the extremes that he avoided by teaching dependent co-arising.

SN 12.51: Parivīmaṃsa Sutta — Investigating {S ii 80} [Thanissaro]. How to investigate dependent co-arising so as to lead to the ending of suffering and stress.

SN 12.52: Upadana Sutta — Clinging {S ii 84; CDB i 589} [Thanissaro]. The Buddha uses a marvelous fire simile to describe the nature of clinging.

SN 12.60: Nidaana.m Sutta — Aananda's Mistake {S ii 92; CDB i 593} [Walshe (excerpt)].

SN 12.61: Assutavā Sutta — Uninstructed (1) {S ii 94; CDB i 595} [Nizamis | Thanissaro]. With a striking simile, the Buddha points out the folly of believing this fickle mind to be "self."

SN 12.62: Assutavā Sutta — Uninstructed (2) {S ii 95} [Thanissaro]. This sutta builds on the previous one, showing how to develop dispassion for the mind through a contemplation of feeling. [TB]

SN 12.63: Puttamansa Sutta — A Son's Flesh {S ii 97; CDB i 597} [Nyanaponika | Thanissaro]. A meditation on inter-relatedness, showing with four striking similes the suffering inherent in everything the body and mind depend upon for nourishment. [TB]

SN 12.64: Atthi Raga Sutta — Where There is Passion {S ii 101; CDB i 599} [Nyanaponika | Thanissaro]. The Buddha describes four factors to which the mind

habitually clings. Those who succeed in abandoning passion for these "nutriments" can realize the cessation of birth, aging, and death.

[SuttaReadings.net icon] SN 12.65: Nagara Sutta — The City {S ii 104; CDB i 601} [Thanissaro]. The Buddha retells the story of how, on the eve of his Awakening, he re-discovered the long-forgotten laws of dependent co-arising and the Four Noble Truths.

SN 12.66: Sammasa Sutta — Scrutiny {S ii 107} [Thanissaro]. How to scrutinize the allures of the world so as not to suffer. [TB]

SN 12.67: Nalakalapiyo Sutta — Sheaves of Reeds {S ii 112; CDB i 607} [Thanissaro]. In a discussion about dependent co-arising with Ven. Maha Kotthita, Ven. Sariputta invokes a helpful simile to illustrate the relationship between consciousness and name-and-form.

SN 12.68: Kosambi Sutta — At Kosambi (On Knowing Dependent Co-arising) {S ii 115; CDB i 609} [Thanissaro]. Four good friends share a frank discussion about their grasp of dependent co-arising. One uses a memorable simile to describe the difference between stream-entry and arahatship.

SN 12.69: Upayanti Sutta — Rises {S ii 118} [Thanissaro]. The rising and ebbing of ignorance, and its effect on the other factors of dependent co-arising, is compared to the rising and ebbing of the ocean, and its effect on rivers and lakes. [TB]

SN 12.70: Susima Sutta — About Susima {S ii 119; CDB i 612} [Thanissaro]. The Buddha explains to Susima that development of psychic powers is not a prerequisite for enlightenment.

13. Abhisamaya-samyutta — Realization

SN 13.1: Nakhasikha Sutta — The Tip of the Fingernail {S ii 133; CDB i 621} [Thanissaro]. The Buddha uses a striking simile to make the point that the suffering remaining for a person who has reached stream-entry is much, much less than the suffering remaining for someone who hasn't. [TB]

SN 13.2: Pokkharani Sutta — The Pond {S ii 133; CDB i 621} [Thanissaro]. The Buddha uses another simile to make the same point as in the preceding sutta. [TB]

SN 13.8: Samudda Sutta — The Ocean {S ii 137; CDB i 624} [Thanissaro]. These three suttas offer vivid similes that give a sense of how much suffering one totally puts behind oneself upon attaining the stream to Nibbana. Good encouragement for putting some extra effort into the practice.

14. Dhatu-samyutta — Elements

SN 14.11: Sattadhatu Sutta — Seven Properties {S ii 150; CDB i 634} [Thanissaro]. An alternative way of looking at the stages of concentration practice

15. Anamatagga-samyutta — The unimaginable beginnings of samsara

SN 15.3: Assu Sutta — Tears {S ii 179; CDB i 652} [Thanissaro]. "Which is greater, the tears you have shed while transmigrating and wandering this long, long time... or the water in the four great oceans?"

SN 15.5: Pabbata Sutta — A Mountain {S ii 181} [Thanissaro]. How long is an eon? The Buddha gives a simile. [TB]

SN 15.6: Sāsapa Sutta — Mustard Seed {S ii 182} [Thanissaro]. How long is an eon? The Buddha gives another simile. [TB]

SN 15.8: Gangā Sutta — The Ganges {S ii 183} [Thanissaro]. How many eons have gone by? [TB]

SN 15.9: Danda Sutta — The Stick {S ii 184; CDB i 656} [Thanissaro]. We bounce from one birth to the next, as a thrown stick bounces along the ground.

SN 15.11: Duggata Sutta — Fallen on Hard Times {S ii 186; CDB i 657} [Thanissaro]. When you encounter an unfortunate person, remember: you've been there, too.

SN 15.12: Sukhita Sutta — Happy {S ii 186; CDB i 658} [Thanissaro]. When you encounter a fortunate person, remember: you've been there, too.

SN 15.13: Timsa Sutta — Thirty {S ii 187; CDB i 658} [Thanissaro]. Which is greater, the blood you have shed in your long journey in samsara, or the water in the four great oceans?

SN 15.14-19: Mata Sutta — Mother {S ii 189; CDB i 659} [Thanissaro]. It's hard to meet someone who has not been, at some time in the distant past, your mother, father, son, daughter, sister, or brother.

16. Kassapa-samyutta — Ven. Maha Kassapa

SN 16.1: Santu.t.tha.m Sutta — Contentment {S ii 194; CDB i 662} [Walshe].

SN 16.2: Anottaapi Sutta — Carelessness {S ii 195; CDB i 663} [Thanissaro | Walshe].

What it means to be ardent and to have compunction. [TB]

SN 16.5: Jinna Sutta — Old {S ii 202; CDB i 666} [Thanissaro]. Ven. Maha Kassapa explains why he chooses to continue meditating in the forest wilderness even though he has long since attained arahantship.

SN 16.13: Saddhammapatirupaka Sutta/Saddhamma-pa.tiruupaka.m Sutta — A Counterfeit of the True Dhamma/False Dhamma {S ii 223; CDB i 680} [Thanissaro | Walshe]. The Buddha issues a warning: a society that fails to show respect for these five things contributes to the eventual decline and disappearance of the Dhamma.

17. Labhasakkara-samyutta — Gains and tribute

SN 17.3: Kumma Sutta — The Turtle {S ii 227; CDB i 683} [Thanissaro]. To seek fame and status: like walking around with a harpoon stuck in your back.

SN 17.5: Pilahaka Sutta/Piḷhika Sutta — The Dung Beetle {S ii 228; CDB i 684} [Thanissaro | Walshe]. To seek fame and status: like carrying around a ball of dung.

SN 17.8: Sigala Sutta — The Jackal {S ii 230; CDB i 685} [Thanissaro]. To seek fame and status is like being a mangy jackal.

18. Rahula-samyutta — Ven. Rahula

19. Lakkhana-samyutta — Ven. Lakkhana

20. Opamma-samyutta — Comparisons

SN 20.2: Nakhasikha Sutta — The Tip of the Fingernail {S ii 263; CDB i 706} [Thanissaro]. The Buddha offers a simile for the preciousness of this human birth.

SN 20.4: Okkha Sutta — Serving Dishes {S ii 264; CDB i 707} [Thanissaro].

SN 20.5: Satti Sutta — The Spear {S ii 265; CDB i 707} [Thanissaro]. Two suttas on the extraordinary power of metta (goodwill).

SN 20.6: Dhanuggaha Sutta — The Archer {S ii 265; CDB i 708} [Thanissaro]. How quickly life passes! Knowing this, how should we conduct our lives?

SN 20.7: Ani Sutta — The Peg {S ii 266; CDB i 708} [Thanissaro]. Be careful: there are many popular teachings nowadays that may sound good, but they're not necessarily consistent with the Buddha's teachings.

21. Bhikkhu-samyutta — Monks

SN 21.1: Kolita Sutta — Kolita {S ii 273; CDB i 713} [Thanissaro]. The real meaning of noble silence.

SN 21.2: Upatissa Sutta — About Upatissa (Sariputta) {S ii 274; CDB i 714} [Thanissaro]. Is there anything in the world whose loss would sadden an arahant?

SN 21.3: Ghaṭa Sutta — The Barrel {S ii 275} [Thanissaro]. Ven. Sāriputta praises Ven. Moggallāna for his psychic powers; Ven. Moggallāna praises Ven. Sāriputta for his discernment. [TB]

SN 21.6: Lakuntaka Bhaddiya Sutta — About Bhaddiya the Dwarf {S ii 279; CDB i 718} [Nizamis]. One's inner wisdom and outward appearance are unrelated.

SN 21.8: Nando Sutta — Nanda {S ii 281; CDB i 719} [Walshe]. A primer for monks on what not to wear.

SN 21.9: Tissa Sutta — Tissa {S ii 281} [Thanissaro]. A monk makes himself miserable because he can't stand being admonished. [TB]

SN 21.10: Theranama Sutta — [A Monk] by the Name of Elder {S ii 282; CDB i 720} [Thanissaro]. The Buddha explains to a wandering monk the true meaning of solitude.

Khandha Vagga — The Section on the Aggregates
 Samyutta: 22 23 24 25 26 27 28 29 30 31 32 33 34

22. Khandha-samyutta — The clinging-aggregates

SN 22.1: Nakulapita Sutta — To Nakulapita {S iii 1; CDB i 853} [Thanissaro]. The Buddha explains to the aging householder Nakulapita how one need not be sick in mind even though one may be sick in body.

SN 22.2: Devadaha Sutta — At Devadaha {S iii 5; CDB i 856} [Thanissaro]. Ven. Sariputta explains the best way to introduce the Buddha's teachings to inquisitive, intelligent people.

SN 22.3: Haliddakani Sutta — To Haliddakani {S iii 9; CDB i 859} [Thanissaro]. Ven. Maha Kaccana explains to a householder what it means to live as a monk, free of society, free of sensual passion, free of yearning, and free of quarreling.

SN 22.5: Samadhi Sutta — Concentration {S iii 13; CDB i 863} [Thanissaro]. How the development of concentration leads to discernment.

SN 22.7: Upaadaaparitassana Sutta — Grasping and Worry {S iii 15; CDB i 865} [Walshe]. The Buddha describes how ideas about the self lead to worry, and how to be free of such worry.

SN 22.22: Bhāra Sutta — The Burden {S iii 25; CDB i 871} [Nizamis | Thanissaro | Walshe]. The Buddha describes the burdens we carry, and how to cast them off.

SN 22.23: Pariñña Sutta — Comprehension {S iii 26; CDB i 872} [Thanissaro]. True comprehension means the end of passion, aversion, and delusion.

SN 22.36: Bhikkhu Sutta — The Monk {S iii 36; CDB i 879} [Thanissaro]. How we define ourselves in terms of the aggregates, and how we don't have to do so.

SN 22.39: Anudhamma Sutta — In Accordance with the Dhamma (1) {S iii 40; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma." This sutta explains what that means, in terms of cultivating disenchantment (nibbida). [TB]

SN 22.40: Anudhamma Sutta — In Accordance with the Dhamma (2) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma." This sutta explains what that means, in terms of focusing on inconstancy (anicca). [TB]

SN 22.41: Anudhamma Sutta — In Accordance with the Dhamma (3) {S iii 41; CDB i

882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma." This sutta explains what that means, in terms of focusing on stress/suffering (dukkha). [TB]

SN 22.42: Anudhamma Sutta — In Accordance with the Dhamma (4) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma." This sutta explains what that means, in terms of focusing on not-self (anatta). [TB]

SN 22.43: Attadiipaa Sutta — An Island to Oneself {S iii 42; CDB i 882} [Walshe]. Presaging the famous words he would utter in his final days, the Buddha elaborates on his advice to "be an island unto yourself."

SN 22.47: Samanupassana Sutta/Samanupassanaa Sutta — Assumptions/Ways of Regarding {S iii 46; CDB i 885} [Thanissaro | Walshe]. The Buddha speaks on the assumptions that underlie self-view.

SN 22.48: Khandha Sutta — Aggregates {S iii 47; CDB i 886} [Thanissaro]. The Buddha gives a summary of the teaching on the five aggregates.

SN 22.49: So.no Sutta — So.na {S iii 48; CDB i 887} [Walshe]. How can you tell when you're seeing things as they really are?

SN 22.53: Upaya Sutta — Attached {S iii 53; CDB i 890} [Thanissaro]. When passion for each of the five aggregates is completely abandoned, Awakening ensues.

SN 22.54: Bija Sutta — Means of Propagation {S iii 54; CDB i 891} [Thanissaro]. This sutta is nearly identical to the preceding one (SN 22.53), and illustrates the same point with a striking image.

SN 22.55: Udana Sutta — Exclamation {S iii 55; CDB i 892} [Thanissaro]. What does it take to break free of the five lower fetters?

SN 22.56: Parivatta Sutta — The (Fourfold) Round {S iii 58; CDB i 895} [Thanissaro]. Awakening results from direct knowledge of the "fourfold round" with respect to the aggregates (i.e., knowledge of the aggregate, its origination, its cessation, and the path leading to its cessation).

SN 22.57: Sattatthana Sutta — Seven Bases {S iii 61; CDB i 897} [Thanissaro]. The Buddha explains how one becomes an arahant through mastery of the seven-fold skill of analyzing the five aggregates.

SN 22.58: Buddha Sutta — Awakened {S iii 65; CDB i 900} [Thanissaro]. Some schools of Buddhism teach that there is a qualitative difference between the liberation of a Buddha and that of an arahant disciple — namely, that a Buddha awakens to one level of truth, whereas an arahant awakens to another. This sutta shows that the Buddha saw the distinction in different terms. [TB]

[SuttaReadings.net icon] SN 22.59: Anatta-lakkhana Sutta/Pañcavaggi Sutta — The Discourse on the Not-self Characteristic/Five Brethren {S iii 66; CDB i 901} [Mendis | Nanamoli | Thanissaro]. The Buddha's second discourse, in which he discusses the principle of anatta (not-self) with the group of five ascetics. By means of a question-and-answer dialogue with his audience, the Buddha demonstrates that there can be no abiding self in any of the five aggregates that we tend to identify as "self." The sutta illustrates the Buddha's skillfulness as teacher: at the end of the discourse, all five monks attain full Awakening.

SN 22.60: Mahali Sutta — To Mahali {S iii 68; CDB i 903} [Thanissaro]. The Buddha

points out that attachment to things comes from paying more attention to the pleasure they give than to the stress and pain (dukkha) they cause. By turning your attention to the dukkha, however, you can gain release.

SN 22.63: Upaadiyamaano Sutta — Clinging {S iii 73; CDB i 906} [Walshe]. Cling to anything at all, and you are in bondage to Mara.

SN 22.79: Khajjaniya Sutta — Chewed Up {S iii 86; CDB i 914} [Thanissaro]. How to gain release from identification with the five aggregates.

SN 22.80: Pindolya Sutta/Pi.n.dolya.m Sutta — Almsgoers/Going Begging {S iii 91; CDB i 918} [Thanissaro | Walshe]. A monk who is half-hearted in his meditation misses out on the rewards of both lay life and monastic life.

SN 22.81: Parileyyaka Sutta — At Parileyyaka {S iii 94; CDB i 921} [Thanissaro].

Despite having heard many teachings from the Buddha, a monk still wonders how to bring his meditation practice to a speedy conclusion. The Buddha explains that the goal can be reached by a deep understanding of the five aggregates.

SN 22.83: Ananda Sutta — Ananda {S iii 105; CDB i 928} [Thanissaro]. Ven. Ananda recalls the teachings that led him to stream-entry.

SN 22.84: Tissa Sutta/Tisso Sutta — Tissa/Tissa the Waverer {S iii 106; CDB i 929} [Thanissaro | Walshe (excerpt)]. Ven. Tissa, mired in laziness, receives a wake-up call from the Buddha.

SN 22.85: Yamaka Sutta — To Yamaka {S iii 109; CDB i 931} [Thanissaro]. Ven.

Yamaka claims that when an arahant dies, he/she is utterly annihilated. Ven. Sariputta pulls him out of this wrong view, and in so doing leads him to Awakening.

[SuttaReadings.net icon] SN 22.86: Anuradha Sutta/Anuraadho Sutta — To

Anuradha/Anuraadha is Caught Out {S iii 116; CDB i 936} [Thanissaro | Walshe]. Ven. Anuradha learns that if you can't even locate the Tathagata in space when he's sitting right in front of you, how can you ever hope to answer questions about his fate after death?

SN 22.87: Vakkali Sutta — Vakkali {S iii 119; CDB i 938} [Walshe (excerpt)]. The Buddha gives an ailing Ven. Vakkali a timeless teaching: "He who sees Dhamma, sees me."

SN 22.88: Assaji Sutta — To Assaji {S iii 124} [Thanissaro]. The Buddha teaches a sick monk who is concerned that he cannot attain the level of concentration he had before falling ill. [TB]

SN 22.89: Khemaka Sutta/Khemo Sutta — About Khemaka/Khemaka {S iii 126; CDB i 942} [Thanissaro | Walshe (excerpt)]. Although dis-identification with the five aggregates is necessary for becoming a noble disciple, full Awakening calls for even more.

SN 22.90: Channa Sutta — To Channa {S iii 132; CDB i 946} [Thanissaro]. Ven.

Channa, formerly the bodhisattha's horseman, receives a teaching on dis-identification with the five aggregates.

SN 22.93: Nadi Sutta — The River {S iii 137; CDB i 949} [Thanissaro]. The Buddha explains that a person who incorrectly takes the five aggregates to be "self" is like a person swept away by a swift river, who grasps in vain at the passing trees and branches.

SN 22.94: Puppha Sutta — Flowers {S iii 137} [Thanissaro]. What the Buddha describes as existing and not-existing. [TB]

[SuttaReadings.net icon] SN 22.95: Phena Sutta — Foam {S iii 140; CDB i 951}

[Thanissaro]. The Buddha invokes a series of vivid similes to illustrate the voidness of the five aggregates.

SN 22.97: Nakhasikha Sutta — The Tip of the Fingernail {S iii 147; CDB i 955}

[Thanissaro]. Not even the slightest trace of the aggregates is exempt from stress and suffering.

SN 22.99: Gaddula Sutta — The Leash (1) {S iii 149; CDB i 957} [Thanissaro].

SN 22.100: Gaddula Sutta — The Leash (2) {S iii 151; CDB i 958} [Thanissaro]. Those who don't penetrate the not-self nature of the five aggregates are doomed to go round and round in circles, like a dog tied to a post.

[SuttaReadings.net icon] SN 22.101: Nava Sutta — The Ship {S iii 152; CDB i 959}

[Thanissaro]. The Buddha explains that Awakening comes about not by wishful thinking, but only through deliberate effort.

SN 22.109: Sotaapanno Sutta — The Sotaapanna ('Stream-winner') {S iii 160; CDB i 965} [Walshe]. What is a Stream-winner?

SN 22.110: Araha.m Sutta — The Arahant {S iii 161; CDB i 966} [Walshe]. What is an Arahant?

SN 22.121: Upadana Sutta — Clinging {S iii 167; CDB i 970} [Thanissaro]. What are the phenomena to which we cling? Answer: each one of the five aggregates.

SN 22.122: Silavant Sutta — Virtuous {S iii 167; CDB i 970} [Thanissaro]. Ven. Sariputta explains how every meditator, from beginner to arahant, should contemplate the five aggregates (khandha).

SN 22.126: Samudaya-dhamma Sutta — Subject to Origination (1) {S iii 170}

[Thanissaro]. Ignorance defined. [TB]

SN 22.127: Samudaya-dhamma Sutta — Subject to Origination (2) {S iii 172}

[Thanissaro]. Clear knowing (vijjā) defined. [TB]

SN 22.131: Samudaya Sutta — Origination (1) {S iii 174} [Thanissaro]. Another definition of ignorance. [TB]

SN 22.132: Samudaya Sutta — Origination (2) {S iii 174} [Thanissaro]. Another definition of clear knowing (vijjā). [TB]

23. Radha-samyutta — Ven. Radha

SN 23.2: Satta Sutta — A Being {S iii 189; CDB i 985} [Thanissaro]. The Buddha invokes a dramatic simile to explain how to dismantle attachment to the five aggregates.

24. Ditthi-samyutta — Views

25. Okkanta-samyutta — Entering

In this samyutta the Buddha explains the kinds of conviction and understanding that are required for the attainment of stream-entry. These short suttas share an identical structure, with each one focusing on a different aspect of experience (including the six senses, the six elements (dhatu), and the five aggregates). See also the Study Guides on stream-entry.

SN 25.1: Cakkhu Sutta — The Eye {S iii 225; CDB i 1004} [Thanissaro]. How conviction in, and understanding of, inconstancy of the six senses can lead to stream-entry.

SN 25.2: Rupa Sutta — Forms {S iii 225; CDB i 1004} [Thanissaro]. How conviction in, and understanding of, inconstancy of sense objects can lead to stream-entry.

SN 25.3: Viññāna Sutta — Consciousness {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of sense consciousness can lead to

stream-entry.

SN 25.4: Phassa Sutta — Contact {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of contact can lead to stream-entry.

SN 25.5: Vedana Sutta — Feeling {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of feeling can lead to stream-entry.

SN 25.6: Sañña Sutta — Perception {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of perception can lead to stream-entry.

SN 25.7: Cetana Sutta — Intention {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of intentions can lead to stream-entry.

SN 25.8: Tanha Sutta — Craving {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of craving can lead to stream-entry.

SN 25.9: Dhatu Sutta — Properties {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of the six elements (earth, liquid, fire, wind, space, and consciousness) can lead to stream-entry.

SN 25.10: Khandha Sutta — Aggregates {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of the five aggregates can lead to stream-entry.

26. Uppada-samyutta — Arising

27. Kilesa-samyutta — Defilements

SN 27.1-10: Upakkilesa Samyutta — Defilements {S iii 232; CDB i 1012} [Thanissaro].

These ten suttas explain why it is worth abandoning desire that is associated with: (1) the six sense bases; (2) their objects; (3) consciousness; (4) contact; (5) feeling; (6) perception; (7) intentions; (8) craving; (9) the six elements (earth, liquid, fire, wind, space, and consciousness); and (10) the five aggregates.

28. Sariputta-samyutta — Ven. Sariputta

29. Naga-samyutta — Nagas

30. Supanna-samyutta — Garudas

31. Gandhabbakaya-samyutta — Gandhabba devas

32. Valahaka-samyutta — Rain-cloud devas

33. Vacchagotta-samyutta — Ven. Vacchagotta

34. Jhana-samyutta — Concentration

Salayatana Vagga — The Section on the Six Sense Bases

Samyutta: 35 36 37 38 39 40 41 42 43 44

35. Salayatana-samyutta — The six senses

SN 35.23: Sabba Sutta — The All {S iv 15; CDB ii 1140} [Thanissaro]. What is the "All"?

SN 35.24: Pahanaya Sutta — To Be Abandoned {S iv 15; CDB ii 1140} [Thanissaro].

What, exactly, is it that we must let go of?

[SuttaReadings.net icon] SN 35.28: Adittapariyaya Sutta — The Fire Sermon {S iv 19; CDB ii 1143} [Ñānamoli | Thanissaro]. Several months after his Awakening, the Buddha delivers this sermon to an audience of 1,000 fire-worshipping ascetics. The Buddha uses the metaphor of fire to illustrate the nature of clinging. Upon hearing the sermon, the entire audience attains full Awakening.

SN 35.63: Migajala Sutta/Migajaalena Sutta — To Migajala/Migajaala {S iv 35; CDB ii 1150} [Thanissaro | Walshe]. Why is true solitude so hard to find? The Buddha explains why, no matter where you go, your most annoying companions always tag along.

SN 35.69: Upasena Sutta — Upasena {S iv 35; CDB ii 1150} [Thanissaro]. Ven.

Upasena, mortally wounded by a venomous snake, remains perfectly composed as he utters his dying words to Ven. Sariputta.

SN 35.74: Gilana Sutta — Ill (1) {S iv 46; CDB ii 1157} [Thanissaro]. An ailing monk attains stream-entry when the Buddha engages him in a dialogue about not-self.

SN 35.75: Gilana Sutta — Ill (2) {S iv 47; CDB ii 1159} [Thanissaro]. An ailing monk attains arahatship when the Buddha engages him in a dialogue about not-self.

SN 35.80: Avijja Sutta — Ignorance {S iv 50; CDB ii 1161} [Thanissaro]. What one thing must be abandoned in order to overcome ignorance?

SN 35.82: Loka Sutta — The World {S iv 52; CDB ii 1162} [Thanissaro]. The Buddha explains how all things in the world share one inevitable and unfortunate characteristic. Do you want to remain bound to a world like this?

SN 35.85: Suñña Sutta — Empty {S iv 54; CDB ii 1163} [Thanissaro]. The Buddha explains to Ven. Ananda in what way the world is devoid of anything that can rightly be called "self."

SN 35.88: Punna Sutta — To Punna {S iv 60; CDB ii 1167} [Thanissaro]. What would you do with your mind while you're being beaten and stabbed? Consider the Buddha's advice to Punna.

SN 35.93: Dvaya Sutta — A Pair {S iv 69; CDB ii 1172} [Thanissaro]. On the arising of sense-consciousness.

SN 35.95: Malunkyaputta Sutta/Maalunkyaputta Sutta — To Malunkyaputta/Maalunkyaputta {S iv 72; CDB ii 1175} [Thanissaro | Walshe]. An aging Ven. Malunkyaputta receives from the Buddha a short teaching regarding dispassion towards the senses ("In reference to the seen, there will be only the seen..."), and soon thereafter becomes an arahant.

SN 35.97: Pamadaviharin Sutta — Dwelling in Heedlessness {S iv 79; CDB ii 1179} [Thanissaro]. The benefits of living with heedfulness (appamada).

SN 35.99: Samadhi Sutta — Concentration {S iv 80; CDB ii 1181} [Thanissaro]. The Buddha recommends concentration practice as a way to develop discernment.

SN 35.101: Na Tumhaka Sutta — Not Yours {S iv 81; CDB ii 1181} [Thanissaro]. Do you usually think of "grass" or "leaves" as being "you"? Of course not. In the same way, the sense of "self" cannot be found anywhere within the realm of the senses.

SN 35.115: Marapasa Sutta — Mara's Power {S iv 93; CDB ii 1188} [Thanissaro]. The Buddha explains that once one is completely freed from chasing after sense pleasures, one is then finally safe from Mara.

SN 35.116: Loka Sutta — Cosmos {S iv 93} [Thanissaro]. How to come to the end of the cosmos within. [TB]

SN 35.117: Kāmaguṇa Sutta — Strings of Sensuality {S iv 97} [Thanissaro]. That dimension is to be experienced where the internal sense media cease and the perception of the external sense media fades away. [TB]

SN 35.120: Sariputto Sutta — Sariputta {S iv 103; CDB ii 1193} [Walshe]. Ven. Sariputta's advice on how to guard the sense-doors, be moderate in eating, and remain steadfast in heedfulness.

SN 35.127: Bharadvaja Sutta/Bhaaradvaja Sutta — About Bharadvaja/Bhaaradvaja Instructs a King {S iv 110; CDB ii 1197} [Thanissaro | Walshe]. Ven. Pindola Bharadvaja explains to a king how to maintain one's resolve towards celibacy.

SN 35.132: Lohicca Sutta — Lohicca {S iv 116; CDB ii 1201} [Walshe]. Ven.

Mahakaccana's advice on guarding the sense doors.

SN 35.133: Verahaccaani Sutta — Verahaccaani {S iv 121; CDB ii 1204} [Walshe]. For one withholding respect for the Dhamma, Ven. Udayi withholds a Dhamma teaching.

SN 35.135: Khana Sutta — The Opportunity {S iv 126; CDB ii 1207} [Thanissaro]. This human realm — neither too pleasurable nor too painful — is the best place to practice Dhamma.

SN 35.145: Kamma Sutta/Kamma.m Sutta — Action/Kamma {S iv 132; CDB ii 1211 (corresponds to CDB SN 35.146)} [Thanissaro | Walshe]. The Buddha explains how the results of "old" kamma (the actions we performed in the past) and "new" kamma (the ones we perform now) are both experienced in the present.

SN 35.152: Atthinukhopariyaayo Sutta — Is There a Criterion? {S iv 138; CDB ii 1214 (corresponds to CDB 35.153)} [Walshe]. The Buddha offers a method for ascertaining whether one has attained enlightenment.

SN 35.153: Indriya Sutta — Faculties {S iv 140; CDB ii 1216 (corresponds to CDB 35.154)} [Thanissaro]. A monk asks the Buddha: "What does it mean to be 'consummate in faculties'?"

SN 35.187: Samuddo (1) Sutta — The Ocean (1) {S iv 157; CDB ii 1226 (corresponds to CDB 35.228)} [Walshe]. What does it mean to cross over the ocean of the six senses?

SN 35.189: Balisika Sutta — The Fisherman {S iv 158; CDB ii 1228 (corresponds to CDB 35.230)} [Thanissaro]. How to avoid getting caught, like a fish, on Mara's hooks.

SN 35.191: Kotthita Sutta/Ko.t.thiko Sutta — To Kotthita/Ko.t.thika {S iv 162; CDB ii 1230 (corresponds to CDB SN 35.232)} [Thanissaro | Walshe]. Ven. Sariputta explains to Ven. Maha Kotthita that our problem lies neither in the senses themselves nor in the objects to which the senses cling. Suffering comes from the passion that arises in dependence on both.

SN 35.193: Udayin Sutta — With Udayin {S iv 166; CDB ii 1232 (corresponds to CDB 35.234)} [Thanissaro]. Since none of the five aggregates can arise on their own, independent of their objects, how can we identify any one of them as "self"?

SN 35.197: Asivisa Sutta — Vipers {S iv 172; CDB ii 1237 (corresponds to CDB 35.238)} [Thanissaro]. The Buddha uses some vivid imagery to illustrate the life-and-death urgency of Dhamma practice.

SN 35.198: Ratha Sutta — The Chariot {S iv 175} [Thanissaro]. Similes to illustrate three practices: guarding the doors to your sense faculties, knowing moderation in eating, and being devoted to wakefulness. [TB]

SN 35.199: Kumma Sutta — The Tortoise {S iv 177; CDB ii 1240 (corresponds to CDB 35.240)} [Thanissaro]. If we guard the senses wisely, as a tortoise guards against attack by withdrawing into the safety of its shell, we are safely out of Mara's reach.

SN 35.200: Daruka-khandha Sutta — The Log {S iv 179; CDB ii 1241 (corresponds to CDB 35.241)} [Thanissaro]. A lowly cowherd overhears the Buddha speak of the many hazards that lurk in the stream to Nibbana. He takes it to heart and soon succeeds in reaching the goal.

SN 35.202: Avassuta Sutta — Soggy {S iv 182; CDB ii 1244 (corresponds to CDB 35.243)} [Thanissaro]. How to guard your concentration against Mara's onslaughts.

SN 35.203: Dukkhadhammaa Sutta — Things Productive of Suffering {S iv 188; CDB ii 1248 (corresponds to CDB SN 35.244)} [Walshe (excerpt)]. One practiced in sense

restraint dispels evil states just as water drops evaporate from a hot iron pot.

SN 35.204: Kimsuka Sutta/Ki.msukaa Sutta — The Riddle Tree/The 'What's It' Tree (Ki.msuka) {S iv 191; CDB ii 1251 (corresponds to CDB SN 35.245)} [Thanissaro | Walshe]. The Buddha explains how tranquillity (samatha) and insight (vipassana) function together as a "swift pair of messengers" to guide the meditator onwards to Nibbana.

SN 35.205: Vina Sutta/Vii.naa Sutta — The Lute {S iv 195; CDB ii 1253 (corresponds to CDB SN 35.246)} [Thanissaro | Walshe (excerpt)]. The heart of insight (vipassana): When you take apart a lute in search of its music, what do you find? When you take apart the five aggregates in search of "self," what do you find?

SN 35.206: Chappana Sutta/Chapaa.na Sutta — The Six Animals {S iv 198; CDB ii 1255 (corresponds to CDB SN 35.247)} [Thanissaro | Walshe (excerpt)]. The Buddha explains how training the mind is like keeping six unruly animals tied together on a leash.

SN 35.207: Yavakalapi Sutta — The Sheaf of Barley {S iv 201; CDB ii 1257 (corresponds to CDB 35.248)} [Thanissaro]. This sutta, though disjointed, offers some fine similes to illustrate the mind's tendency to create suffering for itself.

36. Vedana-samyutta — Feeling

SN 36.1: Samadhi Sutta — Concentration {S iv 204; CDB ii 1260} [Nyanaponika]. How an understanding of feeling leads to Nibbana.

SN 36.2: Sukha Sutta — Happiness {S iv 204; CDB ii 1260} [Nyanaponika]. How an understanding of feeling leads to the ending of passion.

SN 36.3: Pahana Sutta — Giving Up {S iv 205; CDB ii 1261} [Nyanaponika]. True freedom is found by abandoning the mind's underlying habitual tendencies (anusaya).

SN 36.4: Patala Sutta — The Bottomless Pit/The Bottomless Chasm {S iv 206; CDB ii 1262} [Nyanaponika | Thanissaro]. The Buddha teaches that by meeting intense physical pain with mindfulness, we can spare ourselves from falling into a bottomless pit of anguish and suffering.

SN 36.5: Datthabba Sutta — To Be Known {S iv 207; CDB ii 1263} [Nyanaponika]. Behind even the happiest and most pleasant of feelings lurks a persistent pain that can, through practice, be overcome.

SN 36.6: Sallatha Sutta — The Dart/The Arrow {S iv 207; CDB ii 1263} [Nyanaponika | Thanissaro]. When shot by the arrow of physical pain, an unwise person makes matters worse by piling mental anguish on top of it, just as if he had been shot by two arrows. A wise person feels the sting of one arrow alone.

SN 36.7: Gelaṇṇa Sutta — At the Sick Room (1)/The Sick Ward (1) {S iv 210; CDB ii 1266} [Nyanaponika | Thanissaro]. The Buddha visits a sick ward, and offers advice to the monks on how to approach death with mindfulness.

SN 36.8: Gelaṇṇa Sutta — At the Sick Room (2) {S iv 213; CDB ii 1268} [Nyanaponika]. (This sutta is nearly identical to the preceding one, except here the feeling of pleasure, etc., is said to be dependent on contact rather than on the body.)

SN 36.9: Anicca Sutta — Impermanent {S iv 214; CDB ii 1269} [Nyanaponika]. The impermanence of feeling.

SN 36.10: Phassamulaka Sutta — Rooted in Sense-impression {S iv 215; CDB ii 1270} [Nyanaponika]. How sense-impression gives rise to feeling.

SN 36.11: Rahogata Sutta — Secluded/Alone {S iv 216; CDB ii 1270} [Nyanaponika |

Thanissaro]. The Buddha explains how the practice of jhāna leads to progressive stages of cessation and stillness. Only when the defilements are finally extinguished, however, is true peace and stillness achieved.

SN 36.12: Akasa Sutta — In the Sky (1) {S iv 218; CDB ii 1272} [Nyanaponika].

Feelings rise and fall, like winds blowing across the skies.

SN 36.13: Akasa Sutta — In the Sky (2) {S iv 219; CDB ii 1273} [This sutta repeats the prose section of the preceding sutta, without the verse.]

SN 36.14: Agara Sutta — The Guest House {S iv 219; CDB ii 1273} [Nyanaponika].

Feelings come and go, like house-guests.

SN 36.15: Santaka Sutta — To Ananda (1) {S iv 219; CDB ii 1273} [Nyanaponika]. The Buddha explains to Ven. Ananda the origin of, danger in, and escape from feeling.

SN 36.16: Santaka Sutta — To Ananda {S iv 221; CDB ii 1274} [The Buddha puts to Ven. Ananda the same questions as in the preceding sutta, and answers them in the same way.]

SN 36.17-18: Atthaka Sutta — Eightfold (1 & 2) {S iv 221; CDB ii 1274} [In these two suttas the same questions and answers found in SN 36.15 are repeated in the case of "many monks."]

SN 36.19: Pañcakanga Sutta — Carpenter Fivetools/With Pañcakanga {S iv 223; CDB ii 1274} [Nyanaponika | Thanissaro]. The Buddha describes the many kinds of happiness that can be experienced through sustained practice. Which kind of happiness do you seek?

SN 36.20: Bhikkhu Sutta — Monks {S iv 228; CDB ii 1278} [This discourse, addressed to some bhikkhus, repeats the main part of the preceding sutta, without its introductory section.]

SN 36.21: Sivaka Sutta — To Sivaka {S iv 230; CDB ii 1278} [Nyanaponika | Thanissaro]. The Buddha explains that present experience cannot be described solely in terms of the results of past actions (kamma).

SN 36.22: Atthasatapariyaya Sutta/Atthasata Sutta — One Hundred Eight Feelings/The One-hundred-and-eight Exposition {S iv 231; CDB ii 1280} [Nyanaponika | Thanissaro]. A summary and enumeration of the different ways that the Buddha has analyzed feeling (hint: 3x6x6=108).

SN 36.23: Bhikkhu Sutta — To a Certain Bhikkhu {S iv 232; CDB ii 1281} [Thanissaro]. A discussion of the ways that feeling must be understood in order to gain freedom from attachment to feeling. Includes an interesting reference to craving as an unskillful "path of practice."

SN 36.30: Suddhikavedana Sutta — Purified of Feeling {S iv 235; CDB ii 1283} One of the shortest suttas in the Tipitaka. In its entirety it reads: "Bhikkhus, there are these three feelings. What three? Pleasant feeling, unpleasant feeling, and neither-painful-nor-pleasant feeling."

SN 36.31: Niramisa Sutta — Unworldly/Not of the Flesh {S iv 235; CDB ii 1283} [Nyanaponika | Thanissaro]. The Buddha describes the various grades of potential happiness and freedom, ranging from the worldly to the transcendent.

37. Matugama-samyutta — Destinies of women

SN 37.34: Vaddha Sutta — Growth {S iv 250; CDB ii 1293} [Thanissaro]. This brief sutta, which encourages education for women, may account for the fact that in the pre-modern world Theravada Buddhist countries had the highest rates of female

literacy. [TB]

38. Jambhukhadaka-samyutta — Jambhukhadaka the wanderer

SN 38.14: Dukkha Sutta — Stress {S iv 259; CDB ii 1299} [Thanissaro]. Ven. Sariputta describes three kinds of stress (dukkha) and how they should be comprehended.

39. Samandaka-samyutta — Samandaka the wanderer

40. Moggallana-samyutta — Ven. Moggallana

SN 40.9: Animitto Sutta — The Signless {S iv 268; CDB ii 1308} [Walshe]. Ven. Moggallana describes the concentration attainment beyond the eighth jhana.

41. Citta-samyutta — Citta the householder

SN 41.3: Isidatta Sutta — About Isidatta {S iv 285; CDB ii 1316} [Thanissaro]. On the origin of self-view. In this touching story, Ven. Isidatta, a wise young forest monk, declines his elders' invitation to become a Dhamma teacher, and instead quietly slips off into the forest and disappears.

SN 41.4: Mahaka Sutta — About Mahaka {S iv 288; CDB ii 1319} [Thanissaro]. How one monk misused his psychic powers.

SN 41.5: Pathama Kamabhu — About Kamabhu (1) {S iv 291; CDB ii 1320} [Nizamis]. Citta the householder explains to a monk the meaning of a metaphorical verse previously uttered by the Buddha.

SN 41.6: Kamabhu Sutta — With Kamabhu (2) {S iv 293; CDB ii 1322} [Thanissaro]. Ven. Kamabhu answers a layperson's detailed questions concerning cessation-attainment (nirodha-samapatti), a state of profound — and potentially liberating — concentration whose prerequisite is full mastery of the jhanas.

SN 41.7: Godatta Sutta — To Godatta {S iv 295; CDB ii 1325} [Thanissaro]. A layperson points out the similarities and differences between several states of concentration.

SN 41.10: Gilana Sutta/Gilaana-dassana.m Sutta — Sick/Seeing the Sick (Citta) {S iv 302; CDB ii 1330} [Thanissaro | Walshe]. While on his deathbed, Citta delivers an inspiring teaching on generosity to his friends, his family, and a gathering of devas.

42. Gamani-samyutta — Village headmen

SN 42.2: Talaputa Sutta — To Talaputa the Actor {S iv 306; CDB ii 1333} [Thanissaro]. Comedians and actors take heed: making others laugh may not always be a particularly commendable occupation, as Talaputa learns.

SN 42.3: Yodhajiva Sutta — To Yodhajiva (The Warrior) {S iv 308; CDB ii 1334} [Thanissaro]. The Buddha cautions a soldier against expecting a favorable rebirth because of his battlefield heroics.

SN 42.6: Paccha-bhumika Sutta — [Brahmans] of the Western Land {S iv 311; CDB ii 1336} [Thanissaro]. The Buddha explains how the principles of kamma and rebirth are as inviolable as the law of gravity. Choose your actions with care, lest you sink like a stone!

SN 42.7: Desanaa Sutta — Teaching {S iv 314; CDB ii 1338} [Thanissaro | Walshe]. Why does the Buddha teach the Dhamma with full attentiveness to some, and not with full attentiveness to others? The Buddha answers with the simile of the farmer sowing seed. [TB]

SN 42.8: Sankha Sutta — The Conch Trumpet {S iv 317; CDB ii 1340} [Thanissaro]. The Buddha clarifies a crucial point about kamma: although you can never undo a past misdeed, there are ways you can mitigate its inevitable harmful results.

SN 42.9: Kula Sutta — Families {S iv 322; CDB ii 1345} [Thanissaro]. A questioner

challenges the Buddha: "If you're so supportive of familial harmony, then how can you justify accepting alms from poor families in times of famine?"

SN 42.10: Maniculaka Sutta — To Maniculaka {S iv 325; CDB ii 1346} [Thanissaro]. A questioner asks the Buddha: "Are monks allowed to use money?"

SN 42.11: Gandhabhaka (Bhadra) Sutta — To Gandhabhaka (Bhadra) {S iv 327; CDB ii 1348} [Thanissaro]. Why do we experience suffering and stress? Using simple analogies, the Buddha offers a clear and penetrating answer.

43. Asankhata-samyutta — The unfashioned (Nibbana)

SN 43: Asaṅkhata Saṃyutta — Unfabricated-Connected {S iv 359} [Thanissaro]. This saṃyutta provides a list of 33 names for the goal of the practice. [TB]

44. Avyakata-samyutta — Undeclared

See Thanissaro Bhikkhu's Introduction to this samyutta.

SN 44.1: Khema Sutta — With Khema {S iv 374; CDB ii 1380} [Thanissaro]. Ven. Sister Khema explains to King Pasenadi why questions about the fate of the Tathagata after death are unanswerable.

SN 44.2: Anuradha Sutta — To Anuradha {S iv 381; CDB ii 1383} [Thanissaro]. Ven. Anuradha learns that if one can't even locate the Tathagata in the present life, how can one ever hope to answer questions about his fate after death?

SN 44.3: Sariputta-Kotthita Sutta — Sariputta and Kotthita (1) {S iv 384; CDB ii 1383} [Thanissaro]. The Buddha takes no position on questions about the fate of the Tathagata after death because each question is bound up in the five khandhas.

SN 44.4: Sariputta-Kotthita Sutta — Sariputta and Kotthita (2) {S iv 386; CDB ii 1384} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who see the aggregates as they actually are.

SN 44.5: Sariputta-Kotthita Sutta — Sariputta and Kotthita (3) {S iv 387; CDB ii 1385} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who have abandoned passion for the aggregates.

SN 44.6: Sariputta-Kotthita Sutta — Sariputta and Kotthita (4) {S iv 388; CDB ii 1386} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who no longer take delight in the aggregates, in clinging, in becoming, or in craving.

SN 44.7: Moggallana Sutta — With Moggallana {S iv 391; CDB ii 1388} [Thanissaro]. The Buddha takes no position on the ten speculative views because he does not identify any of the six senses as "self."

SN 44.8: Vacchagotta Sutta — With Vacchagotta {S iv 395; CDB ii 1390} [Thanissaro]. The Buddha takes no position on the ten speculative views because he does not identify any of the five aggregates as "self."

SN 44.9: Kutuhalasala Sutta — With Vacchagotta {S iv 398; CDB ii 1392} [Thanissaro]. The Buddha uses the image of a fire to explain what carries a being over into its next rebirth.

SN 44.10: Ananda Sutta — To Ananda {S iv 400; CDB ii 1393} [Thanissaro]. Why the Buddha did not take a position on the question of whether or not there is a self.

SN 44.11: Sabhiya Sutta — With Sabhiya {S iv 401; CDB ii 1394} [Thanissaro]. The fate of the Tathagata after death cannot be described because the causes for any worldly description of his fate would have totally ceased.

Maha Vagga — The Great Section

Samyutta: 45 46 47 48 49 50 51 52 53 54 55 56

45. Magga-samyutta — The Noble Eightfold Path

SN 45.1: Avijja Sutta — Ignorance {S v 1; CDB ii 1523} [Thanissaro]. The Buddha explains that ignorance is the cause of wrong view, wrong resolve, wrong speech, etc., whereas clear knowing gives rise to right view and all the factors of the eightfold path. [SuttaReadings.net icon] SN 45.2: Upaddha Sutta — Half (of the Holy Life) {S v 2; CDB ii 1524} [Thanissaro]. In this famous sutta the Buddha corrects Ven. Ananda, pointing out that having "admirable" friends, companions, and comrades is not half but the whole of the holy life. (For more about this special kind of friendship, see the page on kalyanamittata.)

SN 45.4: Brāhmaṇa Sutta — The Brahman {S v 2} [Thanissaro]. The Buddha gives an extended metaphor to explain how the noble eightfold path can be described as a "sublime vehicle," a "Dhamma-vehicle," and "unexcelled victory in battle." [TB]

SN 45.8: Magga-vibhanga Sutta — An Analysis of the Path {S v 2; CDB ii 1524} [Thanissaro]. A summary of the Noble Eightfold Path.

SN 45.56-62: Kalyāṇa-mittatā Sutta — Admirable Friendship {S v 30} [Thanissaro]. Various factors that are forerunners for the arising of the noble eightfold path. [TB]

SN 45.154: Suka Sutta — The Spike {S v 49} [Thanissaro]. Right view can cut into ignorance just as a well-aimed spike of bearded wheat or bearded barley can cut into the hand. [TB]

SN 45.155: Ākāsa Sutta — The Air {S v 49} [Thanissaro]. Just as the air contains winds of many types, a person who has developed the noble eightfold path brings all the wings to awakening (bodhi-pakkhiya-dhamma) to the culmination of their development. [TB]

SN 45.159: Agantuka Sutta — For All Comers {S v 51; CDB ii 1557} [Walshe]. The states that are to be comprehended, abandoned, experienced, and cultivated through the practice of the Eightfold Path.

SN 45.165: Dukkha Sutta — Suffering {S v 56; CDB ii 1561} [Walshe]. The three kinds of suffering.

SN 45.171: Ogha Sutta — Floods (1) {S v 59; CDB ii 1563} [Thanissaro]. Many discourses speak of "crossing over the flood." This discourse lists the floods that should be crossed over, and how it should be done. [TB]

46. Bojjhanga-samyutta — The Seven Factors for Awakening

[See "The Seven Factors for Awakening" in The Wings to Awakening.]

SN 46.1: Himavanta Sutta — The Himalayas {S v 63; CDB ii 1567} [Thanissaro]. A summary of the seven Factors for Awakening.

SN 46.4: Vattha Sutta — Clothes {S v 70} [Thanissaro]. An arahant can observe the seven factors for awakening as they arise and cease within him. [TB]

SN 46.5: Bhikkhu Sutta — To a Monk {S v 72} [Thanissaro]. The Buddha explains that the factors for awakening lead to awakening (and, by implication, they are not constituent factors of awakening itself). [TB]

SN 46.8: Upavāṇa Sutta — Upavāṇa {S v 76} [Thanissaro]. How a monk can know that "through appropriate attention, the seven factors for awakening, mastered in me in such a way, lead to a pleasant abiding." [TB]

SN 46.11: Pāṇa Sutta — Living Beings {S v 78} [Thanissaro]. To neglect the factors for

awakening is to neglect the noble path. [TB]

SN 46.14: Gilana Sutta — Ill {S v 79; CDB ii 1580} [Piyadassi | Thanissaro]. The Buddha instructs a very ill Ven. Maha Kassapa on the seven Factors for Awakening.

SN 46.16: Gilana Sutta — Ill {S v 81; CDB ii 1581} [Piyadassi]. The Buddha, who is very ill, asks Ven. Maha Cunda to recite for him the seven Factors of Awakening.

SN 46.18: Viraddha Sutta — Neglected {S v 82} [Thanissaro]. The Buddha helps Ven. Mahā Kassapa recover from an illness by reminding him of the factors for awakening. [TB]

SN 46.26: Khaya Sutta — Ending {S v 86} [Thanissaro]. The practice of the factors for awakening leads to the ending of craving, the ending of action, and the ending of stress. [TB]

SN 46.29: Ekadhamma Sutta — One Quality {S v 88} [Thanissaro]. The factors for awakening lead to the abandoning of things conducive to the fetters. [TB]

SN 46.30: Udāyin Sutta — To Udāyin {S v 89} [Thanissaro]. Ven. Udāyin reports on how much he has benefitted from his love and respect for the Buddha, and from his sense of shame and compunction with regard to the Buddha. [TB]

SN 46.51: Ahara Sutta — Food {S v 102; CDB ii 1597} [Thanissaro]. The Buddha describes how we can either "feed" or "starve" the wholesome and unwholesome tendencies in the mind according to how we apply our attention.

SN 46.52: Pariyāya Sutta — An Exposition {S v 107} [Thanissaro]. An analysis of the hindrances and factors for awakening, showing how the five hindrances can be described as ten, and the seven factors for awakening as fourteen. [TB]

SN 46.53: Aggi Sutta — Fire {S v 112; CDB ii 1605} [Thanissaro | Walshe (excerpt)]. The right and wrong ways to respond to sluggishness or restlessness.

SN 46.54: Metta Sutta/Mettam Sutta — Good Will/The Brahma-viharas {S v 115; CDB ii 1607} [Thanissaro | Walshe (excerpt)]. How to develop the four brahma-viharas.

SN 46.55: Sangaravo Sutta — Sangarava {S v 121; CDB ii 1611} [Walshe]. Why do some sacred texts seem clear, while others are muddled?

47. Satipatthana-samyutta — The Four Frames of Reference (Foundations of Mindfulness)

[See "The Four Frames of Reference" in The Wings to Awakening.]

SN 47.4: Sālā Sutta — At Sālā {S v 146} [Thanissaro]. Three levels of mindfulness and concentration practice: for newcomers, for those in training, and for arahants. [TB]

SN 47.6: Sakunagghi Sutta — The Hawk {S v 146; CDB ii 1632} [Thanissaro]. The Buddha uses a lovely parable — that of a hawk catching a quail far outside the quail's familiar hunting ground — to reveal the need for keeping the mind in its proper territory: the four frames of reference.

SN 47.7: Makkata Sutta — The Foolish Monkey/The Monkey {S v 148; CDB ii 1633} [Olendzki | Thanissaro]. Keep your mind in its proper territory — the four frames of reference — lest you lose it altogether, like this pitiful monkey stuck in a tar trap.

SN 47.8: Suda Sutta — The Cook {S v 149; CDB ii 1634} [Thanissaro]. How is meditation like cooking? The Buddha explains.

SN 47.10: Bhikkhunupassaya Sutta/Bhikkhunivasako Sutta — Directed and Undirected Meditation/Mindfulness {S v 154; CDB ii 1638} [Olendzki | Thanissaro | Walshe (excerpt)]. How to respond skillfully to distracted states of mind that interfere with

concentration.

SN 47.13: Cunda Sutta — About Cunda {S v 161; CDB ii 1642} [Nyanaponika | Thanissaro]. Ven. Ananda grieves over Ven. Sariputta's death, and the Buddha consoles him with Dhamma: make the Dhamma your island, your true refuge!

SN 47.14: Cunda Sutta — At Ukkacela {S v 163; CDB ii 1644} [Nyanaponika]. The Buddha's reaction to the death of Ven. Sariputta.

SN 47.16: Uttiya Sutta — To Uttiya {S v 166} [Thanissaro]. The practice of establishing mindfulness is based on well-purified virtue and views made straight. [TB]

[SuttaReadings.net icon] SN 47.19: Sedaka Sutta — The Bamboo Acrobat/At Sedaka {S v 168; CDB ii 1648} [Olendzki | Thanissaro]. Is meditation a selfish endeavor? Using a famous simile of two acrobats, the Buddha resolves this question decisively.

SN 47.20: Sedaka Sutta — At Sedaka {S v 169; CDB ii 1649} [Thanissaro]. How solid is your concentration? Try this test, proposed by the Buddha: Can you keep a glass of oil balanced on your head while your favorite movie star is singing and dancing right in front of you?

SN 47.25: Brāhmaṇa Sutta — To a Brahman {S v 174} [Thanissaro]. The practice of the four establishings of mindfulness helps the True Dhamma to last long. [TB]

SN 47.33: Viraddha Sutta — Neglected {S v 180} [Thanissaro]. To neglect the four establishings of mindfulness is to neglect the noble path. [TB]

SN 47.35: Sata Sutta — Mindful {S v 180; CDB ii 1657} [Thanissaro]. What does it mean to be mindful? What does it mean to be alert?

SN 47.37: Chanda Sutta — Desire {S v 181; CDB ii 1658} [Thanissaro]. How mindfulness leads to freedom from desire — and beyond.

SN 47.38: Pariñña Sutta — Comprehension {S v 182; CDB ii 1658} [Thanissaro]. Comprehension of these four things leads to Awakening.

SN 47.40: Satipatthana-vibhanga Sutta — Analysis of the Frames of Reference {S v 183; CDB ii 1659} [Thanissaro]. A summary of the four Frames of Reference, and how they are to be developed.

SN 47.41: Amata Sutta — Deathless {S v 184; CDB ii 1660} [Thanissaro]. Don't let the Deathless be lost to you!

SN 47.42: Samudaya Sutta — Origination {S v 184; CDB ii 1660} [Thanissaro]. The origination and subsiding of the foundations of mindfulness.

SN 47.46: Paa.timokkha Sutta — Obligation {S v 187; CDB ii 1662} [Walshe]. Success in meditation depends upon laying skillful foundations.

48. Indriya-samyutta — The Five Mental Faculties

[See "The Five Faculties" in The Wings to Awakening.]

SN 48.03: Sota Sutta — The Stream {S v 193} [Thanissaro]. The results of discerning the origination, the passing away, the allure, the drawbacks, and the escape from the five faculties of conviction, persistence, mindfulness, concentration, and discernment. [TB]

SN 48.04: Arahant Sutta — The Arahant {S v 194} [Thanissaro]. The higher results of discerning the origination, the passing away, the allure, the drawbacks, and the escape from the five faculties of conviction, persistence, mindfulness, concentration, and discernment. [TB]

SN 48.10: Indriya-vibhanga Sutta — Analysis of the Mental Faculties {S v 197; CDB ii

1671} [Thanissaro]. A summary of the five mental faculties: conviction, persistence, mindfulness, concentration, and discernment.

SN 48.38: Vibhanga Sutta — An Analysis {S v 211; CDB ii 1682; Thai: SN 48.37} [Thanissaro]. On the Buddha's five-fold classification of feelings.

SN 48.39: Kattthopama Sutta — The Fire-stick {S v 211; CDB ii 1682; Thai: SN 48.38} [Thanissaro]. On the Buddha's five-fold classification of feelings.

SN 48.41: Jara Sutta — Old Age {S v 216; CDB ii 1686} [Thanissaro]. The Buddha, now a wrinkled old man, issues a stirring rebuke against old age.

SN 48.42: Unnabho Brahmano Sutta — The Brahman Unnabha {S v 217; CDB ii 1687} [Walshe].

SN 48.44: Pubbakotthaka Sutta — Eastern Gatehouse {S v 220; CDB ii 1689} [Thanissaro]. The Buddha and Ven. Sariputta discuss conviction, and whether it is present in those who have seen the Deathless. They concur that until one experiences the Deathless for oneself, one can only take its existence on faith.

SN 48.46: Pubbārāma Sutta — The Eastern Monastery {S v 222} [Thanissaro]. The development of two faculties—noble discernment and noble release—enables an arahant to declare knowledge of awakening. [TB]

SN 48.50: Saddhā Sutta — Conviction {S v 225} [Thanissaro]. How conviction is developed into the faculty of conviction. [TB]

SN 48.52: Malla Sutta — Mallans {S v 228} [Thanissaro]. The faculty of discernment makes the other faculties firm, just as the ridge-beam of a roof makes the rafters that support it firm. [TB]

SN 48.53: Sekha Sutta — The Learner {S v 229; CDB ii 1696} [Thanissaro]. How can one tell if one is a "learner" (sekha; one who has attained at least stream-entry, but not yet arahantship) or an arahant?

SN 48.54: Pade Sutta — In the Foot {S v 231; CDB ii 1697} [Walshe].

SN 48.56: Patitthita Sutta — Established {S v 232; CDB ii 1698} [Thanissaro]. Heedfulness: the cornerstone upon which all other skillful qualities are based.

49. Sammappadhana-samyutta — The Four Right Exertions
[See "The Four Right Exertions" in The Wings to Awakening.]

50. Bala-samyutta — The Five Strengths

[See "The Five Strengths" in The Wings to Awakening.]

51. Iddhipada-samyutta — The Four Bases of Power

[See "The Four Bases of Power" in The Wings to Awakening.]

SN 51.13: Chanda Sutta — Desire {S v 268} [Thanissaro]. The four bases of power and the fabrications of exertion defined. [TB]

SN 51.14: Moggallāna Sutta — Moggallāna {S v 269} [Thanissaro]. At the Buddha's request, Ven. Moggallāna displays a feat of psychic power to bring a group of rowdy monks to their senses. The Buddha then explains to the monks the other feats that Moggallāna has mastered through his mastery of the four bases of power. [TB]

SN 51.15: Brahmana Sutta — To Unnabha the Brahman {S v 271; CDB ii 1732} [Thanissaro]. Ven. Ananda explains to Unnabha that the path of Dhamma is one with a definite goal — the abandoning of desire — which can only be attained by developing a

strong desire to end desire.

SN 51.20: Iddhipada-vibhanga Sutta — Analysis of the Bases of Power {S v 276; CDB ii 1736} [Thanissaro]. The Buddha explains how the four bases of power are to be developed.

52. Anuruddha-samyutta — Ven. Anuruddha

SN 52.09: Ambapālī Sutta — Ambapālī {S v 301} [Thanissaro]. How Ven. Anuruddha, an arahant, meditates so that his faculties are bright. [TB]

SN 52.10: Gilana Sutta — Illness {S v 302; CDB ii 1757} [Thanissaro]. Ven. Anuruddha explains to the other monks how he keeps the pain of his physical illness from invading the mind.

53. Jhana-samyutta — Jhana (mental absorption)

54. Anapana-samyutta — Mindfulness of breathing

SN 54.6: Arittha Sutta — To Arittha {S v 314; CDB ii 1768} [Thanissaro]. The Buddha explains that success in meditation calls for more than simply being mindful; there are specific skills that must be developed.

SN 54.8: Dipa Sutta — The Lamp {S v 316; CDB ii 1770} [Thanissaro]. No matter how far along you are in your meditation practice, the basic principle is the same: you should develop and sustain mindfulness of breathing.

SN 54.9: Vesali Sutta — At Vesali {S v 320; CDB ii 1773} [Thanissaro]. How the practice of concentration through mindfulness of breathing clarifies the underlying purpose of other meditation practices.

SN 54.11: Icchānaṅgala Sutta — At Icchānaṅgala {S v 325} [Thanissaro]. The Buddha describes his own practice of the sixteen steps of breath meditation. [TB]

SN 54.13: Ananda Sutta — To Ananda {S v 328; CDB ii 1780} [Thanissaro]. The Buddha explains to Ven. Ananda how the sustained practice of mindfulness of breathing (anapanasati) leads, by stages, to full Awakening.

55. Sotapatti-samyutta — Stream-entry

SN 55.1: Raja Sutta — The Emperor {S v 342; CDB ii 1788} [Thanissaro]. Which is better: being a world leader, or gaining the four factors of stream-entry?

SN 55.21: Mahanama Sutta — To Mahanama (1) {S v 369; CDB ii 1808} [Thanissaro].

SN 55.22: Mahanama Sutta — To Mahanama (2) {S v 371; CDB ii 1809} [Thanissaro].

Sometimes it is said that the last moment of consciousness is all-important in determining one's rebirth, but these suttas show that well-developed virtues in the mind can override even a muddled mind-state at death.

SN 55.24: Sarakaani Sutta — Sarakaani (Who Took to Drink) {S v 375; CDB ii 1811} [Walshe].

SN 55.30: Licchavi Sutta — To the Licchavi {S v 389; CDB ii 1821} [Thanissaro]. The Buddha instructs the layman Nandaka on the four factors of stream-entry.

SN 55.31: Abhisanda Sutta — Bonanzas (1) {S v 391; CDB ii 1821} [Thanissaro].

SN 55.32: Abhisanda Sutta — Bonanzas (2) {S v 391; CDB ii 1822} [Thanissaro].

SN 55.33: Abhisanda Sutta — Bonanzas (3) {S v 392; CDB ii 1822} [Thanissaro]. The Buddha describes three variations on the four factors of stream-entry.

SN 55.40: Nandiya Sutta — To Nandiya {S v 397; CDB ii 1826} [Thanissaro]. On what it means to live with heedfulness (appamada).

SN 55.54: Gilana Sutta — Ill {S v 408; CDB ii 1834} [Thanissaro]. A short instruction manual on how to give comfort to a gravely ill lay follower.

56. Sacca-samyutta — The Four Noble Truths

SN 56.9: Viggahika Sutta — Wordy Warfare {S v 419; CDB ii 1842} [Walshe]. Some kinds of speech are counterproductive.

[SuttaReadings.net icon] SN 56.11: Dhammacakkappavattana Sutta — The Discourse on the Setting in Motion of the Wheel (of Vision) of the Basic Pattern: the Four True Realities for the Spiritually Ennobled Ones/Setting Rolling the Wheel of Truth/Setting in Motion the Wheel of Truth/Setting the Wheel of Dhamma in Motion {S v 420; CDB ii 1843} [Harvey | Ñānamoli | Piyadassi | Thanissaro]. This is the Buddha's first discourse, delivered shortly after his Awakening to the group of five monks with whom he had practiced the austerities in the forest for many years. The sutta contains the essential teachings of the Four Noble Truths and the Noble Eightfold Path. Upon hearing this discourse, the monk Kondañña attains the first stage of Awakening, thus giving birth to the ariya sangha (Noble Sangha).

SN 56.20: Tatha Sutta — Real {S v 430; CDB ii 1851} [Thanissaro]. Four things whose fundamental reality makes them worthy of deep contemplation.

SN 56.22: Vijja Sutta — Knowledge {S v 432; CDB ii 1853} [Walshe (excerpt)].

SN 56.30: Gavampati Sutta — Gavampati {S v 436} [Thanissaro]. Whoever sees one of the four noble truths see all four of them. [TB]

[SuttaReadings.net icon] SN 56.31: Simsapa Sutta — The Simsapa Leaves {S v 437; CDB ii 1857} [Thanissaro | Walshe]. The Buddha compares the knowledge he gained in his Awakening to all the leaves in the forest, and his teachings to a mere handful of leaves. He then explains why he didn't reveal the remainder.

SN 56.35: Sattisata Sutta — One Hundred Spears {S v 440; CDB ii 1606} [Thanissaro]. Life may be fraught with pain, but the breakthrough to Awakening is utterly painless.

SN 56.36: Pana Sutta — Animals {S v 441; CDB ii 1860} [Thanissaro]. The path leading out of samsara springs from contemplation of the Four Noble Truths.

SN 56.42: Papata Sutta — The Drop-off {S v 448; CDB ii 1865} [Thanissaro]. The Buddha reminds an anxious monk who stands with him at the edge of a high cliff that some dangers are far more worrisome than this precipice.

SN 56.44: Kuta Sutta — Gabled {S v 452; CDB ii 1868} [Thanissaro]. Practicing Dhamma is like building a house: you have to start at the bottom and work your way up. You just can't do it the other way round.

SN 56.45: Vala Sutta — The Horsehair {S v 453; CDB ii 1869} [Thanissaro]. It's easy to admire the skill required to master a sport or a feat of manual dexterity. But even more difficult is the skill required to master the Four Noble Truths.

SN 56.46: Andhakara Sutta — Darkness {S v 454; CDB ii 1870} [Thanissaro]. A monk ponders the darkness of deep space and asks the Buddha: "Is there any darkness more frightening than this?" The Buddha asserts that yes, there most certainly is.

SN 56.48: Chiggala Sutta — The Hole {S v 456; CDB ii 1872} [Thanissaro]. The Buddha's famous simile of the blind sea-turtle, illustrating the precious rarity of this human birth.

SN 56.102-113: Pansu Suttas — Dust {S v 474; CDB ii 1885} [Thanissaro]. A fortunate rebirth is rare. Therefore: practice!

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[Glossary](#)

[Index](#)

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[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

[DN](#)

[MN](#)

[SN](#)

[AN](#)

[KN](#)

[Khp](#)

[Dhp](#)

[Ud](#)

[Iti](#)

[Sn](#)

[Abhidhamma](#)

[Samyutta Nikaya](#)

[The Grouped Discourses](#)

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Quick links to the individual sections (vaggas) and chapters (samyuttas):

Sagatha Vagga: 1 2 3 4 5 6 7 8 9 10 11

Nidana Vagga: 12 13 14 15 16 17 18 19 20 21

Khandha Vagga: 22 23 24 25 26 27 28 29 30 31 32 33 34

Salayatana Vagga: 35 36 37 38 39 40 41 42 43 44

Maha Vagga: 45 46 47 48 49 50 51 52 53 54 55 56

The Samyutta Nikaya, the third division of the Sutta Pitaka, contains 2,889 suttas grouped into five sections (vaggas). Each vagga is further divided into samyuttas, each of which in turn contains a group of suttas on related topics. The samyuttas are named according to the topics of the suttas they contain. For example, the Kosala Samyutta (in the Sagatha Vagga) contains suttas concerning King Pasenadi of Kosala; the Vedana Samyutta (in the Salayatana Vagga) contains suttas concerning feeling (vedana); and

so on.

For a complete translation, see Bhikkhu Bodhi's *The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya* (Boston: Wisdom Publications, 2000; originally published in two volumes, but now available in a single volume).

A selected anthology of 370 suttas from the Samyutta Nikaya, *Handful of Leaves, Volume Three*, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org

The suttas are numbered here by samyutta (chapter) and sutta, with the suttas numbered sequentially from the start of each samyutta, using as a guide the Rhys Davis & Woodward PTS English translations of the Samyutta Nikaya (*The Book of the Kindred Sayings*). The braces {} that follow each sutta and samyutta title contain the corresponding volume and starting page number, first in the PTS romanized Pali edition of the Samyutta Nikaya, then in Bhikkhu Bodhi's *Connected Discourses of the Buddha* ("CDB"). The translator appears in the square brackets [].

See also this handy table for converting between traditional (DPR, CSCD) and modern (ATI, CDB) samyutta numbering systems.

Contents

Sagatha-vagga — The Section of Verses (contains samyuttas 1-11)

Nidana-vagga — The Section on Causation (12-21)

Khandha-vagga — The Section on the Aggregates (22-34)

Salayatana-vagga — The Section on the Six Sense Bases (35-44)

Maha-vagga — The Great Section (45-56)

Sagatha Vagga — The Section of Verses

Samyutta: 1 2 3 4 5 6 7 8 9 10 11

1. Devata-samyutta — Devas

SN 1.1: Ogha-tarana Sutta — Crossing over the Flood {S i 1; CDB i 89} [Thanissaro].

The Buddha explains how he "crossed over the flood" of craving.

SN 1.3: Upaneyya.m Sutta — Doomed {S i 2; CDB i 90} [Walshe].

SN 1.7: Appaṭivīditā Sutta — Unpenetrated {S i 3} [Thanissaro]. Wake up by penetrating the nature of phenomena. [TB]

SN 1.9: Maanakaamo Sutta — Vain Conceits {S i 4; CDB i 93} [Thanissaro | Walshe].

SN 1.10: Arañña Sutta — The Wilderness/A Face So Calm {S i 4; CDB i 93} [Ireland | Olendzki | Thanissaro]. Why do monks living in the forest wilderness look so happy?

SN 1.17: Dukkara.m (Kummo) Sutta — Difficult {S i 7; CDB i 96} [Walshe].

SN 1.18: Hiri Sutta — Conscience {S i 7; CDB i 96} [Thanissaro]. A lovely short teaching on the rarity and value of conscientiousness.

SN 1.20: Samiddhi Sutta — About Samiddhi/Samiddhi {S i 8; CDB i 97} [Thanissaro | Walshe]. A devata wonders: why waste time meditating in the hopes of some future reward, when one can enjoy sensual pleasures right here and now?

SN 1.25: Arahanta Sutta — An Arahant {S i 14; CDB i 102} [Thanissaro | Walshe]. Even

though they have abandoned the conceit, “I am,” arahants still speak in line with the conventions of the world. [TB]

SN 1.38: Sakalika Sutta — The Stone Sliver {S i 27; CDB i 116} [Thanissaro]. After an attempt on his life, the Buddha shows by example how to handle pain.

SN 1.41: Aditta Sutta — (The House) On Fire {S i 31; CDB i 119} [Thanissaro]. A deva visits the Buddha and recites a lovely verse on the urgency of giving.

SN 1.42: Kindada Sutta — A Giver of What {S i 32; CDB i 120} [Thanissaro]. The Buddha explains to a deva the true value of various kinds of gifts.

SN 1.51: Jarā Sutta — Old Age {S i 36} [Thanissaro]. What are your lasting possessions? [TB]

SN 1.55: Jana Sutta — Engendered {S i 37} [Thanissaro]. The Buddha answers some riddles. [TB]

SN 1.69: Iccha Sutta — Desire {S i 40; CDB i 132} [Thanissaro]. A brief and elegant summary of the heart of the Buddha's teaching.

SN 1.71: Ghatva Sutta — Having Killed {S i 41; CDB i 133} [Thanissaro]. The Buddha describes one thing that deserves to be killed.

2. Devaputta-samyutta — Sons of the Devas

SN 2.6: Kamada Sutta — Kamada's Lament {S i 48; CDB i 142} [Olendzki]. The Buddha reassures a doubting deva that, though the journey to Awakening may indeed be long and hard, it really can be done.

SN 2.7: Pañcalacanda Sutta — Pañcalacanda the Deva's Son {S i 48; CDB i 142} [Thanissaro]. Finding an opening to Nibbana.

SN 2.8: Taayano Sutta — Taayana {S i 49; CDB i 143} [Walshe].

SN 2.9: Candima Sutta — The Moon Deity's Prayer for Protection {S i 50; CDB i 144} [Piyadassi]. The Buddha intervenes on behalf of a deva caught in the grips of an evil demon. This sutta belongs to the group of paritta (protection) suttas that are chanted by monastics for devotional and ceremonial purposes.

SN 2.10: Suriya Sutta — The Sun Deity's Prayer for Protection {S i 51; CDB i 145} [Piyadassi]. The Buddha intervenes on behalf of a deva caught in the grips of an evil demon. This sutta belongs to the group of paritta (protection) suttas that are chanted by monastics for devotional and ceremonial purposes.

SN 2.19: Uttara Sutta — Uttara the Deva's Son {S i 54; CDB i 150} [Thanissaro]. Doing good and making merit: are these the best one can aim for in this short life?

SN 2.25: Jantu Sutta — Jantu {S i 61; CDB i 156} [Walshe].

SN 2.26: Rohitassa Sutta — To Rohitassa {S i 61; CDB i 157} [Thanissaro]. A well-traveled deva learns that we don't have to go to the ends of the world to find an end to suffering; we need look no further than right here, in this very body.

3. Kosala-samyutta — King Pasenadi of Kosala

SN 3.1: Dahara Sutta — Young {S i 68; CDB i 164} [Thanissaro]. The Buddha reminds King Pasenadi that one's age is no measure of one's wisdom.

SN 3.4: Piya Sutta — Dear {S i 71; CDB i 167} [Thanissaro]. If you truly care about your own and others' welfare, then choose your actions with care.

SN 3.5: Atta-rakkhita Sutta — Self-protected {S i 72; CDB i 169} [Thanissaro]. The Buddha's defense policy. [TB]

SN 3.6: Appaka Sutta — Few {S i 73; CDB i 168} [Thanissaro]. The Buddha reminds King Pasenadi of the pitfalls of wealth and luxury.

SN 3.7: Atthakarana Sutta — In Judgment {S i 74; CDB i 170} [Thanissaro]. King Pasenadi discovers what motivates people to tell lies.

SN 3.8: Mallikaa Sutta — Mallikaa {S i 75; CDB i 170} [Walshe].

SN 3.9: Yañña Sutta — Sacrifice {S i 75} [Thanissaro]. What kind of sacrifice bears great fruit? [TB]

SN 3.10: Bandhana Sutta — Bonds {S i 76} [Thanissaro]. Internal bonds are stronger than external ones. [TB]

SN 3.11: Jaṭila Sutta — Coiled-hair Ascetics {S i 77} [Thanissaro]. How to know another person's character. [TB]

SN 3.13: Donapaka Sutta/Do.napaaka Sutta — King Pasenadi Goes on a Diet/A Heavy Meal {S i 81; CDB i 176} [Olendzki | Walshe]. How King Pasenadi learns to use mindfulness to control his overeating

SN 3.14: Sangama Sutta — A Battle (1) {S i 82; CDB i 177} [Thanissaro].

SN 3.15: Sangama Sutta — A Battle (2) {S i 84; CDB i 178} [Thanissaro]. Two stories about the battles fought between rival kings, poignantly demonstrating how in war there is security neither for the victor nor the vanquished.

SN 3.17: Appamada Sutta — Heedfulness {S i 86; CDB i 179} [Thanissaro]. The Buddha reveals the one quality in the heart that offers real security.

SN 3.19: Aputtaka Sutta — Heirless (1) {S i 89; CDB i 182} [Thanissaro]. The Buddha advises a rich householder on the proper use and enjoyment of wealth.

SN 3.20: Aputtaka Sutta — Heirless (2) {S i 92; CDB i 183} [Thanissaro]. Give generously and without regret, or you may suffer the same sad consequences as this wealthy householder.

SN 3.23: Loka Sutta — (Qualities of) the World {S i 98; CDB i 189} [Thanissaro]. Three common things in the world that inevitably lead to harm and suffering.

SN 3.24: Issattha Sutta — Archery Skills {S i 98; CDB i 190} [Thanissaro]. Generosity yields good results. But to whom should we give to reap the very best results?

[SuttaReadings.net icon] SN 3.25: Pabbatopama Sutta — Irresistible Force/The Simile of the Mountains {S i 100; CDB i 192} [Olendzki | Thanissaro]. The Buddha offers a powerful simile to King Pasenadi to underscore the imminence of death and the urgency of Dhamma practice.

4. Mara-samyutta — Mara

Stories of Mara's attempts to outwit the Buddha.

SN 4.8: Nandana Sutta — Delight {S i 107; CDB i 200} [Thanissaro]. Mara and the Buddha debate this question: Are possessions a source of joy or of grief?

SN 4.13: Sakalika Sutta — The Stone Sliver {S i 110; CDB i 203} [Thanissaro]. The Buddha, recuperating from an assassination attempt, receives an unwelcome visit from Mara.

SN 4.19: Kassaka Sutta — The Farmer {S i 114; CDB i 208} [Thanissaro]. Mara proclaims his dominion over the sensory world, but the Buddha explains that he (Buddha) dwells in the one place that Mara can never go.

SN 4.20: Rajja Sutta — Rulership {S i 116; CDB i 209} [Thanissaro]. Mara, seeing that the Buddha has developed the four bases of power (iddhipada), tries to persuade him to give up the monastic life and become a powerful world ruler.

5. Bhikkhuni-samyutta — Nuns

Stories of Mara's attempts to lure the nuns away from their meditation spots in the forest by asking them provocative questions. Without exception, these wise women conquer Mara decisively.

SN 5.1: Alavika Sutta — Alavika/Sister Alavika {S i 128; CDB i 221} [Bodhi | Thanissaro]. Mara: Why bother meditating? Why not just relax and enjoy life's pleasures?

SN 5.2: Soma Sutta — Soma/Mara Meets His Match/Sister Soma {S i 129; CDB i 222} [Bodhi | Olendzki | Thanissaro]. Can women achieve Awakening? Ven. Sister Soma handles this misguided question with ease.

SN 5.3: Gotami Sutta — Gotami/Sister Gotami {S i 129; CDB i 223} [Bodhi | Thanissaro]. Mara: Why bother sitting in solitude in the forest?

SN 5.4: Vijaya Sutta — Vijaya/Sister Vijaya {S i 130; CDB i 224} [Bodhi | Thanissaro]. Mara: Why don't we just put aside the meditation for awhile and go out dancing?

SN 5.5: Uppalavanna Sutta — Uppalavanna/Sister Uppalavanna {S i 131; CDB i 225} [Bodhi | Thanissaro]. Mara: Why don't you just give up the dangers of the forest and live somewhere safer?

SN 5.6: Cala Sutta — Cala/Sister Cala {S i 132; CDB i 226} [Bodhi | Thanissaro]. Mara: What's wrong with being reborn, anyway?

SN 5.7: Upacala Sutta — Upacala/Sister Upacala {S i 133; CDB i 227} [Bodhi | Thanissaro]. Mara: Why not just settle for a happy rebirth among the devas?

SN 5.8: Sisupacala Sutta — Sisupacala/Sister Sisupacala {S i 133; CDB i 227} [Bodhi | Thanissaro]. Sister Sisupacala shows Mara how following the path of Dhamma doesn't mean buying into to a fixed philosophy.

SN 5.9: Sela Sutta — Sela/Sister Sela {S i 134; CDB i 228} [Bodhi | Thanissaro]. Mara tries to trip up Ven. Sister Sela with metaphysical questions.

SN 5.10: Vajira Sutta — Vajira/Sister Vajira {S i 134; CDB i 229} [Bodhi | Thanissaro]. Have you ever found yourself getting lured out of meditation by some fascinating, but utterly speculative, train of thought? Ven. Sister Vajira shows how to deal with this.

6. Brahma-samyutta — Brahma deities

SN 6.1: Ayacana Sutta — The Request {S i 136; CDB i 231} [Thanissaro]. Immediately after his Awakening, the Buddha receives a visit from Brahma Sahampati, who pleads with the Buddha to teach the Dhamma, for the sake of those "with little dust in their eyes."

SN 6.2: Garava Sutta — Reverence {S i 138; CDB i 233} [Thanissaro]. Shortly after his Awakening, the Buddha reviews the world around him, searching for another being whom he can now rightly call his teacher.

SN 6.13: Andhakavinda Sutta — Let the Wilderness Serve! {S i 154; CDB i 248} [Olendzki]. Brahma Sahampati offers up verses of praise for the Buddha, who sits meditating alone in the wilderness.

SN 6.15: Parinibbana Sutta — Total Unbinding {S i 157; CDB i 251} [Thanissaro]. Four eyewitness accounts of the passing away of the Buddha.

7. Brahmana-samyutta — Brahmans

SN 7.1: Dhanañjaanii Sutta — Dhanañjaani {S i 160; CDB i 254} [Walshe].

SN 7.2: Akkosa Sutta/Akkoso Sutta — Insult/Abuse {S i 161; CDB i 255} [Buddharakkhita | Thanissaro | Walshe]. What is your best response when someone is

angry with you? Hint: if you offer some food to a guest, but the guest declines the offer, to whom does the food belong?

SN 7.6: Jata Sutta — The Tangle {S i 165; CDB i 259} [Thanissaro]. The Buddha answers Jata Bharadvaja's famous question, "Who can untangle this tangle [of craving]?"

SN 7.11: Kasi Bharadvaja Sutta — Discourse to Bharadvaja, the Farmer/To the Plowing Bharadvaja {S i 171; CDB i 266} [Piyadassi | Thanissaro]. The Buddha answers a farmer who asserts that monks do no useful work, and thus don't deserve to eat.

SN 7.12: Udaya Sutta — Breaking the Cycle {S i 173; CDB i 268} [Olendzki]. In delightfully alliterative Pali verse, the Buddha tells how, without true wisdom, the cycle of death and re-becoming are doomed to drone on and on and on.

SN 7.14: Maha-sala Sutta — Very Rich {S i 175; CDB i 271} [Thanissaro]. A touching glimpse into the sorrow that a father feels when his ungrateful children fail to honor him in his old age. Treat your parents well.

SN 7.17: Navakammika Sutta — The Builder {S i 179; CDB i 274} [Thanissaro]. What useful work can one possibly accomplish by sitting in meditation under a tree in the forest?

SN 7.18: Katthaharaka Sutta — Buddha in the Forest/Firewood-gathering {S i 180; CDB i 275} [Olendzki | Thanissaro]. How does the Buddha practice jhana in the forest? [TB]

SN 7.21: Sangaarava Sutta — Sangaarava {S i 182; CDB i 278} [Walshe].

8. Vangisa-samyutta — Ven. Vangisa

SN 8.4: Ananda Sutta — Ananda {S i 188; CDB i 283} [Thanissaro]. Ven. Ananda offers advice to Ven. Vangisa on how to subdue lust.

9. Vana-samyutta — The forest

SN 9.1: Viveka Sutta — Seclusion {S i 197; CDB i 294} [Thanissaro]. A deva comes to the aid of a forest monk whose mind had been wandering during meditation.

SN 9.6: Anuruddha Sutta — Anuruddha {S i 200; CDB i 297} [Thanissaro]. One of Ven. Anuruddha's consorts from a previous life as a deva, visits him and invites him back.

SN 9.9: Vajjiputta Sutta — The Vajjian Princeling {S i 201; CDB i 300} [Thanissaro]. If you've ever wondered, "Why bother meditate?", listen to this devata's advice.

SN 9.11: Ayoniso-manasikara Sutta — Inappropriate Attention {S i 203; CDB i 301} [Thanissaro]. Food for thought for a monk being gnawed away by his thoughts.

SN 9.14: Gandhatthana Sutta — Stealing the Scent/The Thief of a Scent {S i 204; CDB i 303} [Olendzki | Thanissaro]. Have you ever wished for a guardian angel to warn you before you do something foolish? Here's one with an important lesson.

10. Yakkha-samyutta — Yakkha demons

SN 10.4: Mañibhadda Sutta — With Mañibhadda {S i 208} [Thanissaro]. Mindfulness is not a cure-all. [TB]

SN 10.8: Sudatta Sutta — About Sudatta (Anathapindika) {S i 210; CDB i 311} [Thanissaro]. Anathapindika, the wealthy benefactor who would later donate the famous Jeta's Grove monastery to the Sangha, meets the Buddha for the first time.

SN 10.12: Alavaka Sutta — Discourse to Alavaka/To the Alavaka Yakkha {S i 213; CDB i 314} [Piyadassi | Thanissaro]. A yakkha challenges the Buddha with riddles and threatens to beat him up.

11. Sakka-samyutta — Sakka (the Deva king)

SN 11.3: Dhajagga Sutta — Banner Protection/The Top of the Standard {S i 218; CDB i

319} [Piyadassi | Thanissaro]. Are you ever overcome by fear? The Buddha offers an antidote.

SN 11.4: Vepacitti Sutta — Calm in the Face of Anger {S i 220; CDB i 321} [Olendzki]. Sakka, king of the devas, explains to a skeptic how forbearance is the best response to another's anger.

SN 11.5: Subhasita-jaya Sutta — Victory Through What is Well Spoken {S i 222; CDB i 323} [Thanissaro]. Marvelous account of a debating contest between two deities concerning the best way to respond to an angry person.

Nidana Vagga — The Section on Causation

Samyutta: 12 13 14 15 16 17 18 19 20 21

12. Nidana-samyutta — Paticcasamuppada (dependent co-arising)

SN 12.2: Paticca-samuppada-vibhanga Sutta — Analysis of Dependent Co-arising {S ii 2; CDB i 534} [Thanissaro]. A summary of the causal chain of dependent co-arising.

SN 12.10: Mahaa Sakyamuni Gotamo Sutta — Gotama the Great Sage of the Sakya {S ii 10; CDB i 537} [Thanissaro | Walshe].

SN 12.11: Ahara Sutta — Nutriment {S ii 11; CDB i 540} [Nyanaponika | Thanissaro]. The Buddha explains how the teachings on the four nutriments (ahara) fits in with dependent co-arising.

SN 12.12: Phagguna Sutta — To Phagguna {S ii 13; CDB i 541} [Nyanaponika | Thanissaro]. Questions that presuppose the existence of an abiding "self," are fundamentally invalid. The Buddha shows how to re-frame these questions in a way that conduces to liberation.

SN 12.15: Kaccayanagotta Sutta/Kaccaayanagotto Sutta — To Kaccayana Gotta (on Right View)/Kaccaayana {S ii 16; CDB i 544} [Thanissaro | Walshe]. The Buddha explains to Ven. Kaccayana Gotta how dependent co-arising applies in the development of right view.

SN 12.16: Dhammakathiko Sutta — The Teacher of the Dhamma {S ii 18; CDB i 545} [Walshe].

SN 12.17: Acela Sutta — To the Clothless Ascetic/Naked Kassapa {S ii 18; CDB i 545} [Thanissaro | Walshe (excerpt)]. A perplexed ascetic asks the Buddha: "Is dukkha created by the self? By other? By both? By neither?" The Buddha's answers at first baffle, then inspire, Kassapa, who eventually gains Awakening.

SN 12.18: Timbarukkha Sutta — To Timbarukkha {S ii 22} [Thanissaro]. This sutta is similar to the preceding one, with the difference that the questions about pain in the preceding sutta are here expanded to include pleasure as well. [TB]

SN 12.19: Bala-pandita Sutta — The Fool & the Wise Person {S ii 23; CDB i 549} [Thanissaro]. What is the difference between a fool and a wise person?

SN 12.20: Paccaya Sutta — Requisite Conditions {S ii 25; CDB i 550} [Thanissaro]. The Buddha explains that when dependent co-arising is clearly seen and understood, wrong views and confusion disappear.

SN 12.22: Dasabalaa (2) Sutta — Ten Powers {S ii 28; CDB i 553} [Walshe (excerpt)].

SN 12.23: Upanisa Sutta/Upanisaa Sutta — Discourse on Supporting Conditions/Prerequisites/Upanisaa {S ii 29; CDB i 553} [Bodhi | Thanissaro | Walshe (excerpt)]. The Buddha explains how seeing deeply into dependent co-arising leads to Awakening. The causal chain here includes an additional set of factors not present in the "standard" chain of dependent co-arising.

SN 12.25: Bhumija Sutta — To Bhumija {S ii 37; CDB i 559} [Thanissaro]. What is the origin of pleasure and pain? Ven. Sariputta clears up some misconceptions.

SN 12.31: Bhutamidam Sutta — This Has Come Into Being {S ii 47; CDB i 566} [Thanissaro | Nyanaponika (excerpt)]. What characterizes the difference between a run-of-the-mill person, one who practices the Dhamma, and one who has fully realized the Dhamma?

SN 12.35: Avijjapaccaya Sutta — From Ignorance as a Requisite Condition {S ii 60; CDB i 573} [Thanissaro]. Is there someone or something that lies behind the processes described in dependent co-arising?

SN 12.38: Cetana Sutta/Cetanaa Sutta — Intention/Volition {S ii 65; CDB i 576} [Thanissaro | Walshe]. The Buddha explains the causal link between mental fabrications and consciousness.

SN 12.44: Loka Sutta — The World {S ii 73; CDB i 581} [Thanissaro]. How the world arises and falls according to the law of dependent co-arising.

SN 12.46: Aññatra Sutta — A Certain Brahman {S ii 75; CDB i 583} [Thanissaro]. A brahman wonders: When I perform an action (kamma), am I the same person when I experience its results, or am I a different person? The Buddha helps to clear up this man's confused thinking.

SN 12.48: Lokayatika Sutta — The Cosmologist {S ii 77; CDB i 584} [Thanissaro]. The Oneness of all being is sometimes taught as a basic Buddhist principle, but this discourse shows that the Buddha himself rejected the idea. It is simply one of the extremes that he avoided by teaching dependent co-arising.

SN 12.51: Parivīmaṃsa Sutta — Investigating {S ii 80} [Thanissaro]. How to investigate dependent co-arising so as to lead to the ending of suffering and stress.

SN 12.52: Upadana Sutta — Clinging {S ii 84; CDB i 589} [Thanissaro]. The Buddha uses a marvelous fire simile to describe the nature of clinging.

SN 12.60: Nidaana.m Sutta — Aananda's Mistake {S ii 92; CDB i 593} [Walshe (excerpt)].

SN 12.61: Assutavā Sutta — Uninstructed (1) {S ii 94; CDB i 595} [Nizamis | Thanissaro]. With a striking simile, the Buddha points out the folly of believing this fickle mind to be "self."

SN 12.62: Assutavā Sutta — Uninstructed (2) {S ii 95} [Thanissaro]. This sutta builds on the previous one, showing how to develop dispassion for the mind through a contemplation of feeling. [TB]

SN 12.63: Puttamansa Sutta — A Son's Flesh {S ii 97; CDB i 597} [Nyanaponika | Thanissaro]. A meditation on inter-relatedness, showing with four striking similes the suffering inherent in everything the body and mind depend upon for nourishment. [TB]

SN 12.64: Atthi Raga Sutta — Where There is Passion {S ii 101; CDB i 599} [Nyanaponika | Thanissaro]. The Buddha describes four factors to which the mind habitually clings. Those who succeed in abandoning passion for these "nutriments" can realize the cessation of birth, aging, and death.

[SuttaReadings.net icon] SN 12.65: Nagara Sutta — The City {S ii 104; CDB i 601} [Thanissaro]. The Buddha retells the story of how, on the eve of his Awakening, he re-discovered the long-forgotten laws of dependent co-arising and the Four Noble Truths.

SN 12.66: Sammasa Sutta — Scrutiny {S ii 107} [Thanissaro]. How to scrutinize the

allures of the world so as not to suffer. [TB]

SN 12.67: Nalakalapiyo Sutta — Sheaves of Reeds {S ii 112; CDB i 607} [Thanissaro]. In a discussion about dependent co-arising with Ven. Maha Kotthita, Ven. Sariputta invokes a helpful simile to illustrate the relationship between consciousness and name-and-form.

SN 12.68: Kosambi Sutta — At Kosambi (On Knowing Dependent Co-arising) {S ii 115; CDB i 609} [Thanissaro]. Four good friends share a frank discussion about their grasp of dependent co-arising. One uses a memorable simile to describe the difference between stream-entry and arahatship.

SN 12.69: Upayanti Sutta — Rises {S ii 118} [Thanissaro]. The rising and ebbing of ignorance, and its effect on the other factors of dependent co-arising, is compared to the rising and ebbing of the ocean, and its effect on rivers and lakes. [TB]

SN 12.70: Susima Sutta — About Susima {S ii 119; CDB i 612} [Thanissaro]. The Buddha explains to Susima that development of psychic powers is not a prerequisite for enlightenment.

13. Abhisamaya-samyutta — Realization

SN 13.1: Nakhasikha Sutta — The Tip of the Fingernail {S ii 133; CDB i 621} [Thanissaro]. The Buddha uses a striking simile to make the point that the suffering remaining for a person who has reached stream-entry is much, much less than the suffering remaining for someone who hasn't. [TB]

SN 13.2: Pokkharani Sutta — The Pond {S ii 133; CDB i 621} [Thanissaro]. The Buddha uses another simile to make the same point as in the preceding sutta. [TB]

SN 13.8: Samudda Sutta — The Ocean {S ii 137; CDB i 624} [Thanissaro]. These three suttas offer vivid similes that give a sense of how much suffering one totally puts behind oneself upon attaining the stream to Nibbana. Good encouragement for putting some extra effort into the practice.

14. Dhatu-samyutta — Elements

SN 14.11: Sattadhatu Sutta — Seven Properties {S ii 150; CDB i 634} [Thanissaro]. An alternative way of looking at the stages of concentration practice

15. Anamatagga-samyutta — The unimaginable beginnings of samsara

SN 15.3: Assu Sutta — Tears {S ii 179; CDB i 652} [Thanissaro]. "Which is greater, the tears you have shed while transmigrating and wandering this long, long time... or the water in the four great oceans?"

SN 15.5: Pabbata Sutta — A Mountain {S ii 181} [Thanissaro]. How long is an eon? The Buddha gives a simile. [TB]

SN 15.6: Sāsapa Sutta — Mustard Seed {S ii 182} [Thanissaro]. How long is an eon? The Buddha gives another simile. [TB]

SN 15.8: Gangā Sutta — The Ganges {S ii 183} [Thanissaro]. How many eons have gone by? [TB]

SN 15.9: Danda Sutta — The Stick {S ii 184; CDB i 656} [Thanissaro]. We bounce from one birth to the next, as a thrown stick bounces along the ground.

SN 15.11: Duggata Sutta — Fallen on Hard Times {S ii 186; CDB i 657} [Thanissaro]. When you encounter an unfortunate person, remember: you've been there, too.

SN 15.12: Sukhita Sutta — Happy {S ii 186; CDB i 658} [Thanissaro]. When you encounter a fortunate person, remember: you've been there, too.

SN 15.13: Timsa Sutta — Thirty {S ii 187; CDB i 658} [Thanissaro]. Which is greater,

the blood you have shed in your long journey in samsara, or the water in the four great oceans?

SN 15.14-19: Mata Sutta — Mother {S ii 189; CDB i 659} [Thanissaro]. It's hard to meet someone who has not been, at some time in the distant past, your mother, father, son, daughter, sister, or brother.

16. Kassapa-samyutta — Ven. Maha Kassapa

SN 16.1: Santu.t.tha.m Sutta — Contentment {S ii 194; CDB i 662} [Walshe].

SN 16.2: Anottaapi Sutta — Carelessness {S ii 195; CDB i 663} [Thanissaro | Walshe].

What it means to be ardent and to have compunction. [TB]

SN 16.5: Jinna Sutta — Old {S ii 202; CDB i 666} [Thanissaro]. Ven. Maha Kassapa explains why he chooses to continue meditating in the forest wilderness even though he has long since attained arahantship.

SN 16.13: Saddhammapatirupaka Sutta/Saddhamma-pa.tiruupaka.m Sutta — A Counterfeit of the True Dhamma/False Dhamma {S ii 223; CDB i 680} [Thanissaro | Walshe]. The Buddha issues a warning: a society that fails to show respect for these five things contributes to the eventual decline and disappearance of the Dhamma.

17. Labhasakkara-samyutta — Gains and tribute

SN 17.3: Kumma Sutta — The Turtle {S ii 227; CDB i 683} [Thanissaro]. To seek fame and status: like walking around with a harpoon stuck in your back.

SN 17.5: Pilahaka Sutta/Piḷhika Sutta — The Dung Beetle {S ii 228; CDB i 684} [Thanissaro | Walshe]. To seek fame and status: like carrying around a ball of dung.

SN 17.8: Sigala Sutta — The Jackal {S ii 230; CDB i 685} [Thanissaro]. To seek fame and status is like being a mangy jackal.

18. Rahula-samyutta — Ven. Rahula

19. Lakkhana-samyutta — Ven. Lakkhana

20. Opamma-samyutta — Comparisons

SN 20.2: Nakhasikha Sutta — The Tip of the Fingernail {S ii 263; CDB i 706} [Thanissaro]. The Buddha offers a simile for the preciousness of this human birth.

SN 20.4: Okkha Sutta — Serving Dishes {S ii 264; CDB i 707} [Thanissaro].

SN 20.5: Satti Sutta — The Spear {S ii 265; CDB i 707} [Thanissaro]. Two suttas on the extraordinary power of metta (goodwill).

SN 20.6: Dhanuggaha Sutta — The Archer {S ii 265; CDB i 708} [Thanissaro]. How quickly life passes! Knowing this, how should we conduct our lives?

SN 20.7: Ani Sutta — The Peg {S ii 266; CDB i 708} [Thanissaro]. Be careful: there are many popular teachings nowadays that may sound good, but they're not necessarily consistent with the Buddha's teachings.

21. Bhikkhu-samyutta — Monks

SN 21.1: Kolita Sutta — Kolita {S ii 273; CDB i 713} [Thanissaro]. The real meaning of noble silence.

SN 21.2: Upatissa Sutta — About Upatissa (Sariputta) {S ii 274; CDB i 714} [Thanissaro]. Is there anything in the world whose loss would sadden an arahant?

SN 21.3: Ghaṭa Sutta — The Barrel {S ii 275} [Thanissaro]. Ven. Sāriputta praises Ven. Moggallāna for his psychic powers; Ven. Moggallāna praises Ven. Sāriputta for his discernment. [TB]

SN 21.6: Lakuntaka Bhaddiya Sutta — About Bhaddiya the Dwarf {S ii 279; CDB i 718} [Nizamis]. One's inner wisdom and outward appearance are unrelated.

SN 21.8: Nando Sutta — Nanda {S ii 281; CDB i 719} [Walshe]. A primer for monks on what not to wear.

SN 21.9: Tissa Sutta — Tissa {S ii 281} [Thanissaro]. A monk makes himself miserable because he can't stand being admonished. [TB]

SN 21.10: Theranama Sutta — [A Monk] by the Name of Elder {S ii 282; CDB i 720} [Thanissaro]. The Buddha explains to a wandering monk the true meaning of solitude.

Khandha Vagga — The Section on the Aggregates

Samyutta: 22 23 24 25 26 27 28 29 30 31 32 33 34

22. Khandha-samyutta — The clinging-aggregates

SN 22.1: Nakulapita Sutta — To Nakulapita {S iii 1; CDB i 853} [Thanissaro]. The Buddha explains to the aging householder Nakulapita how one need not be sick in mind even though one may be sick in body.

SN 22.2: Devadaha Sutta — At Devadaha {S iii 5; CDB i 856} [Thanissaro]. Ven. Sariputta explains the best way to introduce the Buddha's teachings to inquisitive, intelligent people.

SN 22.3: Haliddakani Sutta — To Haliddakani {S iii 9; CDB i 859} [Thanissaro]. Ven. Maha Kaccana explains to a householder what it means to live as a monk, free of society, free of sensual passion, free of yearning, and free of quarreling.

SN 22.5: Samadhi Sutta — Concentration {S iii 13; CDB i 863} [Thanissaro]. How the development of concentration leads to discernment.

SN 22.7: Upaadaaparitassana Sutta — Grasping and Worry {S iii 15; CDB i 865} [Walshe]. The Buddha describes how ideas about the self lead to worry, and how to be free of such worry.

SN 22.22: Bhāra Sutta — The Burden {S iii 25; CDB i 871} [Nizamis | Thanissaro | Walshe]. The Buddha describes the burdens we carry, and how to cast them off.

SN 22.23: Pariñña Sutta — Comprehension {S iii 26; CDB i 872} [Thanissaro]. True comprehension means the end of passion, aversion, and delusion.

SN 22.36: Bhikkhu Sutta — The Monk {S iii 36; CDB i 879} [Thanissaro]. How we define ourselves in terms of the aggregates, and how we don't have to do so.

SN 22.39: Anudhamma Sutta — In Accordance with the Dhamma (1) {S iii 40; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma."

This sutta explains what that means, in terms of cultivating disenchantment (nibbida). [TB]

SN 22.40: Anudhamma Sutta — In Accordance with the Dhamma (2) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma."

This sutta explains what that means, in terms of focusing on inconstancy (anicca). [TB]

SN 22.41: Anudhamma Sutta — In Accordance with the Dhamma (3) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma."

This sutta explains what that means, in terms of focusing on stress/suffering (dukkha). [TB]

SN 22.42: Anudhamma Sutta — In Accordance with the Dhamma (4) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma."

This sutta explains what that means, in terms of focusing on not-self (anatta). [TB]
SN 22.43: Attadiipaa Sutta — An Island to Oneself {S iii 42; CDB i 882} [Walshe]. Presaging the famous words he would utter in his final days, the Buddha elaborates on his advice to "be an island unto yourself."

SN 22.47: Samanupassana Sutta/Samanupassanaa Sutta — Assumptions/Ways of Regarding {S iii 46; CDB i 885} [Thanissaro | Walshe]. The Buddha speaks on the assumptions that underlie self-view.

SN 22.48: Khandha Sutta — Aggregates {S iii 47; CDB i 886} [Thanissaro]. The Buddha gives a summary of the teaching on the five aggregates.

SN 22.49: So.no Sutta — So.na {S iii 48; CDB i 887} [Walshe]. How can you tell when you're seeing things as they really are?

SN 22.53: Upaya Sutta — Attached {S iii 53; CDB i 890} [Thanissaro]. When passion for each of the five aggregates is completely abandoned, Awakening ensues.

SN 22.54: Bija Sutta — Means of Propagation {S iii 54; CDB i 891} [Thanissaro]. This sutta is nearly identical to the preceding one (SN 22.53), and illustrates the same point with a striking image.

SN 22.55: Udana Sutta — Exclamation {S iii 55; CDB i 892} [Thanissaro]. What does it take to break free of the five lower fetters?

SN 22.56: Parivatta Sutta — The (Fourfold) Round {S iii 58; CDB i 895} [Thanissaro]. Awakening results from direct knowledge of the "fourfold round" with respect to the aggregates (i.e., knowledge of the aggregate, its origination, its cessation, and the path leading to its cessation).

SN 22.57: Sattatthana Sutta — Seven Bases {S iii 61; CDB i 897} [Thanissaro]. The Buddha explains how one becomes an arahant through mastery of the seven-fold skill of analyzing the five aggregates.

SN 22.58: Buddha Sutta — Awakened {S iii 65; CDB i 900} [Thanissaro]. Some schools of Buddhism teach that there is a qualitative difference between the liberation of a Buddha and that of an arahant disciple — namely, that a Buddha awakens to one level of truth, whereas an arahant awakens to another. This sutta shows that the Buddha saw the distinction in different terms. [TB]

[SuttaReadings.net icon] SN 22.59: Anatta-lakkhana Sutta/Pañcavaggi Sutta — The Discourse on the Not-self Characteristic/Five Brethren {S iii 66; CDB i 901} [Mendis | Ñanamoli | Thanissaro]. The Buddha's second discourse, in which he discusses the principle of anatta (not-self) with the group of five ascetics. By means of a question-and-answer dialogue with his audience, the Buddha demonstrates that there can be no abiding self in any of the five aggregates that we tend to identify as "self." The sutta illustrates the Buddha's skillfulness as teacher: at the end of the discourse, all five monks attain full Awakening.

SN 22.60: Mahali Sutta — To Mahali {S iii 68; CDB i 903} [Thanissaro]. The Buddha points out that attachment to things comes from paying more attention to the pleasure they give than to the stress and pain (dukkha) they cause. By turning your attention to the dukkha, however, you can gain release.

SN 22.63: Upaadiyamaano Sutta — Clinging {S iii 73; CDB i 906} [Walshe]. Cling to anything at all, and you are in bondage to Mara.

SN 22.79: Khajjaniya Sutta — Chewed Up {S iii 86; CDB i 914} [Thanissaro]. How to gain release from identification with the five aggregates.

SN 22.80: Pindolya Sutta/Pi.n.dolya.m Sutta — Almsgoers/Going Begging {S iii 91; CDB i 918} [Thanissaro | Walshe]. A monk who is half-hearted in his meditation misses out on the rewards of both lay life and monastic life.

SN 22.81: Parileyyaka Sutta — At Parileyyaka {S iii 94; CDB i 921} [Thanissaro]. Despite having heard many teachings from the Buddha, a monk still wonders how to bring his meditation practice to a speedy conclusion. The Buddha explains that the goal can be reached by a deep understanding of the five aggregates.

SN 22.83: Ananda Sutta — Ananda {S iii 105; CDB i 928} [Thanissaro]. Ven. Ananda recalls the teachings that led him to stream-entry.

SN 22.84: Tissa Sutta/Tisso Sutta — Tissa/Tissa the Waverer {S iii 106; CDB i 929} [Thanissaro | Walshe (excerpt)]. Ven. Tissa, mired in laziness, receives a wake-up call from the Buddha.

SN 22.85: Yamaka Sutta — To Yamaka {S iii 109; CDB i 931} [Thanissaro]. Ven. Yamaka claims that when an arahant dies, he/she is utterly annihilated. Ven. Sariputta pulls him out of this wrong view, and in so doing leads him to Awakening.

[SuttaReadings.net icon] SN 22.86: Anuradha Sutta/Anuraadho Sutta — To Anuradha/Anuraadha is Caught Out {S iii 116; CDB i 936} [Thanissaro | Walshe]. Ven. Anuradha learns that if you can't even locate the Tathagata in space when he's sitting right in front of you, how can you ever hope to answer questions about his fate after death?

SN 22.87: Vakkali Sutta — Vakkali {S iii 119; CDB i 938} [Walshe (excerpt)]. The Buddha gives an ailing Ven. Vakkali a timeless teaching: "He who sees Dhamma, sees me."

SN 22.88: Assaji Sutta — To Assaji {S iii 124} [Thanissaro]. The Buddha teaches a sick monk who is concerned that he cannot attain the level of concentration he had before falling ill. [TB]

SN 22.89: Khemaka Sutta/Khemo Sutta — About Khemaka/Khemaka {S iii 126; CDB i 942} [Thanissaro | Walshe (excerpt)]. Although dis-identification with the five aggregates is necessary for becoming a noble disciple, full Awakening calls for even more.

SN 22.90: Channa Sutta — To Channa {S iii 132; CDB i 946} [Thanissaro]. Ven. Channa, formerly the bodhisattha's horseman, receives a teaching on dis-identification with the five aggregates.

SN 22.93: Nadi Sutta — The River {S iii 137; CDB i 949} [Thanissaro]. The Buddha explains that a person who incorrectly takes the five aggregates to be "self" is like a person swept away by a swift river, who grasps in vain at the passing trees and branches.

SN 22.94: Puppha Sutta — Flowers {S iii 137} [Thanissaro]. What the Buddha describes as existing and not-existing. [TB]

[SuttaReadings.net icon] SN 22.95: Phena Sutta — Foam {S iii 140; CDB i 951} [Thanissaro]. The Buddha invokes a series of vivid similes to illustrate the voidness of the five aggregates.

SN 22.97: Nakhasikha Sutta — The Tip of the Fingernail {S iii 147; CDB i 955} [Thanissaro]. Not even the slightest trace of the aggregates is exempt from stress and suffering.

SN 22.99: Gaddula Sutta — The Leash (1) {S iii 149; CDB i 957} [Thanissaro].

SN 22.100: Gaddula Sutta — The Leash (2) {S iii 151; CDB i 958} [Thanissaro]. Those

who don't penetrate the not-self nature of the five aggregates are doomed to go round and round in circles, like a dog tied to a post.

[SuttaReadings.net icon] SN 22.101: Nava Sutta — The Ship {S iii 152; CDB i 959} [Thanissaro]. The Buddha explains that Awakening comes about not by wishful thinking, but only through deliberate effort.

SN 22.109: Sotaapanno Sutta — The Sotaapanna ('Stream-winner') {S iii 160; CDB i 965} [Walshe]. What is a Stream-winner?

SN 22.110: Araha.m Sutta — The Arahant {S iii 161; CDB i 966} [Walshe]. What is an Arahant?

SN 22.121: Upadana Sutta — Clinging {S iii 167; CDB i 970} [Thanissaro]. What are the phenomena to which we cling? Answer: each one of the five aggregates.

SN 22.122: Silavant Sutta — Virtuous {S iii 167; CDB i 970} [Thanissaro]. Ven. Sariputta explains how every meditator, from beginner to arahant, should contemplate the five aggregates (khandha).

SN 22.126: Samudaya-dhamma Sutta — Subject to Origination (1) {S iii 170} [Thanissaro]. Ignorance defined. [TB]

SN 22.127: Samudaya-dhamma Sutta — Subject to Origination (2) {S iii 172} [Thanissaro]. Clear knowing (vijjā) defined. [TB]

SN 22.131: Samudaya Sutta — Origination (1) {S iii 174} [Thanissaro]. Another definition of ignorance. [TB]

SN 22.132: Samudaya Sutta — Origination (2) {S iii 174} [Thanissaro]. Another definition of clear knowing (vijjā). [TB]

23. Radha-samyutta — Ven. Radha

SN 23.2: Satta Sutta — A Being {S iii 189; CDB i 985} [Thanissaro]. The Buddha invokes a dramatic simile to explain how to dismantle attachment to the five aggregates.

24. Ditthi-samyutta — Views

25. Okkanta-samyutta — Entering

In this samyutta the Buddha explains the kinds of conviction and understanding that are required for the attainment of stream-entry. These short suttas share an identical structure, with each one focusing on a different aspect of experience (including the six senses, the six elements (dhatu), and the five aggregates). See also the Study Guides on stream-entry.

SN 25.1: Cakkhu Sutta — The Eye {S iii 225; CDB i 1004} [Thanissaro]. How conviction in, and understanding of, inconstancy of the six senses can lead to stream-entry.

SN 25.2: Rupa Sutta — Forms {S iii 225; CDB i 1004} [Thanissaro]. How conviction in, and understanding of, inconstancy of sense objects can lead to stream-entry.

SN 25.3: Viññāna Sutta — Consciousness {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of sense consciousness can lead to stream-entry.

SN 25.4: Phassa Sutta — Contact {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of contact can lead to stream-entry.

SN 25.5: Vedana Sutta — Feeling {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of feeling can lead to stream-entry.

SN 25.6: Sañña Sutta — Perception {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of perception can lead to stream-entry.

SN 25.7: Cetana Sutta — Intention {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of intentions can lead to stream-entry.

SN 25.8: Tanha Sutta — Craving {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of craving can lead to stream-entry.

SN 25.9: Dhatu Sutta — Properties {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of the six elements (earth, liquid, fire, wind, space, and consciousness) can lead to stream-entry.

SN 25.10: Khandha Sutta — Aggregates {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of the five aggregates can lead to stream-entry.

26. Uppada-samyutta — Arising

27. Kilesa-samyutta — Defilements

SN 27.1-10: Upakkilesa Samyutta — Defilements {S iii 232; CDB i 1012} [Thanissaro].

These ten suttas explain why it is worth abandoning desire that is associated with: (1) the six sense bases; (2) their objects; (3) consciousness; (4) contact; (5) feeling; (6) perception; (7) intentions; (8) craving; (9) the six elements (earth, liquid, fire, wind, space, and consciousness); and (10) the five aggregates.

28. Sariputta-samyutta — Ven. Sariputta

29. Naga-samyutta — Nagas

30. Supanna-samyutta — Garudas

31. Gandhabbakaya-samyutta — Gandhabba devas

32. Valahaka-samyutta — Rain-cloud devas

33. Vacchagotta-samyutta — Ven. Vacchagotta

34. Jhana-samyutta — Concentration

Salayatana Vagga — The Section on the Six Sense Bases

Samyutta: 35 36 37 38 39 40 41 42 43 44

35. Salayatana-samyutta — The six senses

SN 35.23: Sabba Sutta — The All {S iv 15; CDB ii 1140} [Thanissaro]. What is the "All"?

SN 35.24: Pahanaya Sutta — To Be Abandoned {S iv 15; CDB ii 1140} [Thanissaro]. What, exactly, is it that we must let go of?

[SuttaReadings.net icon] SN 35.28: Adittapariyaya Sutta — The Fire Sermon {S iv 19; CDB ii 1143} [Ñānamoli | Thanissaro]. Several months after his Awakening, the Buddha delivers this sermon to an audience of 1,000 fire-worshipping ascetics. The Buddha uses the metaphor of fire to illustrate the nature of clinging. Upon hearing the sermon, the entire audience attains full Awakening.

SN 35.63: Migajala Sutta/Migajaalena Sutta — To Migajala/Migajaala {S iv 35; CDB ii 1150} [Thanissaro | Walshe]. Why is true solitude so hard to find? The Buddha explains why, no matter where you go, your most annoying companions always tag along.

SN 35.69: Upasena Sutta — Upasena {S iv 35; CDB ii 1150} [Thanissaro]. Ven. Upasena, mortally wounded by a venomous snake, remains perfectly composed as he utters his dying words to Ven. Sariputta.

SN 35.74: Gilana Sutta — Ill (1) {S iv 46; CDB ii 1157} [Thanissaro]. An ailing monk attains stream-entry when the Buddha engages him in a dialogue about not-self.

SN 35.75: Gilana Sutta — Ill (2) {S iv 47; CDB ii 1159} [Thanissaro]. An ailing monk attains arahatship when the Buddha engages him in a dialogue about not-self.

SN 35.80: Avijja Sutta — Ignorance {S iv 50; CDB ii 1161} [Thanissaro]. What one thing

must be abandoned in order to overcome ignorance?

SN 35.82: Loka Sutta — The World {S iv 52; CDB ii 1162} [Thanissaro]. The Buddha explains how all things in the world share one inevitable and unfortunate characteristic. Do you want to remain bound to a world like this?

SN 35.85: Suñña Sutta — Empty {S iv 54; CDB ii 1163} [Thanissaro]. The Buddha explains to Ven. Ananda in what way the world is devoid of anything that can rightly be called "self."

SN 35.88: Punna Sutta — To Punna {S iv 60; CDB ii 1167} [Thanissaro]. What would you do with your mind while you're being beaten and stabbed? Consider the Buddha's advice to Punna.

SN 35.93: Dvaya Sutta — A Pair {S iv 69; CDB ii 1172} [Thanissaro]. On the arising of sense-consciousness.

SN 35.95: Malunkya Sutta/Malunkya Sutta — To Malunkya Sutta/Malunkya Sutta {S iv 72; CDB ii 1175} [Thanissaro | Walshe]. An aging Ven. Malunkya receives from the Buddha a short teaching regarding dispassion towards the senses ("In reference to the seen, there will be only the seen..."), and soon thereafter becomes an arahant.

SN 35.97: Pamadaviharin Sutta — Dwelling in Heedlessness {S iv 79; CDB ii 1179} [Thanissaro]. The benefits of living with heedfulness (appamada).

SN 35.99: Samadhi Sutta — Concentration {S iv 80; CDB ii 1181} [Thanissaro]. The Buddha recommends concentration practice as a way to develop discernment.

SN 35.101: Na Tumhaka Sutta — Not Yours {S iv 81; CDB ii 1181} [Thanissaro]. Do you usually think of "grass" or "leaves" as being "you"? Of course not. In the same way, the sense of "self" cannot be found anywhere within the realm of the senses.

SN 35.115: Marapasa Sutta — Mara's Power {S iv 93; CDB ii 1188} [Thanissaro]. The Buddha explains that once one is completely freed from chasing after sense pleasures, one is then finally safe from Mara.

SN 35.116: Loka Sutta — Cosmos {S iv 93} [Thanissaro]. How to come to the end of the cosmos within. [TB]

SN 35.117: Kāmaguṇa Sutta — Strings of Sensuality {S iv 97} [Thanissaro]. That dimension is to be experienced where the internal sense media cease and the perception of the external sense media fades away. [TB]

SN 35.120: Sariputta Sutta — Sariputta {S iv 103; CDB ii 1193} [Walshe]. Ven. Sariputta's advice on how to guard the sense-doors, be moderate in eating, and remain steadfast in heedfulness.

SN 35.127: Bharadvaja Sutta/Bhaaradvaja Sutta — About Bharadvaja/Bhaaradvaja Instructs a King {S iv 110; CDB ii 1197} [Thanissaro | Walshe]. Ven. Pindola Bharadvaja explains to a king how to maintain one's resolve towards celibacy.

SN 35.132: Lohicca Sutta — Lohicca {S iv 116; CDB ii 1201} [Walshe]. Ven. Mahakaccana's advice on guarding the sense doors.

SN 35.133: Verahaccaani Sutta — Verahaccaani {S iv 121; CDB ii 1204} [Walshe]. For one withholding respect for the Dhamma, Ven. Udayi withholds a Dhamma teaching.

SN 35.135: Khana Sutta — The Opportunity {S iv 126; CDB ii 1207} [Thanissaro]. This human realm — neither too pleasurable nor too painful — is the best place to practice Dhamma.

SN 35.145: Kamma Sutta/Kamma Sutta — Action/Kamma {S iv 132; CDB ii 1211

(corresponds to CDB SN 35.146)} [Thanissaro | Walshe]. The Buddha explains how the results of "old" kamma (the actions we performed in the past) and "new" kamma (the ones we perform now) are both experienced in the present.

SN 35.152: Atthinukhopariyaayo Sutta — Is There a Criterion? {S iv 138; CDB ii 1214 (corresponds to CDB 35.153)} [Walshe]. The Buddha offers a method for ascertaining whether one has attained enlightenment.

SN 35.153: Indriya Sutta — Faculties {S iv 140; CDB ii 1216 (corresponds to CDB 35.154)} [Thanissaro]. A monk asks the Buddha: "What does it mean to be 'consummate in faculties'?"

SN 35.187: Samuddo (1) Sutta — The Ocean (1) {S iv 157; CDB ii 1226 (corresponds to CDB 35.228)} [Walshe]. What does it mean to cross over the ocean of the six senses?

SN 35.189: Balisika Sutta — The Fisherman {S iv 158; CDB ii 1228 (corresponds to CDB 35.230)} [Thanissaro]. How to avoid getting caught, like a fish, on Mara's hooks.

SN 35.191: Kotthita Sutta/Ko.t.thiko Sutta — To Kotthita/Ko.t.thika {S iv 162; CDB ii 1230 (corresponds to CDB SN 35.232)} [Thanissaro | Walshe]. Ven. Sariputta explains to Ven. Maha Kotthita that our problem lies neither in the senses themselves nor in the objects to which the senses cling. Suffering comes from the passion that arises in dependence on both.

SN 35.193: Udayin Sutta — With Udayin {S iv 166; CDB ii 1232 (corresponds to CDB 35.234)} [Thanissaro]. Since none of the five aggregates can arise on their own, independent of their objects, how can we identify any one of them as "self"?

SN 35.197: Asivisa Sutta — Vipers {S iv 172; CDB ii 1237 (corresponds to CDB 35.238)} [Thanissaro]. The Buddha uses some vivid imagery to illustrate the life-and-death urgency of Dhamma practice.

SN 35.198: Ratha Sutta — The Chariot {S iv 175} [Thanissaro]. Similes to illustrate three practices: guarding the doors to your sense faculties, knowing moderation in eating, and being devoted to wakefulness. [TB]

SN 35.199: Kumma Sutta — The Tortoise {S iv 177; CDB ii 1240 (corresponds to CDB 35.240)} [Thanissaro]. If we guard the senses wisely, as a tortoise guards against attack by withdrawing into the safety of its shell, we are safely out of Mara's reach.

SN 35.200: Daruka-khandha Sutta — The Log {S iv 179; CDB ii 1241 (corresponds to CDB 35.241)} [Thanissaro]. A lowly cowherd overhears the Buddha speak of the many hazards that lurk in the stream to Nibbana. He takes it to heart and soon succeeds in reaching the goal.

SN 35.202: Avassuta Sutta — Soggy {S iv 182; CDB ii 1244 (corresponds to CDB 35.243)} [Thanissaro]. How to guard your concentration against Mara's onslaughts.

SN 35.203: Dukkhadhammaa Sutta — Things Productive of Suffering {S iv 188; CDB ii 1248 (corresponds to CDB SN 35.244)} [Walshe (excerpt)]. One practiced in sense restraint dispels evil states just as water drops evaporate from a hot iron pot.

SN 35.204: Kimsuka Sutta/Ki.msukaa Sutta — The Riddle Tree/The 'What's It' Tree (Ki.msuka) {S iv 191; CDB ii 1251 (corresponds to CDB SN 35.245)} [Thanissaro | Walshe]. The Buddha explains how tranquillity (samatha) and insight (vipassana) function together as a "swift pair of messengers" to guide the meditator onwards to Nibbana.

SN 35.205: Vina Sutta/Vii.naa Sutta — The Lute {S iv 195; CDB ii 1253 (corresponds to

CDB SN 35.246)} [Thanissaro | Walshe (excerpt)]. The heart of insight (vipassana): When you take apart a lute in search of its music, what do you find? When you take apart the five aggregates in search of "self," what do you find?

SN 35.206: Chappana Sutta/Chapaa.na Sutta — The Six Animals {S iv 198; CDB ii 1255 (corresponds to CDB SN 35.247)} [Thanissaro | Walshe (excerpt)]. The Buddha explains how training the mind is like keeping six unruly animals tied together on a leash.

SN 35.207: Yavakalapi Sutta — The Sheaf of Barley {S iv 201; CDB ii 1257 (corresponds to CDB 35.248)} [Thanissaro]. This sutta, though disjointed, offers some fine similes to illustrate the mind's tendency to create suffering for itself.

36. Vedana-samyutta — Feeling

SN 36.1: Samadhi Sutta — Concentration {S iv 204; CDB ii 1260} [Nyanaponika]. How an understanding of feeling leads to Nibbana.

SN 36.2: Sukha Sutta — Happiness {S iv 204; CDB ii 1260} [Nyanaponika]. How an understanding of feeling leads to the ending of passion.

SN 36.3: Pahana Sutta — Giving Up {S iv 205; CDB ii 1261} [Nyanaponika]. True freedom is found by abandoning the mind's underlying habitual tendencies (anusaya).

SN 36.4: Patala Sutta — The Bottomless Pit/The Bottomless Chasm {S iv 206; CDB ii 1262} [Nyanaponika | Thanissaro]. The Buddha teaches that by meeting intense physical pain with mindfulness, we can spare ourselves from falling into a bottomless pit of anguish and suffering.

SN 36.5: Datthabba Sutta — To Be Known {S iv 207; CDB ii 1263} [Nyanaponika]. Behind even the happiest and most pleasant of feelings lurks a persistent pain that can, through practice, be overcome.

SN 36.6: Sallatha Sutta — The Dart/The Arrow {S iv 207; CDB ii 1263} [Nyanaponika | Thanissaro]. When shot by the arrow of physical pain, an unwise person makes matters worse by piling mental anguish on top of it, just as if he had been shot by two arrows. A wise person feels the sting of one arrow alone.

SN 36.7: Gelaṇṇa Sutta — At the Sick Room (1)/The Sick Ward (1) {S iv 210; CDB ii 1266} [Nyanaponika | Thanissaro]. The Buddha visits a sick ward, and offers advice to the monks on how to approach death with mindfulness.

SN 36.8: Gelaṇṇa Sutta — At the Sick Room (2) {S iv 213; CDB ii 1268} [Nyanaponika]. (This sutta is nearly identical to the preceding one, except here the feeling of pleasure, etc., is said to be dependent on contact rather than on the body.)

SN 36.9: Anicca Sutta — Impermanent {S iv 214; CDB ii 1269} [Nyanaponika]. The impermanence of feeling.

SN 36.10: Phassamulaka Sutta — Rooted in Sense-impression {S iv 215; CDB ii 1270} [Nyanaponika]. How sense-impression gives rise to feeling.

SN 36.11: Rahogata Sutta — Secluded/Alone {S iv 216; CDB ii 1270} [Nyanaponika | Thanissaro]. The Buddha explains how the practice of jhāna leads to progressive stages of cessation and stillness. Only when the defilements are finally extinguished, however, is true peace and stillness achieved.

SN 36.12: Akasa Sutta — In the Sky (1) {S iv 218; CDB ii 1272} [Nyanaponika]. Feelings rise and fall, like winds blowing across the skies.

SN 36.13: Akasa Sutta — In the Sky (2) {S iv 219; CDB ii 1273} [This sutta repeats the prose section of the preceding sutta, without the verse.]

SN 36.14: Agara Sutta — The Guest House {S iv 219; CDB ii 1273} [Nyanaponika]. Feelings come and go, like house-guests.

SN 36.15: Santaka Sutta — To Ananda (1) {S iv 219; CDB ii 1273} [Nyanaponika]. The Buddha explains to Ven. Ananda the origin of, danger in, and escape from feeling.

SN 36.16: Santaka Sutta — To Ananda {S iv 221; CDB ii 1274} [The Buddha puts to Ven. Ananda the same questions as in the preceding sutta, and answers them in the same way.]

SN 36.17-18: Atthaka Sutta — Eightfold (1 & 2) {S iv 221; CDB ii 1274} [In these two suttas the same questions and answers found in SN 36.15 are repeated in the case of "many monks."]

SN 36.19: Pañcakanga Sutta — Carpenter Fivetools/With Pañcakanga {S iv 223; CDB ii 1274} [Nyanaponika | Thanissaro]. The Buddha describes the many kinds of happiness that can be experienced through sustained practice. Which kind of happiness do you seek?

SN 36.20: Bhikkhu Sutta — Monks {S iv 228; CDB ii 1278} [This discourse, addressed to some bhikkhus, repeats the main part of the preceding sutta, without its introductory section.]

SN 36.21: Sivaka Sutta — To Sivaka {S iv 230; CDB ii 1278} [Nyanaponika | Thanissaro]. The Buddha explains that present experience cannot be described solely in terms of the results of past actions (kamma).

SN 36.22: Atthasatapariyaya Sutta/Atthasata Sutta — One Hundred Eight Feelings/The One-hundred-and-eight Exposition {S iv 231; CDB ii 1280} [Nyanaponika | Thanissaro]. A summary and enumeration of the different ways that the Buddha has analyzed feeling (hint: 3x6x6=108).

SN 36.23: Bhikkhu Sutta — To a Certain Bhikkhu {S iv 232; CDB ii 1281} [Thanissaro]. A discussion of the ways that feeling must be understood in order to gain freedom from attachment to feeling. Includes an interesting reference to craving as an unskillful "path of practice."

SN 36.30: Suddhikavedana Sutta — Purified of Feeling {S iv 235; CDB ii 1283} One of the shortest suttas in the Tipitaka. In its entirety it reads: "Bhikkhus, there are these three feelings. What three? Pleasant feeling, unpleasant feeling, and neither-painful-nor-pleasant feeling."

SN 36.31: Niramisa Sutta — Unworldly/Not of the Flesh {S iv 235; CDB ii 1283} [Nyanaponika | Thanissaro]. The Buddha describes the various grades of potential happiness and freedom, ranging from the worldly to the transcendent.

37. Matugama-samyutta — Destinies of women

SN 37.34: Vaddha Sutta — Growth {S iv 250; CDB ii 1293} [Thanissaro]. This brief sutta, which encourages education for women, may account for the fact that in the pre-modern world Theravada Buddhist countries had the highest rates of female literacy. [TB]

38. Jambhukhadaka-samyutta — Jambhukhadaka the wanderer

SN 38.14: Dukkha Sutta — Stress {S iv 259; CDB ii 1299} [Thanissaro]. Ven. Sariputta describes three kinds of stress (dukkha) and how they should be comprehended.

39. Samandaka-samyutta — Samandaka the wanderer

40. Moggallana-samyutta — Ven. Moggallana

SN 40.9: Animitto Sutta — The Signless {S iv 268; CDB ii 1308} [Walshe]. Ven.

Moggallana describes the concentration attainment beyond the eighth jhana.

41. Citta-samyutta — Citta the householder

SN 41.3: Isidatta Sutta — About Isidatta {S iv 285; CDB ii 1316} [Thanissaro]. On the origin of self-view. In this touching story, Ven. Isidatta, a wise young forest monk, declines his elders' invitation to become a Dhamma teacher, and instead quietly slips off into the forest and disappears.

SN 41.4: Mahaka Sutta — About Mahaka {S iv 288; CDB ii 1319} [Thanissaro]. How one monk misused his psychic powers.

SN 41.5: Pathama Kamabhu — About Kamabhu (1) {S iv 291; CDB ii 1320} [Nizamis]. Citta the householder explains to a monk the meaning of a metaphorical verse previously uttered by the Buddha.

SN 41.6: Kamabhu Sutta — With Kamabhu (2) {S iv 293; CDB ii 1322} [Thanissaro]. Ven. Kamabhu answers a layperson's detailed questions concerning cessation-attainment (nirodha-samapatti), a state of profound — and potentially liberating — concentration whose prerequisite is full mastery of the jhanas.

SN 41.7: Godatta Sutta — To Godatta {S iv 295; CDB ii 1325} [Thanissaro]. A layperson points out the similarities and differences between several states of concentration.

SN 41.10: Gilana Sutta/Gilaana-dassana.m Sutta — Sick/Seeing the Sick (Citta) {S iv 302; CDB ii 1330} [Thanissaro | Walshe]. While on his deathbed, Citta delivers an inspiring teaching on generosity to his friends, his family, and a gathering of devas.

42. Gamani-samyutta — Village headmen

SN 42.2: Talaputa Sutta — To Talaputa the Actor {S iv 306; CDB ii 1333} [Thanissaro]. Comedians and actors take heed: making others laugh may not always be a particularly commendable occupation, as Talaputa learns.

SN 42.3: Yodhajiva Sutta — To Yodhajiva (The Warrior) {S iv 308; CDB ii 1334} [Thanissaro]. The Buddha cautions a soldier against expecting a favorable rebirth because of his battlefield heroics.

SN 42.6: Paccha-bhumika Sutta — [Brahmans] of the Western Land {S iv 311; CDB ii 1336} [Thanissaro]. The Buddha explains how the principles of kamma and rebirth are as inviolable as the law of gravity. Choose your actions with care, lest you sink like a stone!

SN 42.7: Desanaa Sutta — Teaching {S iv 314; CDB ii 1338} [Thanissaro | Walshe]. Why does the Buddha teach the Dhamma with full attentiveness to some, and not with full attentiveness to others? The Buddha answers with the simile of the farmer sowing seed. [TB]

SN 42.8: Sankha Sutta — The Conch Trumpet {S iv 317; CDB ii 1340} [Thanissaro]. The Buddha clarifies a crucial point about kamma: although you can never undo a past misdeed, there are ways you can mitigate its inevitable harmful results.

SN 42.9: Kula Sutta — Families {S iv 322; CDB ii 1345} [Thanissaro]. A questioner challenges the Buddha: "If you're so supportive of familial harmony, then how can you justify accepting alms from poor families in times of famine?"

SN 42.10: Maniculaka Sutta — To Maniculaka {S iv 325; CDB ii 1346} [Thanissaro]. A questioner asks the Buddha: "Are monks allowed to use money?"

SN 42.11: Gandhabhaka (Bhadraka) Sutta — To Gandhabhaka (Bhadraka) {S iv 327; CDB ii 1348} [Thanissaro]. Why do we experience suffering and stress? Using simple analogies, the Buddha offers a clear and penetrating answer.

43. Asankhata-samyutta — The unfashioned (Nibbana)

SN 43: Asaṅkhata Saṃyutta — Unfabricated-Connected {S iv 359} [Thanissaro]. This saṃyutta provides a list of 33 names for the goal of the practice. [TB]

44. Avyakata-samyutta — Undeclared

See Thanissaro Bhikkhu's Introduction to this samyutta.

SN 44.1: Khema Sutta — With Khema {S iv 374; CDB ii 1380} [Thanissaro]. Ven. Sister Khema explains to King Pasenadi why questions about the fate of the Tathagata after death are unanswerable.

SN 44.2: Anuradha Sutta — To Anuradha {S iv 381; CDB ii 1383} [Thanissaro]. Ven. Anuradha learns that if one can't even locate the Tathagata in the present life, how can one ever hope to answer questions about his fate after death?

SN 44.3: Sariputta-Kotthita Sutta — Sariputta and Kotthita (1) {S iv 384; CDB ii 1383} [Thanissaro]. The Buddha takes no position on questions about the fate of the Tathagata after death because each question is bound up in the five khandhas.

SN 44.4: Sariputta-Kotthita Sutta — Sariputta and Kotthita (2) {S iv 386; CDB ii 1384} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who see the aggregates as they actually are.

SN 44.5: Sariputta-Kotthita Sutta — Sariputta and Kotthita (3) {S iv 387; CDB ii 1385} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who have abandoned passion for the aggregates.

SN 44.6: Sariputta-Kotthita Sutta — Sariputta and Kotthita (4) {S iv 388; CDB ii 1386} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who no longer take delight in the aggregates, in clinging, in becoming, or in craving.

SN 44.7: Moggallana Sutta — With Moggallana {S iv 391; CDB ii 1388} [Thanissaro]. The Buddha takes no position on the ten speculative views because he does not identify any of the six senses as "self."

SN 44.8: Vacchagotta Sutta — With Vacchagotta {S iv 395; CDB ii 1390} [Thanissaro]. The Buddha takes no position on the ten speculative views because he does not identify any of the five aggregates as "self."

SN 44.9: Kutuhalasala Sutta — With Vacchagotta {S iv 398; CDB ii 1392} [Thanissaro]. The Buddha uses the image of a fire to explain what carries a being over into its next rebirth.

SN 44.10: Ananda Sutta — To Ananda {S iv 400; CDB ii 1393} [Thanissaro]. Why the Buddha did not take a position on the question of whether or not there is a self.

SN 44.11: Sabhiya Sutta — With Sabhiya {S iv 401; CDB ii 1394} [Thanissaro]. The fate of the Tathagata after death cannot be described because the causes for any worldly description of his fate would have totally ceased.

Maha Vagga — The Great Section

Samyutta: 45 46 47 48 49 50 51 52 53 54 55 56

45. Magga-samyutta — The Noble Eightfold Path

SN 45.1: Avijja Sutta — Ignorance {S v 1; CDB ii 1523} [Thanissaro]. The Buddha explains that ignorance is the cause of wrong view, wrong resolve, wrong speech, etc., whereas clear knowing gives rise to right view and all the factors of the eightfold path.

[SuttaReadings.net icon] SN 45.2: Upaddha Sutta — Half (of the Holy Life) {S v 2; CDB ii 1524} [Thanissaro]. In this famous sutta the Buddha corrects Ven. Ananda, pointing

out that having "admirable" friends, companions, and comrades is not half but the whole of the holy life. (For more about this special kind of friendship, see the page on kalyanamittata.)

SN 45.4: Brāhmaṇa Sutta — The Brahman {S v 2} [Thanissaro]. The Buddha gives an extended metaphor to explain how the noble eightfold path can be described as a "sublime vehicle," a "Dhamma-vehicle," and "unexcelled victory in battle." [TB]

SN 45.8: Magga-vibhanga Sutta — An Analysis of the Path {S v 2; CDB ii 1524} [Thanissaro]. A summary of the Noble Eightfold Path.

SN 45.56-62: Kalyāṇa-mittatā Sutta — Admirable Friendship {S v 30} [Thanissaro]. Various factors that are forerunners for the arising of the noble eightfold path. [TB]

SN 45.154: Suka Sutta — The Spike {S v 49} [Thanissaro]. Right view can cut into ignorance just as a well-aimed spike of bearded wheat or bearded barley can cut into the hand. [TB]

SN 45.155: Ākāsa Sutta — The Air {S v 49} [Thanissaro]. Just as the air contains winds of many types, a person who has developed the noble eightfold path brings all the wings to awakening (bodhi-pakkhiya-dhamma) to the culmination of their development. [TB]

SN 45.159: Agantuka Sutta — For All Comers {S v 51; CDB ii 1557} [Walshe]. The states that are to be comprehended, abandoned, experienced, and cultivated through the practice of the Eightfold Path.

SN 45.165: Dukkha Sutta — Suffering {S v 56; CDB ii 1561} [Walshe]. The three kinds of suffering.

SN 45.171: Ogha Sutta — Floods (1) {S v 59; CDB ii 1563} [Thanissaro]. Many discourses speak of "crossing over the flood." This discourse lists the floods that should be crossed over, and how it should be done. [TB]

46. Bojjhanga-samyutta — The Seven Factors for Awakening

[See "The Seven Factors for Awakening" in The Wings to Awakening.]

SN 46.1: Himavanta Sutta — The Himalayas {S v 63; CDB ii 1567} [Thanissaro]. A summary of the seven Factors for Awakening.

SN 46.4: Vattha Sutta — Clothes {S v 70} [Thanissaro]. An arahant can observe the seven factors for awakening as they arise and cease within him. [TB]

SN 46.5: Bhikkhu Sutta — To a Monk {S v 72} [Thanissaro]. The Buddha explains that the factors for awakening lead to awakening (and, by implication, they are not constituent factors of awakening itself). [TB]

SN 46.8: Upavāṇa Sutta — Upavāṇa {S v 76} [Thanissaro]. How a monk can know that "through appropriate attention, the seven factors for awakening, mastered in me in such a way, lead to a pleasant abiding." [TB]

SN 46.11: Pāṇa Sutta — Living Beings {S v 78} [Thanissaro]. To neglect the factors for awakening is to neglect the noble path. [TB]

SN 46.14: Gilana Sutta — Ill {S v 79; CDB ii 1580} [Piyadassi | Thanissaro]. The Buddha instructs a very ill Ven. Maha Kassapa on the seven Factors for Awakening.

SN 46.16: Gilana Sutta — Ill {S v 81; CDB ii 1581} [Piyadassi]. The Buddha, who is very ill, asks Ven. Maha Cunda to recite for him the seven Factors of Awakening.

SN 46.18: Viraddha Sutta — Neglected {S v 82} [Thanissaro]. The Buddha helps Ven. Mahā Kassapa recover from an illness by reminding him of the factors for awakening.

[TB]

SN 46.26: Khaya Sutta — Ending {S v 86} [Thanissaro]. The practice of the factors for awakening leads to the ending of craving, the ending of action, and the ending of stress.

[TB]

SN 46.29: Ekadhamma Sutta — One Quality {S v 88} [Thanissaro]. The factors for awakening lead to the abandoning of things conducive to the fetters. [TB]

SN 46.30: Udāyin Sutta — To Udāyin {S v 89} [Thanissaro]. Ven. Udāyin reports on how much he has benefitted from his love and respect for the Buddha, and from his sense of shame and compunction with regard to the Buddha. [TB]

SN 46.51: Ahara Sutta — Food {S v 102; CDB ii 1597} [Thanissaro]. The Buddha describes how we can either "feed" or "starve" the wholesome and unwholesome tendencies in the mind according to how we apply our attention.

SN 46.52: Pariyāya Sutta — An Exposition {S v 107} [Thanissaro]. An analysis of the hindrances and factors for awakening, showing how the five hindrances can be described as ten, and the seven factors for awakening as fourteen. [TB]

SN 46.53: Aggi Sutta — Fire {S v 112; CDB ii 1605} [Thanissaro | Walshe (excerpt)]. The right and wrong ways to respond to sluggishness or restlessness.

SN 46.54: Metta Sutta/Mettam Sutta — Good Will/The Brahma-viharas {S v 115; CDB ii 1607} [Thanissaro | Walshe (excerpt)]. How to develop the four brahma-viharas.

SN 46.55: Sangaravo Sutta — Sangarava {S v 121; CDB ii 1611} [Walshe]. Why do some sacred texts seem clear, while others are muddled?

47. Satipatthana-samyutta — The Four Frames of Reference (Foundations of Mindfulness)

[See "The Four Frames of Reference" in The Wings to Awakening.]

SN 47.4: Sālā Sutta — At Sālā {S v 146} [Thanissaro]. Three levels of mindfulness and concentration practice: for newcomers, for those in training, and for arahants. [TB]

SN 47.6: Sakunagghi Sutta — The Hawk {S v 146; CDB ii 1632} [Thanissaro]. The Buddha uses a lovely parable — that of a hawk catching a quail far outside the quail's familiar hunting ground — to reveal the need for keeping the mind in its proper territory: the four frames of reference.

SN 47.7: Makkata Sutta — The Foolish Monkey/The Monkey {S v 148; CDB ii 1633} [Olendzki | Thanissaro]. Keep your mind in its proper territory — the four frames of reference — lest you lose it altogether, like this pitiful monkey stuck in a tar trap.

SN 47.8: Suda Sutta — The Cook {S v 149; CDB ii 1634} [Thanissaro]. How is meditation like cooking? The Buddha explains.

SN 47.10: Bhikkhunupassaya Sutta/Bhikkhunivasako Sutta — Directed and Undirected Meditation/Mindfulness {S v 154; CDB ii 1638} [Olendzki | Thanissaro | Walshe (excerpt)]. How to respond skillfully to distracted states of mind that interfere with concentration.

SN 47.13: Cunda Sutta — About Cunda {S v 161; CDB ii 1642} [Nyanaponika | Thanissaro]. Ven. Ananda grieves over Ven. Sariputta's death, and the Buddha consoles him with Dhamma: make the Dhamma your island, your true refuge!

SN 47.14: Cunda Sutta — At Ukkacela {S v 163; CDB ii 1644} [Nyanaponika]. The Buddha's reaction to the death of Ven. Sariputta.

SN 47.16: Uttiya Sutta — To Uttiya {S v 166} [Thanissaro]. The practice of establishing

mindfulness is based on well-purified virtue and views made straight. [TB]

[SuttaReadings.net icon] SN 47.19: Sedaka Sutta — The Bamboo Acrobat/At Sedaka {S v 168; CDB ii 1648} [Olendzki | Thanissaro]. Is meditation a selfish endeavor? Using a famous simile of two acrobats, the Buddha resolves this question decisively.

SN 47.20: Sedaka Sutta — At Sedaka {S v 169; CDB ii 1649} [Thanissaro]. How solid is your concentration? Try this test, proposed by the Buddha: Can you keep a glass of oil balanced on your head while your favorite movie star is singing and dancing right in front of you?

SN 47.25: Brāhmaṇa Sutta — To a Brahman {S v 174} [Thanissaro]. The practice of the four establishing of mindfulness helps the True Dhamma to last long. [TB]

SN 47.33: Viraddha Sutta — Neglected {S v 180} [Thanissaro]. To neglect the four establishing of mindfulness is to neglect the noble path. [TB]

SN 47.35: Sata Sutta — Mindful {S v 180; CDB ii 1657} [Thanissaro]. What does it mean to be mindful? What does it mean to be alert?

SN 47.37: Chanda Sutta — Desire {S v 181; CDB ii 1658} [Thanissaro]. How mindfulness leads to freedom from desire — and beyond.

SN 47.38: Pariñña Sutta — Comprehension {S v 182; CDB ii 1658} [Thanissaro]. Comprehension of these four things leads to Awakening.

SN 47.40: Satipatthana-vibhanga Sutta — Analysis of the Frames of Reference {S v 183; CDB ii 1659} [Thanissaro]. A summary of the four Frames of Reference, and how they are to be developed.

SN 47.41: Amata Sutta — Deathless {S v 184; CDB ii 1660} [Thanissaro]. Don't let the Deathless be lost to you!

SN 47.42: Samudaya Sutta — Origination {S v 184; CDB ii 1660} [Thanissaro]. The origination and subsiding of the foundations of mindfulness.

SN 47.46: Paa.timokkha Sutta — Obligation {S v 187; CDB ii 1662} [Walshe]. Success in meditation depends upon laying skillful foundations.

48. Indriya-samyutta — The Five Mental Faculties

[See "The Five Faculties" in The Wings to Awakening.]

SN 48.03: Sota Sutta — The Stream {S v 193} [Thanissaro]. The results of discerning the origination, the passing away, the allure, the drawbacks, and the escape from the five faculties of conviction, persistence, mindfulness, concentration, and discernment. [TB]

SN 48.04: Arahant Sutta — The Arahant {S v 194} [Thanissaro]. The higher results of discerning the origination, the passing away, the allure, the drawbacks, and the escape from the five faculties of conviction, persistence, mindfulness, concentration, and discernment. [TB]

SN 48.10: Indriya-vibhanga Sutta — Analysis of the Mental Faculties {S v 197; CDB ii 1671} [Thanissaro]. A summary of the five mental faculties: conviction, persistence, mindfulness, concentration, and discernment.

SN 48.38: Vibhanga Sutta — An Analysis {S v 211; CDB ii 1682; Thai: SN 48.37} [Thanissaro]. On the Buddha's five-fold classification of feelings.

SN 48.39: Katthopama Sutta — The Fire-stick {S v 211; CDB ii 1682; Thai: SN 48.38} [Thanissaro]. On the Buddha's five-fold classification of feelings.

SN 48.41: Jara Sutta — Old Age {S v 216; CDB ii 1686} [Thanissaro]. The Buddha, now

a wrinkled old man, issues a stirring rebuke against old age.

SN 48.42: Unnabho Brahmano Sutta — The Brahman Unnabha {S v 217; CDB ii 1687} [Walshe].

SN 48.44: Pubbakotthaka Sutta — Eastern Gatehouse {S v 220; CDB ii 1689} [Thanissaro]. The Buddha and Ven. Sariputta discuss conviction, and whether it is present in those who have seen the Deathless. They concur that until one experiences the Deathless for oneself, one can only take its existence on faith.

SN 48.46: Pubbārāma Sutta — The Eastern Monastery {S v 222} [Thanissaro]. The development of two faculties—noble discernment and noble release—enables an arahant to declare knowledge of awakening. [TB]

SN 48.50: Saddhā Sutta — Conviction {S v 225} [Thanissaro]. How conviction is developed into the faculty of conviction. [TB]

SN 48.52: Malla Sutta — Mallans {S v 228} [Thanissaro]. The faculty of discernment makes the other faculties firm, just as the ridge-beam of a roof makes the rafters that support it firm. [TB]

SN 48.53: Sekha Sutta — The Learner {S v 229; CDB ii 1696} [Thanissaro]. How can one tell if one is a "learner" (sekha; one who has attained at least stream-entry, but not yet arahantship) or an arahant?

SN 48.54: Pade Sutta — In the Foot {S v 231; CDB ii 1697} [Walshe].

SN 48.56: Patitthita Sutta — Established {S v 232; CDB ii 1698} [Thanissaro].
Heedfulness: the cornerstone upon which all other skillful qualities are based.

49. Sammappadhana-samyutta — The Four Right Exertions
[See "The Four Right Exertions" in The Wings to Awakening.]

50. Bala-samyutta — The Five Strengths
[See "The Five Strengths" in The Wings to Awakening.]

51. Iddhipada-samyutta — The Four Bases of Power
[See "The Four Bases of Power" in The Wings to Awakening.]

SN 51.13: Chanda Sutta — Desire {S v 268} [Thanissaro]. The four bases of power and the fabrications of exertion defined. [TB]

SN 51.14: Moggallāna Sutta — Moggallāna {S v 269} [Thanissaro]. At the Buddha's request, Ven. Moggallāna displays a feat of psychic power to bring a group of rowdy monks to their senses. The Buddha then explains to the monks the other feats that Moggallāna has mastered through his mastery of the four bases of power. [TB]

SN 51.15: Brahmana Sutta — To Unnabha the Brahman {S v 271; CDB ii 1732} [Thanissaro]. Ven. Ananda explains to Unnabha that the path of Dhamma is one with a definite goal — the abandoning of desire — which can only be attained by developing a strong desire to end desire.

SN 51.20: Iddhipada-vibhanga Sutta — Analysis of the Bases of Power {S v 276; CDB ii 1736} [Thanissaro]. The Buddha explains how the four bases of power are to be developed.

52. Anuruddha-samyutta — Ven. Anuruddha

SN 52.09: Ambapālī Sutta — Ambapālī {S v 301} [Thanissaro]. How Ven. Anuruddha, an arahant, meditates so that his faculties are bright. [TB]

SN 52.10: Gilana Sutta — Illness {S v 302; CDB ii 1757} [Thanissaro]. Ven. Anuruddha explains to the other monks how he keeps the pain of his physical illness from invading the mind.

53. Jhana-samyutta — Jhana (mental absorption)

54. Anapana-samyutta — Mindfulness of breathing

SN 54.6: Arittha Sutta — To Arittha {S v 314; CDB ii 1768} [Thanissaro]. The Buddha explains that success in meditation calls for more than simply being mindful; there are specific skills that must be developed.

SN 54.8: Dipa Sutta — The Lamp {S v 316; CDB ii 1770} [Thanissaro]. No matter how far along you are in your meditation practice, the basic principle is the same: you should develop and sustain mindfulness of breathing.

SN 54.9: Vesali Sutta — At Vesali {S v 320; CDB ii 1773} [Thanissaro]. How the practice of concentration through mindfulness of breathing clarifies the underlying purpose of other meditation practices.

SN 54.11: Icchānaṅgala Sutta — At Icchānaṅgala {S v 325} [Thanissaro]. The Buddha describes his own practice of the sixteen steps of breath meditation. [TB]

SN 54.13: Ananda Sutta — To Ananda {S v 328; CDB ii 1780} [Thanissaro]. The Buddha explains to Ven. Ananda how the sustained practice of mindfulness of breathing (anapanasati) leads, by stages, to full Awakening.

55. Sotapatti-samyutta — Stream-entry

SN 55.1: Raja Sutta — The Emperor {S v 342; CDB ii 1788} [Thanissaro]. Which is better: being a world leader, or gaining the four factors of stream-entry?

SN 55.21: Mahanama Sutta — To Mahanama (1) {S v 369; CDB ii 1808} [Thanissaro].

SN 55.22: Mahanama Sutta — To Mahanama (2) {S v 371; CDB ii 1809} [Thanissaro].

Sometimes it is said that the last moment of consciousness is all-important in determining one's rebirth, but these suttas show that well-developed virtues in the mind can override even a muddled mind-state at death.

SN 55.24: Sarakaani Sutta — Sarakaani (Who Took to Drink) {S v 375; CDB ii 1811} [Walshe].

SN 55.30: Licchavi Sutta — To the Licchavi {S v 389; CDB ii 1821} [Thanissaro]. The Buddha instructs the layman Nandaka on the four factors of stream-entry.

SN 55.31: Abhisanda Sutta — Bonanzas (1) {S v 391; CDB ii 1821} [Thanissaro].

SN 55.32: Abhisanda Sutta — Bonanzas (2) {S v 391; CDB ii 1822} [Thanissaro].

SN 55.33: Abhisanda Sutta — Bonanzas (3) {S v 392; CDB ii 1822} [Thanissaro]. The Buddha describes three variations on the four factors of stream-entry.

SN 55.40: Nandiya Sutta — To Nandiya {S v 397; CDB ii 1826} [Thanissaro]. On what it means to live with heedfulness (appamada).

SN 55.54: Gilana Sutta — Ill {S v 408; CDB ii 1834} [Thanissaro]. A short instruction manual on how to give comfort to a gravely ill lay follower.

56. Sacca-samyutta — The Four Noble Truths

SN 56.9: Viggahika Sutta — Wordy Warfare {S v 419; CDB ii 1842} [Walshe]. Some kinds of speech are counterproductive.

[SuttaReadings.net icon] SN 56.11: Dhammacakkappavattana Sutta — The Discourse on the Setting in Motion of the Wheel (of Vision) of the Basic Pattern: the Four True Realities for the Spiritually Ennobled Ones/Setting Rolling the Wheel of Truth/Setting in Motion the Wheel of Truth/Setting the Wheel of Dhamma in Motion {S v 420; CDB ii

1843} [Harvey | Ñānamoli | Piyadassi | Thanissaro]. This is the Buddha's first discourse, delivered shortly after his Awakening to the group of five monks with whom he had practiced the austerities in the forest for many years. The sutta contains the essential teachings of the Four Noble Truths and the Noble Eightfold Path. Upon hearing this discourse, the monk Kondañña attains the first stage of Awakening, thus giving birth to the ariya sangha (Noble Sangha).

SN 56.20: Tatha Sutta — Real {S v 430; CDB ii 1851} [Thanissaro]. Four things whose fundamental reality makes them worthy of deep contemplation.

SN 56.22: Vijja Sutta — Knowledge {S v 432; CDB ii 1853} [Walshe (excerpt)].

SN 56.30: Gavampati Sutta — Gavampati {S v 436} [Thanissaro]. Whoever sees one of the four noble truths see all four of them. [TB]

[SuttaReadings.net icon] SN 56.31: Simsapa Sutta — The Simsapa Leaves {S v 437; CDB ii 1857} [Thanissaro | Walshe]. The Buddha compares the knowledge he gained in his Awakening to all the leaves in the forest, and his teachings to a mere handful of leaves. He then explains why he didn't reveal the remainder.

SN 56.35: Sattisata Sutta — One Hundred Spears {S v 440; CDB ii 1606} [Thanissaro]. Life may be fraught with pain, but the breakthrough to Awakening is utterly painless.

SN 56.36: Pana Sutta — Animals {S v 441; CDB ii 1860} [Thanissaro]. The path leading out of samsara springs from contemplation of the Four Noble Truths.

SN 56.42: Papata Sutta — The Drop-off {S v 448; CDB ii 1865} [Thanissaro]. The Buddha reminds an anxious monk who stands with him at the edge of a high cliff that some dangers are far more worrisome than this precipice.

SN 56.44: Kuta Sutta — Gabled {S v 452; CDB ii 1868} [Thanissaro]. Practicing Dhamma is like building a house: you have to start at the bottom and work your way up. You just can't do it the other way round.

SN 56.45: Vala Sutta — The Horsehair {S v 453; CDB ii 1869} [Thanissaro]. It's easy to admire the skill required to master a sport or a feat of manual dexterity. But even more difficult is the skill required to master the Four Noble Truths.

SN 56.46: Andhakara Sutta — Darkness {S v 454; CDB ii 1870} [Thanissaro]. A monk ponders the darkness of deep space and asks the Buddha: "Is there any darkness more frightening than this?" The Buddha asserts that yes, there most certainly is.

SN 56.48: Chiggala Sutta — The Hole {S v 456; CDB ii 1872} [Thanissaro]. The Buddha's famous simile of the blind sea-turtle, illustrating the precious rarity of this human birth.

SN 56.102-113: Pansu Suttas — Dust {S v 474; CDB ii 1885} [Thanissaro]. A fortunate rebirth is rare. Therefore: practice!

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[Home](#)
[Random sutta](#)
[Random article](#)
[Abbreviations](#)
[Glossary](#)
[Index](#)
[Help!](#)
[Tipitaka](#)
[Vinaya Pitaka](#)
[Sutta Pitaka](#)
[DN](#)
[MN](#)
[SN](#)
[AN](#)
[KN](#)
[Khp](#)
[Dhp](#)
[Ud](#)
[Iti](#)
[Sn](#)
[Abhidhamma](#)
[Samyutta Nikaya](#)
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Quick links to the individual sections (vaggas) and chapters (samyuttas):

Sagatha Vagga: 1 2 3 4 5 6 7 8 9 10 11
Nidana Vagga: 12 13 14 15 16 17 18 19 20 21
Khandha Vagga: 22 23 24 25 26 27 28 29 30 31 32 33 34
Salayatana Vagga: 35 36 37 38 39 40 41 42 43 44
Maha Vagga: 45 46 47 48 49 50 51 52 53 54 55 56

The Samyutta Nikaya, the third division of the Sutta Pitaka, contains 2,889 suttas grouped into five sections (vaggas). Each vagga is further divided into samyuttas, each of which in turn contains a group of suttas on related topics. The samyuttas are named according to the topics of the suttas they contain. For example, the Kosala Samyutta (in the Sagatha Vagga) contains suttas concerning King Pasenadi of Kosala; the Vedana Samyutta (in the Salayatana Vagga) contains suttas concerning feeling (vedana); and so on.

For a complete translation, see Bhikkhu Bodhi's *The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya* (Boston: Wisdom Publications, 2000; originally published in two volumes, but now available in a single volume).

A selected anthology of 370 suttas from the Samyutta Nikaya, *Handful of Leaves*,

Volume Three, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org

The suttas are numbered here by samyutta (chapter) and sutta, with the suttas numbered sequentially from the start of each samyutta, using as a guide the Rhys Davis & Woodward PTS English translations of the Samyutta Nikaya (The Book of the Kindred Sayings). The braces {} that follow each sutta and samyutta title contain the corresponding volume and starting page number, first in the PTS romanized Pali edition of the Samyutta Nikaya, then in Bhikkhu Bodhi's Connected Discourses of the Buddha ("CDB"). The translator appears in the square brackets [].

See also this handy table for converting between traditional (DPR, CSCD) and modern (ATI, CDB) samyutta numbering systems.

Contents

Sagatha-vagga — The Section of Verses (contains samyuttas 1-11)

Nidana-vagga — The Section on Causation (12-21)

Khandha-vagga — The Section on the Aggregates (22-34)

Salayatana-vagga — The Section on the Six Sense Bases (35-44)

Maha-vagga — The Great Section (45-56)

Sagatha Vagga — The Section of Verses

Samyutta: 1 2 3 4 5 6 7 8 9 10 11

1. Devata-samyutta — Devas

SN 1.1: Ogha-tarana Sutta — Crossing over the Flood {S i 1; CDB i 89} [Thanissaro].

The Buddha explains how he "crossed over the flood" of craving.

SN 1.3: Upaneyya.m Sutta — Doomed {S i 2; CDB i 90} [Walshe].

SN 1.7: Appaṭividditā Sutta — Unpenetrated {S i 3} [Thanissaro]. Wake up by penetrating the nature of phenomena. [TB]

SN 1.9: Maanakaamo Sutta — Vain Conceits {S i 4; CDB i 93} [Thanissaro | Walshe].

SN 1.10: Arañña Sutta — The Wilderness/A Face So Calm {S i 4; CDB i 93} [Ireland | Olendzki | Thanissaro]. Why do monks living in the forest wilderness look so happy?

SN 1.17: Dukkara.m (Kummo) Sutta — Difficult {S i 7; CDB i 96} [Walshe].

SN 1.18: Hiri Sutta — Conscience {S i 7; CDB i 96} [Thanissaro]. A lovely short teaching on the rarity and value of conscientiousness.

SN 1.20: Samiddhi Sutta — About Samiddhi/Samiddhi {S i 8; CDB i 97} [Thanissaro | Walshe]. A devata wonders: why waste time meditating in the hopes of some future reward, when one can enjoy sensual pleasures right here and now?

SN 1.25: Arahanta Sutta — An Arahant {S i 14; CDB i 102} [Thanissaro | Walshe]. Even though they have abandoned the conceit, "I am," arahants still speak in line with the conventions of the world. [TB]

SN 1.38: Sakalika Sutta — The Stone Sliver {S i 27; CDB i 116} [Thanissaro]. After an attempt on his life, the Buddha shows by example how to handle pain.

SN 1.41: Aditta Sutta — (The House) On Fire {S i 31; CDB i 119} [Thanissaro]. A deva visits the Buddha and recites a lovely verse on the urgency of giving.

SN 1.42: Kindada Sutta — A Giver of What {S i 32; CDB i 120} [Thanissaro]. The

Buddha explains to a deva the true value of various kinds of gifts.

SN 1.51: Jarā Sutta — Old Age {S i 36} [Thanissaro]. What are your lasting possessions? [TB]

SN 1.55: Jana Sutta — Engendered {S i 37} [Thanissaro]. The Buddha answers some riddles. [TB]

SN 1.69: Iccha Sutta — Desire {S i 40; CDB i 132} [Thanissaro]. A brief and elegant summary of the heart of the Buddha's teaching.

SN 1.71: Ghatva Sutta — Having Killed {S i 41; CDB i 133} [Thanissaro]. The Buddha describes one thing that deserves to be killed.

2. Devaputta-samyutta — Sons of the Devas

SN 2.6: Kamada Sutta — Kamada's Lament {S i 48; CDB i 142} [Olendzki]. The Buddha reassures a doubting deva that, though the journey to Awakening may indeed be long and hard, it really can be done.

SN 2.7: Pañcalacanda Sutta — Pañcalacanda the Deva's Son {S i 48; CDB i 142} [Thanissaro]. Finding an opening to Nibbana.

SN 2.8: Taayano Sutta — Taayana {S i 49; CDB i 143} [Walshe].

SN 2.9: Candima Sutta — The Moon Deity's Prayer for Protection {S i 50; CDB i 144} [Piyadassi]. The Buddha intervenes on behalf of a deva caught in the grips of an evil demon. This sutta belongs to the group of paritta (protection) suttas that are chanted by monastics for devotional and ceremonial purposes.

SN 2.10: Suriya Sutta — The Sun Deity's Prayer for Protection {S i 51; CDB i 145} [Piyadassi]. The Buddha intervenes on behalf of a deva caught in the grips of an evil demon. This sutta belongs to the group of paritta (protection) suttas that are chanted by monastics for devotional and ceremonial purposes.

SN 2.19: Uttara Sutta — Uttara the Deva's Son {S i 54; CDB i 150} [Thanissaro]. Doing good and making merit: are these the best one can aim for in this short life?

SN 2.25: Jantu Sutta — Jantu {S i 61; CDB i 156} [Walshe].

SN 2.26: Rohitassa Sutta — To Rohitassa {S i 61; CDB i 157} [Thanissaro]. A well-traveled deva learns that we don't have to go to the ends of the world to find an end to suffering; we need look no further than right here, in this very body.

3. Kosala-samyutta — King Pasenadi of Kosala

SN 3.1: Dahara Sutta — Young {S i 68; CDB i 164} [Thanissaro]. The Buddha reminds King Pasenadi that one's age is no measure of one's wisdom.

SN 3.4: Piya Sutta — Dear {S i 71; CDB i 167} [Thanissaro]. If you truly care about your own and others' welfare, then choose your actions with care.

SN 3.5: Atta-rakkhita Sutta — Self-protected {S i 72; CDB i 169} [Thanissaro]. The Buddha's defense policy. [TB]

SN 3.6: Appaka Sutta — Few {S i 73; CDB i 168} [Thanissaro]. The Buddha reminds King Pasenadi of the pitfalls of wealth and luxury.

SN 3.7: Atthakarana Sutta — In Judgment {S i 74; CDB i 170} [Thanissaro]. King Pasenadi discovers what motivates people to tell lies.

SN 3.8: Mallikaa Sutta — Mallikaa {S i 75; CDB i 170} [Walshe].

SN 3.9: Yañña Sutta — Sacrifice {S i 75} [Thanissaro]. What kind of sacrifice bears great fruit? [TB]

SN 3.10: Bandhana Sutta — Bonds {S i 76} [Thanissaro]. Internal bonds are stronger than external ones. [TB]

SN 3.11: Jaṭila Sutta — Coiled-hair Ascetics {S i 77} [Thanissaro]. How to know another person's character. [TB]

SN 3.13: Donapaka Sutta/Do.napaaka Sutta — King Pasenadi Goes on a Diet/A Heavy Meal {S i 81; CDB i 176} [Olendzki | Walshe]. How King Pasenadi learns to use mindfulness to control his overeating

SN 3.14: Sangama Sutta — A Battle (1) {S i 82; CDB i 177} [Thanissaro].

SN 3.15: Sangama Sutta — A Battle (2) {S i 84; CDB i 178} [Thanissaro]. Two stories about the battles fought between rival kings, poignantly demonstrating how in war there is security neither for the victor nor the vanquished.

SN 3.17: Appamada Sutta — Heedfulness {S i 86; CDB i 179} [Thanissaro]. The Buddha reveals the one quality in the heart that offers real security.

SN 3.19: Aputtaka Sutta — Heirless (1) {S i 89; CDB i 182} [Thanissaro]. The Buddha advises a rich householder on the proper use and enjoyment of wealth.

SN 3.20: Aputtaka Sutta — Heirless (2) {S i 92; CDB i 183} [Thanissaro]. Give generously and without regret, or you may suffer the same sad consequences as this wealthy householder.

SN 3.23: Loka Sutta — (Qualities of) the World {S i 98; CDB i 189} [Thanissaro]. Three common things in the world that inevitably lead to harm and suffering.

SN 3.24: Issattha Sutta — Archery Skills {S i 98; CDB i 190} [Thanissaro]. Generosity yields good results. But to whom should we give to reap the very best results?

[SuttaReadings.net icon] SN 3.25: Pabbatopama Sutta — Irresistible Force/The Simile of the Mountains {S i 100; CDB i 192} [Olendzki | Thanissaro]. The Buddha offers a powerful simile to King Pasenadi to underscore the imminence of death and the urgency of Dhamma practice.

4. Mara-samyutta — Mara

Stories of Mara's attempts to outwit the Buddha.

SN 4.8: Nandana Sutta — Delight {S i 107; CDB i 200} [Thanissaro]. Mara and the Buddha debate this question: Are possessions a source of joy or of grief?

SN 4.13: Sakalika Sutta — The Stone Sliver {S i 110; CDB i 203} [Thanissaro]. The Buddha, recuperating from an assassination attempt, receives an unwelcome visit from Mara.

SN 4.19: Kassaka Sutta — The Farmer {S i 114; CDB i 208} [Thanissaro]. Mara proclaims his dominion over the sensory world, but the Buddha explains that he (Buddha) dwells in the one place that Mara can never go.

SN 4.20: Rajja Sutta — Rulership {S i 116; CDB i 209} [Thanissaro]. Mara, seeing that the Buddha has developed the four bases of power (iddhipada), tries to persuade him to give up the monastic life and become a powerful world ruler.

5. Bhikkhuni-samyutta — Nuns

Stories of Mara's attempts to lure the nuns away from their meditation spots in the forest by asking them provocative questions. Without exception, these wise women conquer Mara decisively.

SN 5.1: Alavika Sutta — Alavika/Sister Alavika {S i 128; CDB i 221} [Bodhi | Thanissaro]. Mara: Why bother meditating? Why not just relax and enjoy life's pleasures?

SN 5.2: Soma Sutta — Soma/Mara Meets His Match/Sister Soma {S i 129; CDB i 222} [Bodhi | Olendzki | Thanissaro]. Can women achieve Awakening? Ven. Sister Soma handles this misguided question with ease.

SN 5.3: Gotami Sutta — Gotami/Sister Gotami {S i 129; CDB i 223} [Bodhi | Thanissaro]. Mara: Why bother sitting in solitude in the forest?

SN 5.4: Vijaya Sutta — Vijaya/Sister Vijaya {S i 130; CDB i 224} [Bodhi | Thanissaro]. Mara: Why don't we just put aside the meditation for awhile and go out dancing?

SN 5.5: Uppalavanna Sutta — Uppalavanna/Sister Uppalavanna {S i 131; CDB i 225} [Bodhi | Thanissaro]. Mara: Why don't you just give up the dangers of the forest and live somewhere safer?

SN 5.6: Cala Sutta — Cala/Sister Cala {S i 132; CDB i 226} [Bodhi | Thanissaro]. Mara: What's wrong with being reborn, anyway?

SN 5.7: Upacala Sutta — Upacala/Sister Upacala {S i 133; CDB i 227} [Bodhi | Thanissaro]. Mara: Why not just settle for a happy rebirth among the devas?

SN 5.8: Sisupacala Sutta — Sisupacala/Sister Sisupacala {S i 133; CDB i 227} [Bodhi | Thanissaro]. Sister Sisupacala shows Mara how following the path of Dhamma doesn't mean buying into to a fixed philosophy.

SN 5.9: Sela Sutta — Sela/Sister Sela {S i 134; CDB i 228} [Bodhi | Thanissaro]. Mara tries to trip up Ven. Sister Sela with metaphysical questions.

SN 5.10: Vajira Sutta — Vajira/Sister Vajira {S i 134; CDB i 229} [Bodhi | Thanissaro]. Have you ever found yourself getting lured out of meditation by some fascinating, but utterly speculative, train of thought? Ven. Sister Vajira shows how to deal with this.

6. Brahma-samyutta — Brahma deities

SN 6.1: Ayacana Sutta — The Request {S i 136; CDB i 231} [Thanissaro]. Immediately after his Awakening, the Buddha receives a visit from Brahma Sahampati, who pleads with the Buddha to teach the Dhamma, for the sake of those "with little dust in their eyes."

SN 6.2: Garava Sutta — Reverence {S i 138; CDB i 233} [Thanissaro]. Shortly after his Awakening, the Buddha reviews the world around him, searching for another being whom he can now rightly call his teacher.

SN 6.13: Andhakavinda Sutta — Let the Wilderness Serve! {S i 154; CDB i 248} [Olendzki]. Brahma Sahampati offers up verses of praise for the Buddha, who sits meditating alone in the wilderness.

SN 6.15: Parinibbana Sutta — Total Unbinding {S i 157; CDB i 251} [Thanissaro]. Four eyewitness accounts of the passing away of the Buddha.

7. Brahmana-samyutta — Brahmins

SN 7.1: Dhanañjaani Sutta — Dhanañjaani {S i 160; CDB i 254} [Walshe].

SN 7.2: Akkosa Sutta/Akkoso Sutta — Insult/Abuse {S i 161; CDB i 255} [Buddharakkhita | Thanissaro | Walshe]. What is your best response when someone is angry with you? Hint: if you offer some food to a guest, but the guest declines the offer, to whom does the food belong?

SN 7.6: Jata Sutta — The Tangle {S i 165; CDB i 259} [Thanissaro]. The Buddha answers Jata Bharadvaja's famous question, "Who can untangle this tangle [of craving]?"

SN 7.11: Kasi Bharadvaja Sutta — Discourse to Bharadvaja, the Farmer/To the Plowing Bharadvaja {S i 171; CDB i 266} [Piyadassi | Thanissaro]. The Buddha answers a

farmer who asserts that monks do no useful work, and thus don't deserve to eat.

SN 7.12: Udaya Sutta — Breaking the Cycle {S i 173; CDB i 268} [Olendzki]. In delightfully alliterative Pali verse, the Buddha tells how, without true wisdom, the cycle of death and re-becoming are doomed to drone on and on and on.

SN 7.14: Maha-sala Sutta — Very Rich {S i 175; CDB i 271} [Thanissaro]. A touching glimpse into the sorrow that a father feels when his ungrateful children fail to honor him in his old age. Treat your parents well.

SN 7.17: Navakammika Sutta — The Builder {S i 179; CDB i 274} [Thanissaro]. What useful work can one possibly accomplish by sitting in meditation under a tree in the forest?

SN 7.18: Katthaharaka Sutta — Buddha in the Forest/Firewood-gathering {S i 180; CDB i 275} [Olendzki | Thanissaro]. How does the Buddha practice jhana in the forest? [TB]

SN 7.21: Sangaarava Sutta — Sangaarava {S i 182; CDB i 278} [Walshe].

8. Vangisa-samyutta — Ven. Vangisa

SN 8.4: Ananda Sutta — Ananda {S i 188; CDB i 283} [Thanissaro]. Ven. Ananda offers advice to Ven. Vangisa on how to subdue lust.

9. Vana-samyutta — The forest

SN 9.1: Viveka Sutta — Seclusion {S i 197; CDB i 294} [Thanissaro]. A deva comes to the aid of a forest monk whose mind had been wandering during meditation.

SN 9.6: Anuruddha Sutta — Anuruddha {S i 200; CDB i 297} [Thanissaro]. One of Ven. Anuruddha's consorts from a previous life as a deva, visits him and invites him back.

SN 9.9: Vajjiputta Sutta — The Vajjian Princeling {S i 201; CDB i 300} [Thanissaro]. If you've ever wondered, "Why bother meditate?", listen to this devata's advice.

SN 9.11: Ayoniso-manasikara Sutta — Inappropriate Attention {S i 203; CDB i 301} [Thanissaro]. Food for thought for a monk being gnawed away by his thoughts.

SN 9.14: Gandhatthena Sutta — Stealing the Scent/The Thief of a Scent {S i 204; CDB i 303} [Olendzki | Thanissaro]. Have you ever wished for a guardian angel to warn you before you do something foolish? Here's one with an important lesson.

10. Yakkha-samyutta — Yakkha demons

SN 10.4: Maṇibhadda Sutta — With Maṇibhadda {S i 208} [Thanissaro]. Mindfulness is not a cure-all. [TB]

SN 10.8: Sudatta Sutta — About Sudatta (Anathapindika) {S i 210; CDB i 311} [Thanissaro]. Anathapindika, the wealthy benefactor who would later donate the famous Jeta's Grove monastery to the Sangha, meets the Buddha for the first time.

SN 10.12: Alavaka Sutta — Discourse to Alavaka/To the Alavaka Yakkha {S i 213; CDB i 314} [Piyadassi | Thanissaro]. A yakkha challenges the Buddha with riddles and threatens to beat him up.

11. Sakka-samyutta — Sakka (the Deva king)

SN 11.3: Dhajagga Sutta — Banner Protection/The Top of the Standard {S i 218; CDB i 319} [Piyadassi | Thanissaro]. Are you ever overcome by fear? The Buddha offers an antidote.

SN 11.4: Vepacitti Sutta — Calm in the Face of Anger {S i 220; CDB i 321} [Olendzki]. Sakka, king of the devas, explains to a skeptic how forbearance is the best response to another's anger.

SN 11.5: Subhasita-jaya Sutta — Victory Through What is Well Spoken {S i 222; CDB i 323} [Thanissaro]. Marvelous account of a debating contest between two deities

concerning the best way to respond to an angry person.

Nidana Vagga — The Section on Causation

Samyutta: 12 13 14 15 16 17 18 19 20 21

12. Nidana-samyutta — Paticcasamuppada (dependent co-arising)

SN 12.2: Paticca-samuppada-vibhanga Sutta — Analysis of Dependent Co-arising {S ii 2; CDB i 534} [Thanissaro]. A summary of the causal chain of dependent co-arising.

SN 12.10: Mahaa Sakyamuni Gotamo Sutta — Gotama the Great Sage of the Sakya {S ii 10; CDB i 537} [Thanissaro | Walshe].

SN 12.11: Ahara Sutta — Nutriment {S ii 11; CDB i 540} [Nyanaponika | Thanissaro]. The Buddha explains how the teachings on the four nutriments (ahara) fits in with dependent co-arising.

SN 12.12: Phagguna Sutta — To Phagguna {S ii 13; CDB i 541} [Nyanaponika | Thanissaro]. Questions that presuppose the existence of an abiding "self," are fundamentally invalid. The Buddha shows how to re-frame these questions in a way that conduces to liberation.

SN 12.15: Kaccayanagotta Sutta/Kaccaayanagotto Sutta — To Kaccayana Gotta (on Right View)/Kaccaayana {S ii 16; CDB i 544} [Thanissaro | Walshe]. The Buddha explains to Ven. Kaccayana Gotta how dependent co-arising applies in the development of right view.

SN 12.16: Dhammakathiko Sutta — The Teacher of the Dhamma {S ii 18; CDB i 545} [Walshe].

SN 12.17: Acela Sutta — To the Clothless Ascetic/Naked Kassapa {S ii 18; CDB i 545} [Thanissaro | Walshe (excerpt)]. A perplexed ascetic asks the Buddha: "Is dukkha created by the self? By other? By both? By neither?" The Buddha's answers at first baffle, then inspire, Kassapa, who eventually gains Awakening.

SN 12.18: Timbarukkha Sutta — To Timbarukkha {S ii 22} [Thanissaro]. This sutta is similar to the preceding one, with the difference that the questions about pain in the preceding sutta are here expanded to include pleasure as well. [TB]

SN 12.19: Bala-pandita Sutta — The Fool & the Wise Person {S ii 23; CDB i 549} [Thanissaro]. What is the difference between a fool and a wise person?

SN 12.20: Paccaya Sutta — Requisite Conditions {S ii 25; CDB i 550} [Thanissaro]. The Buddha explains that when dependent co-arising is clearly seen and understood, wrong views and confusion disappear.

SN 12.22: Dasabalaa (2) Sutta — Ten Powers {S ii 28; CDB i 553} [Walshe (excerpt)].

SN 12.23: Upanisa Sutta/Upanisaa Sutta — Discourse on Supporting Conditions/Prerequisites/Upanisaa {S ii 29; CDB i 553} [Bodhi | Thanissaro | Walshe (excerpt)]. The Buddha explains how seeing deeply into dependent co-arising leads to Awakening. The causal chain here includes an additional set of factors not present in the "standard" chain of dependent co-arising.

SN 12.25: Bhumija Sutta — To Bhumija {S ii 37; CDB i 559} [Thanissaro]. What is the origin of pleasure and pain? Ven. Sariputta clears up some misconceptions.

SN 12.31: Bhutamidam Sutta — This Has Come Into Being {S ii 47; CDB i 566} [Thanissaro | Nyanaponika (excerpt)]. What characterizes the difference between a run-of-the-mill person, one who practices the Dhamma, and one who has fully realized the Dhamma?

SN 12.35: Avijjapaccaya Sutta — From Ignorance as a Requisite Condition {S ii 60;

CDB i 573} [Thanissaro]. Is there someone or something that lies behind the processes described in dependent co-arising?

SN 12.38: Cetana Sutta/Cetanaa Sutta — Intention/Volition {S ii 65; CDB i 576} [Thanissaro | Walshe]. The Buddha explains the causal link between mental fabrications and consciousness.

SN 12.44: Loka Sutta — The World {S ii 73; CDB i 581} [Thanissaro]. How the world arises and falls according to the law of dependent co-arising.

SN 12.46: Aññatra Sutta — A Certain Brahman {S ii 75; CDB i 583} [Thanissaro]. A brahman wonders: When I perform an action (kamma), am I the same person when I experience its results, or am I a different person? The Buddha helps to clear up this man's confused thinking.

SN 12.48: Lokayatika Sutta — The Cosmologist {S ii 77; CDB i 584} [Thanissaro]. The Oneness of all being is sometimes taught as a basic Buddhist principle, but this discourse shows that the Buddha himself rejected the idea. It is simply one of the extremes that he avoided by teaching dependent co-arising.

SN 12.51: Parivīmaṃsa Sutta — Investigating {S ii 80} [Thanissaro]. How to investigate dependent co-arising so as to lead to the ending of suffering and stress.

SN 12.52: Upadana Sutta — Clinging {S ii 84; CDB i 589} [Thanissaro]. The Buddha uses a marvelous fire simile to describe the nature of clinging.

SN 12.60: Nidaana.m Sutta — Aananda's Mistake {S ii 92; CDB i 593} [Walshe (excerpt)].

SN 12.61: Assutavā Sutta — Uninstructed (1) {S ii 94; CDB i 595} [Nizamis | Thanissaro]. With a striking simile, the Buddha points out the folly of believing this fickle mind to be "self."

SN 12.62: Assutavā Sutta — Uninstructed (2) {S ii 95} [Thanissaro]. This sutta builds on the previous one, showing how to develop dispassion for the mind through a contemplation of feeling. [TB]

SN 12.63: Puttamansa Sutta — A Son's Flesh {S ii 97; CDB i 597} [Nyanaponika | Thanissaro]. A meditation on inter-relatedness, showing with four striking similes the suffering inherent in everything the body and mind depend upon for nourishment. [TB]

SN 12.64: Atthi Raga Sutta — Where There is Passion {S ii 101; CDB i 599} [Nyanaponika | Thanissaro]. The Buddha describes four factors to which the mind habitually clings. Those who succeed in abandoning passion for these "nutriments" can realize the cessation of birth, aging, and death.

[SuttaReadings.net icon] SN 12.65: Nagara Sutta — The City {S ii 104; CDB i 601} [Thanissaro]. The Buddha retells the story of how, on the eve of his Awakening, he re-discovered the long-forgotten laws of dependent co-arising and the Four Noble Truths.

SN 12.66: Sammasa Sutta — Scrutiny {S ii 107} [Thanissaro]. How to scrutinize the allures of the world so as not to suffer. [TB]

SN 12.67: Nalakalapiyo Sutta — Sheaves of Reeds {S ii 112; CDB i 607} [Thanissaro]. In a discussion about dependent co-arising with Ven. Maha Kotthita, Ven. Sariputta invokes a helpful simile to illustrate the relationship between consciousness and name-and-form.

SN 12.68: Kosambi Sutta — At Kosambi (On Knowing Dependent Co-arising) {S ii 115; CDB i 609} [Thanissaro]. Four good friends share a frank discussion about their grasp

of dependent co-arising. One uses a memorable simile to describe the difference between stream-entry and arahatship.

SN 12.69: Upayanti Sutta — Rises {S ii 118} [Thanissaro]. The rising and ebbing of ignorance, and its effect on the other factors of dependent co-arising, is compared to the rising and ebbing of the ocean, and its effect on rivers and lakes. [TB]

SN 12.70: Susima Sutta — About Susima {S ii 119; CDB i 612} [Thanissaro]. The Buddha explains to Susima that development of psychic powers is not a prerequisite for enlightenment.

13. Abhisamaya-samyutta — Realization

SN 13.1: Nakhasikha Sutta — The Tip of the Fingernail {S ii 133; CDB i 621} [Thanissaro]. The Buddha uses a striking simile to make the point that the suffering remaining for a person who has reached stream-entry is much, much less than the suffering remaining for someone who hasn't. [TB]

SN 13.2: Pokkharani Sutta — The Pond {S ii 133; CDB i 621} [Thanissaro]. The Buddha uses another simile to make the same point as in the preceding sutta. [TB]

SN 13.8: Samudda Sutta — The Ocean {S ii 137; CDB i 624} [Thanissaro]. These three suttas offer vivid similes that give a sense of how much suffering one totally puts behind oneself upon attaining the stream to Nibbana. Good encouragement for putting some extra effort into the practice.

14. Dhatu-samyutta — Elements

SN 14.11: Sattadhatu Sutta — Seven Properties {S ii 150; CDB i 634} [Thanissaro]. An alternative way of looking at the stages of concentration practice

15. Anamatagga-samyutta — The unimaginable beginnings of samsara

SN 15.3: Assu Sutta — Tears {S ii 179; CDB i 652} [Thanissaro]. "Which is greater, the tears you have shed while transmigrating and wandering this long, long time... or the water in the four great oceans?"

SN 15.5: Pabbata Sutta — A Mountain {S ii 181} [Thanissaro]. How long is an eon? The Buddha gives a simile. [TB]

SN 15.6: Sāsapa Sutta — Mustard Seed {S ii 182} [Thanissaro]. How long is an eon? The Buddha gives another simile. [TB]

SN 15.8: Gangā Sutta — The Ganges {S ii 183} [Thanissaro]. How many eons have gone by? [TB]

SN 15.9: Danda Sutta — The Stick {S ii 184; CDB i 656} [Thanissaro]. We bounce from one birth to the next, as a thrown stick bounces along the ground.

SN 15.11: Duggata Sutta — Fallen on Hard Times {S ii 186; CDB i 657} [Thanissaro]. When you encounter an unfortunate person, remember: you've been there, too.

SN 15.12: Sukhita Sutta — Happy {S ii 186; CDB i 658} [Thanissaro]. When you encounter a fortunate person, remember: you've been there, too.

SN 15.13: Timsa Sutta — Thirty {S ii 187; CDB i 658} [Thanissaro]. Which is greater, the blood you have shed in your long journey in samsara, or the water in the four great oceans?

SN 15.14-19: Mata Sutta — Mother {S ii 189; CDB i 659} [Thanissaro]. It's hard to meet someone who has not been, at some time in the distant past, your mother, father, son, daughter, sister, or brother.

16. Kassapa-samyutta — Ven. Maha Kassapa

SN 16.1: Santu.t.tha.m Sutta — Contentment {S ii 194; CDB i 662} [Walshe].

SN 16.2: Anottaapi Sutta — Carelessness {S ii 195; CDB i 663} [Thanissaro | Walshe]. What it means to be ardent and to have compunction. [TB]

SN 16.5: Jinna Sutta — Old {S ii 202; CDB i 666} [Thanissaro]. Ven. Maha Kassapa explains why he chooses to continue meditating in the forest wilderness even though he has long since attained arahantship.

SN 16.13: Saddhammapatirupaka Sutta/Saddhamma-pa.tiruupaka.m Sutta — A Counterfeit of the True Dhamma/False Dhamma {S ii 223; CDB i 680} [Thanissaro | Walshe]. The Buddha issues a warning: a society that fails to show respect for these five things contributes to the eventual decline and disappearance of the Dhamma.

17. Labhasakkara-samyutta — Gains and tribute

SN 17.3: Kumma Sutta — The Turtle {S ii 227; CDB i 683} [Thanissaro]. To seek fame and status: like walking around with a harpoon stuck in your back.

SN 17.5: Pilahaka Sutta/Piḷhika Sutta — The Dung Beetle {S ii 228; CDB i 684} [Thanissaro | Walshe]. To seek fame and status: like carrying around a ball of dung.

SN 17.8: Sigala Sutta — The Jackal {S ii 230; CDB i 685} [Thanissaro]. To seek fame and status is like being a mangy jackal.

18. Rahula-samyutta — Ven. Rahula

19. Lakkhana-samyutta — Ven. Lakkhana

20. Opamma-samyutta — Comparisons

SN 20.2: Nakhasikha Sutta — The Tip of the Fingernail {S ii 263; CDB i 706} [Thanissaro]. The Buddha offers a simile for the preciousness of this human birth.

SN 20.4: Okkha Sutta — Serving Dishes {S ii 264; CDB i 707} [Thanissaro].

SN 20.5: Satti Sutta — The Spear {S ii 265; CDB i 707} [Thanissaro]. Two suttas on the extraordinary power of metta (goodwill).

SN 20.6: Dhanuggaha Sutta — The Archer {S ii 265; CDB i 708} [Thanissaro]. How quickly life passes! Knowing this, how should we conduct our lives?

SN 20.7: Ani Sutta — The Peg {S ii 266; CDB i 708} [Thanissaro]. Be careful: there are many popular teachings nowadays that may sound good, but they're not necessarily consistent with the Buddha's teachings.

21. Bhikkhu-samyutta — Monks

SN 21.1: Kolita Sutta — Kolita {S ii 273; CDB i 713} [Thanissaro]. The real meaning of noble silence.

SN 21.2: Upatissa Sutta — About Upatissa (Sariputta) {S ii 274; CDB i 714} [Thanissaro]. Is there anything in the world whose loss would sadden an arahant?

SN 21.3: Ghaṭa Sutta — The Barrel {S ii 275} [Thanissaro]. Ven. Sāriputta praises Ven. Moggallāna for his psychic powers; Ven. Moggallāna praises Ven. Sāriputta for his discernment. [TB]

SN 21.6: Lakuntaka Bhaddiya Sutta — About Bhaddiya the Dwarf {S ii 279; CDB i 718} [Nizamis]. One's inner wisdom and outward appearance are unrelated.

SN 21.8: Nando Sutta — Nanda {S ii 281; CDB i 719} [Walshe]. A primer for monks on what not to wear.

SN 21.9: Tissa Sutta — Tissa {S ii 281} [Thanissaro]. A monk makes himself miserable because he can't stand being admonished. [TB]

SN 21.10: Theranama Sutta — [A Monk] by the Name of Elder {S ii 282; CDB i 720} [Thanissaro]. The Buddha explains to a wandering monk the true meaning of solitude.

Khandha Vagga — The Section on the Aggregates

Samyutta: 22 23 24 25 26 27 28 29 30 31 32 33 34

22. Khandha-samyutta — The clinging-aggregates

SN 22.1: Nakulapita Sutta — To Nakulapita {S iii 1; CDB i 853} [Thanissaro]. The Buddha explains to the aging householder Nakulapita how one need not be sick in mind even though one may be sick in body.

SN 22.2: Devadaha Sutta — At Devadaha {S iii 5; CDB i 856} [Thanissaro]. Ven. Sariputta explains the best way to introduce the Buddha's teachings to inquisitive, intelligent people.

SN 22.3: Haliddakani Sutta — To Haliddakani {S iii 9; CDB i 859} [Thanissaro]. Ven. Maha Kaccana explains to a householder what it means to live as a monk, free of society, free of sensual passion, free of yearning, and free of quarreling.

SN 22.5: Samadhi Sutta — Concentration {S iii 13; CDB i 863} [Thanissaro]. How the development of concentration leads to discernment.

SN 22.7: Upaadaaparitassana Sutta — Grasping and Worry {S iii 15; CDB i 865} [Walshe]. The Buddha describes how ideas about the self lead to worry, and how to be free of such worry.

SN 22.22: Bhāra Sutta — The Burden {S iii 25; CDB i 871} [Nizamis | Thanissaro | Walshe]. The Buddha describes the burdens we carry, and how to cast them off.

SN 22.23: Pariñña Sutta — Comprehension {S iii 26; CDB i 872} [Thanissaro]. True comprehension means the end of passion, aversion, and delusion.

SN 22.36: Bhikkhu Sutta — The Monk {S iii 36; CDB i 879} [Thanissaro]. How we define ourselves in terms of the aggregates, and how we don't have to do so.

SN 22.39: Anudhamma Sutta — In Accordance with the Dhamma (1) {S iii 40; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma." This sutta explains what that means, in terms of cultivating disenchantment (nibbida).

[TB]

SN 22.40: Anudhamma Sutta — In Accordance with the Dhamma (2) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma."

This sutta explains what that means, in terms of focusing on inconstancy (anicca). [TB]

SN 22.41: Anudhamma Sutta — In Accordance with the Dhamma (3) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma."

This sutta explains what that means, in terms of focusing on stress/suffering (dukkha). [TB]

SN 22.42: Anudhamma Sutta — In Accordance with the Dhamma (4) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma."

This sutta explains what that means, in terms of focusing on not-self (anatta). [TB]

SN 22.43: Attadiipaa Sutta — An Island to Oneself {S iii 42; CDB i 882} [Walshe].

Presaging the famous words he would utter in his final days, the Buddha elaborates on his advice to "be an island unto yourself."

SN 22.47: Samanupassana Sutta/Samanupassana Sutta — Assumptions/Ways of Regarding {S iii 46; CDB i 885} [Thanissaro | Walshe]. The Buddha speaks on the assumptions that underlie self-view.

SN 22.48: Khandha Sutta — Aggregates {S iii 47; CDB i 886} [Thanissaro]. The Buddha gives a summary of the teaching on the five aggregates.

SN 22.49: So.no Sutta — So.na {S iii 48; CDB i 887} [Walshe]. How can you tell when you're seeing things as they really are?

SN 22.53: Upaya Sutta — Attached {S iii 53; CDB i 890} [Thanissaro]. When passion for each of the five aggregates is completely abandoned, Awakening ensues.

SN 22.54: Bija Sutta — Means of Propagation {S iii 54; CDB i 891} [Thanissaro]. This sutta is nearly identical to the preceding one (SN 22.53), and illustrates the same point with a striking image.

SN 22.55: Udana Sutta — Exclamation {S iii 55; CDB i 892} [Thanissaro]. What does it take to break free of the five lower fetters?

SN 22.56: Parivatta Sutta — The (Fourfold) Round {S iii 58; CDB i 895} [Thanissaro]. Awakening results from direct knowledge of the "fourfold round" with respect to the aggregates (i.e., knowledge of the aggregate, its origination, its cessation, and the path leading to its cessation).

SN 22.57: Sattatthana Sutta — Seven Bases {S iii 61; CDB i 897} [Thanissaro]. The Buddha explains how one becomes an arahant through mastery of the seven-fold skill of analyzing the five aggregates.

SN 22.58: Buddha Sutta — Awakened {S iii 65; CDB i 900} [Thanissaro]. Some schools of Buddhism teach that there is a qualitative difference between the liberation of a Buddha and that of an arahant disciple — namely, that a Buddha awakens to one level of truth, whereas an arahant awakens to another. This sutta shows that the Buddha saw the distinction in different terms. [TB]

[SuttaReadings.net icon] SN 22.59: Anatta-lakkhana Sutta/Pañcavaggi Sutta — The Discourse on the Not-self Characteristic/Five Brethren {S iii 66; CDB i 901} [Mendis | Ñanamoli | Thanissaro]. The Buddha's second discourse, in which he discusses the principle of anatta (not-self) with the group of five ascetics. By means of a question-and-answer dialogue with his audience, the Buddha demonstrates that there can be no abiding self in any of the five aggregates that we tend to identify as "self." The sutta illustrates the Buddha's skillfulness as teacher: at the end of the discourse, all five monks attain full Awakening.

SN 22.60: Mahali Sutta — To Mahali {S iii 68; CDB i 903} [Thanissaro]. The Buddha points out that attachment to things comes from paying more attention to the pleasure they give than to the stress and pain (dukkha) they cause. By turning your attention to the dukkha, however, you can gain release.

SN 22.63: Upaadiyamaano Sutta — Clinging {S iii 73; CDB i 906} [Walshe]. Cling to anything at all, and you are in bondage to Mara.

SN 22.79: Khajjaniya Sutta — Chewed Up {S iii 86; CDB i 914} [Thanissaro]. How to gain release from identification with the five aggregates.

SN 22.80: Pindolya Sutta/Pi.n.dolya.m Sutta — Almsgoers/Going Begging {S iii 91; CDB i 918} [Thanissaro | Walshe]. A monk who is half-hearted in his meditation misses out on the rewards of both lay life and monastic life.

SN 22.81: Parileyyaka Sutta — At Parileyyaka {S iii 94; CDB i 921} [Thanissaro]. Despite having heard many teachings from the Buddha, a monk still wonders how to bring his meditation practice to a speedy conclusion. The Buddha explains that the goal can be reached by a deep understanding of the five aggregates.

SN 22.83: Ananda Sutta — Ananda {S iii 105; CDB i 928} [Thanissaro]. Ven. Ananda recalls the teachings that led him to stream-entry.

SN 22.84: Tissa Sutta/Tisso Sutta — Tissa/Tissa the Waverer {S iii 106; CDB i 929} [Thanissaro | Walshe (excerpt)]. Ven. Tissa, mired in laziness, receives a wake-up call from the Buddha.

SN 22.85: Yamaka Sutta — To Yamaka {S iii 109; CDB i 931} [Thanissaro]. Ven. Yamaka claims that when an arahant dies, he/she is utterly annihilated. Ven. Sariputta pulls him out of this wrong view, and in so doing leads him to Awakening.

[SuttaReadings.net icon] SN 22.86: Anuradha Sutta/Anuraadho Sutta — To Anuradha/Anuraadha is Caught Out {S iii 116; CDB i 936} [Thanissaro | Walshe]. Ven. Anuradha learns that if you can't even locate the Tathagata in space when he's sitting right in front of you, how can you ever hope to answer questions about his fate after death?

SN 22.87: Vakkali Sutta — Vakkali {S iii 119; CDB i 938} [Walshe (excerpt)]. The Buddha gives an ailing Ven. Vakkali a timeless teaching: "He who sees Dhamma, sees me."

SN 22.88: Assaji Sutta — To Assaji {S iii 124} [Thanissaro]. The Buddha teaches a sick monk who is concerned that he cannot attain the level of concentration he had before falling ill. [TB]

SN 22.89: Khemaka Sutta/Khemo Sutta — About Khemaka/Khemaka {S iii 126; CDB i 942} [Thanissaro | Walshe (excerpt)]. Although dis-identification with the five aggregates is necessary for becoming a noble disciple, full Awakening calls for even more.

SN 22.90: Channa Sutta — To Channa {S iii 132; CDB i 946} [Thanissaro]. Ven. Channa, formerly the bodhisattha's horseman, receives a teaching on dis-identification with the five aggregates.

SN 22.93: Nadi Sutta — The River {S iii 137; CDB i 949} [Thanissaro]. The Buddha explains that a person who incorrectly takes the five aggregates to be "self" is like a person swept away by a swift river, who grasps in vain at the passing trees and branches.

SN 22.94: Puppha Sutta — Flowers {S iii 137} [Thanissaro]. What the Buddha describes as existing and not-existing. [TB]

[SuttaReadings.net icon] SN 22.95: Phena Sutta — Foam {S iii 140; CDB i 951} [Thanissaro]. The Buddha invokes a series of vivid similes to illustrate the voidness of the five aggregates.

SN 22.97: Nakhasikha Sutta — The Tip of the Fingernail {S iii 147; CDB i 955} [Thanissaro]. Not even the slightest trace of the aggregates is exempt from stress and suffering.

SN 22.99: Gaddula Sutta — The Leash (1) {S iii 149; CDB i 957} [Thanissaro].

SN 22.100: Gaddula Sutta — The Leash (2) {S iii 151; CDB i 958} [Thanissaro]. Those who don't penetrate the not-self nature of the five aggregates are doomed to go round and round in circles, like a dog tied to a post.

[SuttaReadings.net icon] SN 22.101: Nava Sutta — The Ship {S iii 152; CDB i 959} [Thanissaro]. The Buddha explains that Awakening comes about not by wishful thinking, but only through deliberate effort.

SN 22.109: Sotaapanno Sutta — The Sotaapanna ('Stream-winner') {S iii 160; CDB i 965} [Walshe]. What is a Stream-winner?

SN 22.110: Araha.m Sutta — The Arahant {S iii 161; CDB i 966} [Walshe]. What is an Arahant?

SN 22.121: Upadana Sutta — Clinging {S iii 167; CDB i 970} [Thanissaro]. What are the phenomena to which we cling? Answer: each one of the five aggregates.

SN 22.122: Silavant Sutta — Virtuous {S iii 167; CDB i 970} [Thanissaro]. Ven. Sariputta explains how every meditator, from beginner to arahant, should contemplate the five aggregates (khandha).

SN 22.126: Samudaya-dhamma Sutta — Subject to Origination (1) {S iii 170} [Thanissaro]. Ignorance defined. [TB]

SN 22.127: Samudaya-dhamma Sutta — Subject to Origination (2) {S iii 172} [Thanissaro]. Clear knowing (vijjā) defined. [TB]

SN 22.131: Samudaya Sutta — Origination (1) {S iii 174} [Thanissaro]. Another definition of ignorance. [TB]

SN 22.132: Samudaya Sutta — Origination (2) {S iii 174} [Thanissaro]. Another definition of clear knowing (vijjā). [TB]

23. Radha-samyutta — Ven. Radha

SN 23.2: Satta Sutta — A Being {S iii 189; CDB i 985} [Thanissaro]. The Buddha invokes a dramatic simile to explain how to dismantle attachment to the five aggregates.

24. Ditthi-samyutta — Views

25. Okkanta-samyutta — Entering

In this samyutta the Buddha explains the kinds of conviction and understanding that are required for the attainment of stream-entry. These short suttas share an identical structure, with each one focusing on a different aspect of experience (including the six senses, the six elements (dhatu), and the five aggregates). See also the Study Guides on stream-entry.

SN 25.1: Cakkhu Sutta — The Eye {S iii 225; CDB i 1004} [Thanissaro]. How conviction in, and understanding of, inconstancy of the six senses can lead to stream-entry.

SN 25.2: Rupa Sutta — Forms {S iii 225; CDB i 1004} [Thanissaro]. How conviction in, and understanding of, inconstancy of sense objects can lead to stream-entry.

SN 25.3: Viññāna Sutta — Consciousness {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of sense consciousness can lead to stream-entry.

SN 25.4: Phassa Sutta — Contact {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of contact can lead to stream-entry.

SN 25.5: Vedana Sutta — Feeling {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of feeling can lead to stream-entry.

SN 25.6: Sañña Sutta — Perception {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of perception can lead to stream-entry.

SN 25.7: Cetana Sutta — Intention {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of intentions can lead to stream-entry.

SN 25.8: Tanha Sutta — Craving {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of craving can lead to stream-entry.

SN 25.9: Dhatu Sutta — Properties {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of the six elements (earth, liquid, fire, wind, space, and consciousness) can lead to stream-entry.

SN 25.10: Khandha Sutta — Aggregates {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of the five aggregates can lead to stream-entry.

26. Uppada-samyutta — Arising

27. Kilesa-samyutta — Defilements

SN 27.1-10: Upakkilesa Samyutta — Defilements {S iii 232; CDB i 1012} [Thanissaro].

These ten suttas explain why it is worth abandoning desire that is associated with: (1) the six sense bases; (2) their objects; (3) consciousness; (4) contact; (5) feeling; (6) perception; (7) intentions; (8) craving; (9) the six elements (earth, liquid, fire, wind, space, and consciousness); and (10) the five aggregates.

28. Sariputta-samyutta — Ven. Sariputta

29. Naga-samyutta — Nagas

30. Supanna-samyutta — Garudas

31. Gandhabbakaya-samyutta — Gandhabba devas

32. Valahaka-samyutta — Rain-cloud devas

33. Vacchagotta-samyutta — Ven. Vacchagotta

34. Jhana-samyutta — Concentration

Salayatana Vagga — The Section on the Six Sense Bases

Samyutta: 35 36 37 38 39 40 41 42 43 44

35. Salayatana-samyutta — The six senses

SN 35.23: Sabba Sutta — The All {S iv 15; CDB ii 1140} [Thanissaro]. What is the "All"?

SN 35.24: Pahanaya Sutta — To Be Abandoned {S iv 15; CDB ii 1140} [Thanissaro].

What, exactly, is it that we must let go of?

[SuttaReadings.net icon] SN 35.28: Adittapariyaya Sutta — The Fire Sermon {S iv 19; CDB ii 1143} [Ñānamoli | Thanissaro]. Several months after his Awakening, the Buddha delivers this sermon to an audience of 1,000 fire-worshipping ascetics. The Buddha uses the metaphor of fire to illustrate the nature of clinging. Upon hearing the sermon, the entire audience attains full Awakening.

SN 35.63: Migajala Sutta/Migajaalena Sutta — To Migajala/Migajaala {S iv 35; CDB ii 1150} [Thanissaro | Walshe]. Why is true solitude so hard to find? The Buddha explains why, no matter where you go, your most annoying companions always tag along.

SN 35.69: Upasena Sutta — Upasena {S iv 35; CDB ii 1150} [Thanissaro]. Ven.

Upasena, mortally wounded by a venomous snake, remains perfectly composed as he utters his dying words to Ven. Sariputta.

SN 35.74: Gilana Sutta — Ill (1) {S iv 46; CDB ii 1157} [Thanissaro]. An ailing monk attains stream-entry when the Buddha engages him in a dialogue about not-self.

SN 35.75: Gilana Sutta — Ill (2) {S iv 47; CDB ii 1159} [Thanissaro]. An ailing monk attains arahatship when the Buddha engages him in a dialogue about not-self.

SN 35.80: Avijja Sutta — Ignorance {S iv 50; CDB ii 1161} [Thanissaro]. What one thing must be abandoned in order to overcome ignorance?

SN 35.82: Loka Sutta — The World {S iv 52; CDB ii 1162} [Thanissaro]. The Buddha explains how all things in the world share one inevitable and unfortunate characteristic. Do you want to remain bound to a world like this?

SN 35.85: Suñña Sutta — Empty {S iv 54; CDB ii 1163} [Thanissaro]. The Buddha explains to Ven. Ananda in what way the world is devoid of anything that can rightly be called "self."

SN 35.88: Punna Sutta — To Punna {S iv 60; CDB ii 1167} [Thanissaro]. What would you do with your mind while you're being beaten and stabbed? Consider the Buddha's advice to Punna.

SN 35.93: Dvaya Sutta — A Pair {S iv 69; CDB ii 1172} [Thanissaro]. On the arising of sense-consciousness.

SN 35.95: Malunkyaputta Sutta/Maalunkyaputta Sutta — To Malunkyaputta/Maalunkyaputta {S iv 72; CDB ii 1175} [Thanissaro | Walshe]. An aging Ven. Malunkyaputta receives from the Buddha a short teaching regarding dispassion towards the senses ("In reference to the seen, there will be only the seen..."), and soon thereafter becomes an arahant.

SN 35.97: Pamadaviharin Sutta — Dwelling in Heedlessness {S iv 79; CDB ii 1179} [Thanissaro]. The benefits of living with heedfulness (appamada).

SN 35.99: Samadhi Sutta — Concentration {S iv 80; CDB ii 1181} [Thanissaro]. The Buddha recommends concentration practice as a way to develop discernment.

SN 35.101: Na Tumhaka Sutta — Not Yours {S iv 81; CDB ii 1181} [Thanissaro]. Do you usually think of "grass" or "leaves" as being "you"? Of course not. In the same way, the sense of "self" cannot be found anywhere within the realm of the senses.

SN 35.115: Marapasa Sutta — Mara's Power {S iv 93; CDB ii 1188} [Thanissaro]. The Buddha explains that once one is completely freed from chasing after sense pleasures, one is then finally safe from Mara.

SN 35.116: Loka Sutta — Cosmos {S iv 93} [Thanissaro]. How to come to the end of the cosmos within. [TB]

SN 35.117: Kāmaguṇa Sutta — Strings of Sensuality {S iv 97} [Thanissaro]. That dimension is to be experienced where the internal sense media cease and the perception of the external sense media fades away. [TB]

SN 35.120: Sariputto Sutta — Sariputta {S iv 103; CDB ii 1193} [Walshe]. Ven. Sariputta's advice on how to guard the sense-doors, be moderate in eating, and remain steadfast in heedfulness.

SN 35.127: Bharadvaja Sutta/Bhaaradvaja Sutta — About Bharadvaja/Bhaaradvaja Instructs a King {S iv 110; CDB ii 1197} [Thanissaro | Walshe]. Ven. Pindola Bharadvaja explains to a king how to maintain one's resolve towards celibacy.

SN 35.132: Lohicca Sutta — Lohicca {S iv 116; CDB ii 1201} [Walshe]. Ven. Mahakaccana's advice on guarding the sense doors.

SN 35.133: Verahaccaani Sutta — Verahaccaani {S iv 121; CDB ii 1204} [Walshe]. For one withholding respect for the Dhamma, Ven. Udayi withholds a Dhamma teaching.

SN 35.135: Khana Sutta — The Opportunity {S iv 126; CDB ii 1207} [Thanissaro]. This human realm — neither too pleasurable nor too painful — is the best place to practice Dhamma.

SN 35.145: Kamma Sutta/Kamma.m Sutta — Action/Kamma {S iv 132; CDB ii 1211 (corresponds to CDB SN 35.146)} [Thanissaro | Walshe]. The Buddha explains how the results of "old" kamma (the actions we performed in the past) and "new" kamma (the ones we perform now) are both experienced in the present.

SN 35.152: Atthinukhopariyaayo Sutta — Is There a Criterion? {S iv 138; CDB ii 1214 (corresponds to CDB 35.153)} [Walshe]. The Buddha offers a method for ascertaining whether one has attained enlightenment.

SN 35.153: Indriya Sutta — Faculties {S iv 140; CDB ii 1216 (corresponds to CDB

35.154)) [Thanissaro]. A monk asks the Buddha: "What does it mean to be 'consummate in faculties'?"

SN 35.187: Samuddo (1) Sutta — The Ocean (1) {S iv 157; CDB ii 1226 (corresponds to CDB 35.228)} [Walshe]. What does it mean to cross over the ocean of the six senses?

SN 35.189: Balisika Sutta — The Fisherman {S iv 158; CDB ii 1228 (corresponds to CDB 35.230)} [Thanissaro]. How to avoid getting caught, like a fish, on Mara's hooks.

SN 35.191: Kotthita Sutta/Ko.t.thiko Sutta — To Kotthita/Ko.t.thika {S iv 162; CDB ii 1230 (corresponds to CDB SN 35.232)} [Thanissaro | Walshe]. Ven. Sariputta explains to Ven. Maha Kotthita that our problem lies neither in the senses themselves nor in the objects to which the senses cling. Suffering comes from the passion that arises in dependence on both.

SN 35.193: Udayin Sutta — With Udayin {S iv 166; CDB ii 1232 (corresponds to CDB 35.234)} [Thanissaro]. Since none of the five aggregates can arise on their own, independent of their objects, how can we identify any one of them as "self"?

SN 35.197: Asivisa Sutta — Vipers {S iv 172; CDB ii 1237 (corresponds to CDB 35.238)} [Thanissaro]. The Buddha uses some vivid imagery to illustrate the life-and-death urgency of Dhamma practice.

SN 35.198: Ratha Sutta — The Chariot {S iv 175} [Thanissaro]. Similes to illustrate three practices: guarding the doors to your sense faculties, knowing moderation in eating, and being devoted to wakefulness. [TB]

SN 35.199: Kumma Sutta — The Tortoise {S iv 177; CDB ii 1240 (corresponds to CDB 35.240)} [Thanissaro]. If we guard the senses wisely, as a tortoise guards against attack by withdrawing into the safety of its shell, we are safely out of Mara's reach.

SN 35.200: Daruka-khandha Sutta — The Log {S iv 179; CDB ii 1241 (corresponds to CDB 35.241)} [Thanissaro]. A lowly cowherd overhears the Buddha speak of the many hazards that lurk in the stream to Nibbana. He takes it to heart and soon succeeds in reaching the goal.

SN 35.202: Avassuta Sutta — Soggy {S iv 182; CDB ii 1244 (corresponds to CDB 35.243)} [Thanissaro]. How to guard your concentration against Mara's onslaughts.

SN 35.203: Dukkhadhammaa Sutta — Things Productive of Suffering {S iv 188; CDB ii 1248 (corresponds to CDB SN 35.244)} [Walshe (excerpt)]. One practiced in sense restraint dispels evil states just as water drops evaporate from a hot iron pot.

SN 35.204: Kimsuka Sutta/Ki.msukaa Sutta — The Riddle Tree/The 'What's It' Tree (Ki.msuka) {S iv 191; CDB ii 1251 (corresponds to CDB SN 35.245)} [Thanissaro | Walshe]. The Buddha explains how tranquillity (samatha) and insight (vipassana) function together as a "swift pair of messengers" to guide the meditator onwards to Nibbana.

SN 35.205: Vina Sutta/Vii.naa Sutta — The Lute {S iv 195; CDB ii 1253 (corresponds to CDB SN 35.246)} [Thanissaro | Walshe (excerpt)]. The heart of insight (vipassana): When you take apart a lute in search of its music, what do you find? When you take apart the five aggregates in search of "self," what do you find?

SN 35.206: Chappana Sutta/Chapaa.na Sutta — The Six Animals {S iv 198; CDB ii 1255 (corresponds to CDB SN 35.247)} [Thanissaro | Walshe (excerpt)]. The Buddha explains how training the mind is like keeping six unruly animals tied together on a leash.

SN 35.207: Yavakalapi Sutta — The Sheaf of Barley {S iv 201; CDB ii 1257 (corresponds to CDB 35.248)} [Thanissaro]. This sutta, though disjointed, offers some fine similes to illustrate the mind's tendency to create suffering for itself.

36. Vedana-samyutta — Feeling

SN 36.1: Samadhi Sutta — Concentration {S iv 204; CDB ii 1260} [Nyanaponika]. How an understanding of feeling leads to Nibbana.

SN 36.2: Sukha Sutta — Happiness {S iv 204; CDB ii 1260} [Nyanaponika]. How an understanding of feeling leads to the ending of passion.

SN 36.3: Pahana Sutta — Giving Up {S iv 205; CDB ii 1261} [Nyanaponika]. True freedom is found by abandoning the mind's underlying habitual tendencies (anusaya).

SN 36.4: Patala Sutta — The Bottomless Pit/The Bottomless Chasm {S iv 206; CDB ii 1262} [Nyanaponika | Thanissaro]. The Buddha teaches that by meeting intense physical pain with mindfulness, we can spare ourselves from falling into a bottomless pit of anguish and suffering.

SN 36.5: Datthabba Sutta — To Be Known {S iv 207; CDB ii 1263} [Nyanaponika]. Behind even the happiest and most pleasant of feelings lurks a persistent pain that can, through practice, be overcome.

SN 36.6: Sallatha Sutta — The Dart/The Arrow {S iv 207; CDB ii 1263} [Nyanaponika | Thanissaro]. When shot by the arrow of physical pain, an unwise person makes matters worse by piling mental anguish on top of it, just as if he had been shot by two arrows. A wise person feels the sting of one arrow alone.

SN 36.7: Gelaṇṇa Sutta — At the Sick Room (1)/The Sick Ward (1) {S iv 210; CDB ii 1266} [Nyanaponika | Thanissaro]. The Buddha visits a sick ward, and offers advice to the monks on how to approach death with mindfulness.

SN 36.8: Gelaṇṇa Sutta — At the Sick Room (2) {S iv 213; CDB ii 1268} [Nyanaponika]. (This sutta is nearly identical to the preceding one, except here the feeling of pleasure, etc., is said to be dependent on contact rather than on the body.)

SN 36.9: Anicca Sutta — Impermanent {S iv 214; CDB ii 1269} [Nyanaponika]. The impermanence of feeling.

SN 36.10: Phassamulaka Sutta — Rooted in Sense-impression {S iv 215; CDB ii 1270} [Nyanaponika]. How sense-impression gives rise to feeling.

SN 36.11: Rahogata Sutta — Secluded/Alone {S iv 216; CDB ii 1270} [Nyanaponika | Thanissaro]. The Buddha explains how the practice of jhāna leads to progressive stages of cessation and stillness. Only when the defilements are finally extinguished, however, is true peace and stillness achieved.

SN 36.12: Akasa Sutta — In the Sky (1) {S iv 218; CDB ii 1272} [Nyanaponika]. Feelings rise and fall, like winds blowing across the skies.

SN 36.13: Akasa Sutta — In the Sky (2) {S iv 219; CDB ii 1273} [This sutta repeats the prose section of the preceding sutta, without the verse.]

SN 36.14: Agara Sutta — The Guest House {S iv 219; CDB ii 1273} [Nyanaponika]. Feelings come and go, like house-guests.

SN 36.15: Santaka Sutta — To Ananda (1) {S iv 219; CDB ii 1273} [Nyanaponika]. The Buddha explains to Ven. Ananda the origin of, danger in, and escape from feeling.

SN 36.16: Santaka Sutta — To Ananda {S iv 221; CDB ii 1274} [The Buddha puts to Ven. Ananda the same questions as in the preceding sutta, and answers them in the same way.]

SN 36.17-18: Atthaka Sutta — Eightfold (1 & 2) {S iv 221; CDB ii 1274} [In these two suttas the same questions and answers found in SN 36.15 are repeated in the case of "many monks."]

SN 36.19: Pañcakanga Sutta — Carpenter Fivetools/With Pañcakanga {S iv 223; CDB ii 1274} [Nyanaponika | Thanissaro]. The Buddha describes the many kinds of happiness that can be experienced through sustained practice. Which kind of happiness do you seek?

SN 36.20: Bhikkhu Sutta — Monks {S iv 228; CDB ii 1278} [This discourse, addressed to some bhikkhus, repeats the main part of the preceding sutta, without its introductory section.]

SN 36.21: Sivaka Sutta — To Sivaka {S iv 230; CDB ii 1278} [Nyanaponika | Thanissaro]. The Buddha explains that present experience cannot be described solely in terms of the results of past actions (kamma).

SN 36.22: Atthasatapariyaya Sutta/Atthasata Sutta — One Hundred Eight Feelings/The One-hundred-and-eight Exposition {S iv 231; CDB ii 1280} [Nyanaponika | Thanissaro]. A summary and enumeration of the different ways that the Buddha has analyzed feeling (hint: $3 \times 6 \times 6 = 108$).

SN 36.23: Bhikkhu Sutta — To a Certain Bhikkhu {S iv 232; CDB ii 1281} [Thanissaro]. A discussion of the ways that feeling must be understood in order to gain freedom from attachment to feeling. Includes an interesting reference to craving as an unskillful "path of practice."

SN 36.30: Suddhikavedana Sutta — Purified of Feeling {S iv 235; CDB ii 1283} One of the shortest suttas in the Tipitaka. In its entirety it reads: "Bhikkhus, there are these three feelings. What three? Pleasant feeling, unpleasant feeling, and neither-painful-nor-pleasant feeling."

SN 36.31: Niramisa Sutta — Unworldly/Not of the Flesh {S iv 235; CDB ii 1283} [Nyanaponika | Thanissaro]. The Buddha describes the various grades of potential happiness and freedom, ranging from the worldly to the transcendent.

37. Matugama-samyutta — Destinies of women

SN 37.34: Vaddha Sutta — Growth {S iv 250; CDB ii 1293} [Thanissaro]. This brief sutta, which encourages education for women, may account for the fact that in the pre-modern world Theravada Buddhist countries had the highest rates of female literacy. [TB]

38. Jambhukhadaka-samyutta — Jambhukhadaka the wanderer

SN 38.14: Dukkha Sutta — Stress {S iv 259; CDB ii 1299} [Thanissaro]. Ven. Sariputta describes three kinds of stress (dukkha) and how they should be comprehended.

39. Samandaka-samyutta — Samandaka the wanderer

40. Moggallana-samyutta — Ven. Moggallana

SN 40.9: Animitto Sutta — The Signless {S iv 268; CDB ii 1308} [Walshe]. Ven. Moggallana describes the concentration attainment beyond the eighth jhana.

41. Citta-samyutta — Citta the householder

SN 41.3: Isidatta Sutta — About Isidatta {S iv 285; CDB ii 1316} [Thanissaro]. On the origin of self-view. In this touching story, Ven. Isidatta, a wise young forest monk, declines his elders' invitation to become a Dhamma teacher, and instead quietly slips off into the forest and disappears.

SN 41.4: Mahaka Sutta — About Mahaka {S iv 288; CDB ii 1319} [Thanissaro]. How

one monk misused his psychic powers.

SN 41.5: Pathama Kamabhu — About Kamabhu (1) {S iv 291; CDB ii 1320} [Nizamis]. Citta the householder explains to a monk the meaning of a metaphorical verse previously uttered by the Buddha.

SN 41.6: Kamabhu Sutta — With Kamabhu (2) {S iv 293; CDB ii 1322} [Thanissaro]. Ven. Kamabhu answers a layperson's detailed questions concerning cessation-attainment (nirodha-samapatti), a state of profound — and potentially liberating — concentration whose prerequisite is full mastery of the jhanas.

SN 41.7: Godatta Sutta — To Godatta {S iv 295; CDB ii 1325} [Thanissaro]. A layperson points out the similarities and differences between several states of concentration.

SN 41.10: Gilana Sutta/Gilaana-dassana.m Sutta — Sick/Seeing the Sick (Citta) {S iv 302; CDB ii 1330} [Thanissaro | Walshe]. While on his deathbed, Citta delivers an inspiring teaching on generosity to his friends, his family, and a gathering of devas.

42. Gamani-samyutta — Village headmen

SN 42.2: Talaputa Sutta — To Talaputa the Actor {S iv 306; CDB ii 1333} [Thanissaro]. Comedians and actors take heed: making others laugh may not always be a particularly commendable occupation, as Talaputa learns.

SN 42.3: Yodhajiva Sutta — To Yodhajiva (The Warrior) {S iv 308; CDB ii 1334} [Thanissaro]. The Buddha cautions a soldier against expecting a favorable rebirth because of his battlefield heroics.

SN 42.6: Paccha-bhumika Sutta — [Brahmans] of the Western Land {S iv 311; CDB ii 1336} [Thanissaro]. The Buddha explains how the principles of kamma and rebirth are as inviolable as the law of gravity. Choose your actions with care, lest you sink like a stone!

SN 42.7: Desanaa Sutta — Teaching {S iv 314; CDB ii 1338} [Thanissaro | Walshe]. Why does the Buddha teach the Dhamma with full attentiveness to some, and not with full attentiveness to others? The Buddha answers with the simile of the farmer sowing seed. [TB]

SN 42.8: Sankha Sutta — The Conch Trumpet {S iv 317; CDB ii 1340} [Thanissaro]. The Buddha clarifies a crucial point about kamma: although you can never undo a past misdeed, there are ways you can mitigate its inevitable harmful results.

SN 42.9: Kula Sutta — Families {S iv 322; CDB ii 1345} [Thanissaro]. A questioner challenges the Buddha: "If you're so supportive of familial harmony, then how can you justify accepting alms from poor families in times of famine?"

SN 42.10: Maniculaka Sutta — To Maniculaka {S iv 325; CDB ii 1346} [Thanissaro]. A questioner asks the Buddha: "Are monks allowed to use money?"

SN 42.11: Gandhabhaka (Bhadraka) Sutta — To Gandhabhaka (Bhadraka) {S iv 327; CDB ii 1348} [Thanissaro]. Why do we experience suffering and stress? Using simple analogies, the Buddha offers a clear and penetrating answer.

43. Asankhata-samyutta — The unfashioned (Nibbana)

SN 43: Asaṅkhata Saṃyutta — Unfabricated-Connected {S iv 359} [Thanissaro]. This saṃyutta provides a list of 33 names for the goal of the practice. [TB]

44. Avyakata-samyutta — Undeclared

See Thanissaro Bhikkhu's Introduction to this samyutta.

SN 44.1: Khema Sutta — With Khema {S iv 374; CDB ii 1380} [Thanissaro]. Ven. Sister

Khema explains to King Pasenadi why questions about the fate of the Tathagata after death are unanswerable.

SN 44.2: Anuradha Sutta — To Anuradha {S iv 381; CDB ii 1383} [Thanissaro]. Ven. Anuradha learns that if one can't even locate the Tathagata in the present life, how can one ever hope to answer questions about his fate after death?

SN 44.3: Sariputta-Kotthita Sutta — Sariputta and Kotthita (1) {S iv 384; CDB ii 1383} [Thanissaro]. The Buddha takes no position on questions about the fate of the Tathagata after death because each question is bound up in the five khandhas.

SN 44.4: Sariputta-Kotthita Sutta — Sariputta and Kotthita (2) {S iv 386; CDB ii 1384} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who see the aggregates as they actually are.

SN 44.5: Sariputta-Kotthita Sutta — Sariputta and Kotthita (3) {S iv 387; CDB ii 1385} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who have abandoned passion for the aggregates.

SN 44.6: Sariputta-Kotthita Sutta — Sariputta and Kotthita (4) {S iv 388; CDB ii 1386} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who no longer take delight in the aggregates, in clinging, in becoming, or in craving.

SN 44.7: Moggallana Sutta — With Moggallana {S iv 391; CDB ii 1388} [Thanissaro]. The Buddha takes no position on the ten speculative views because he does not identify any of the six senses as "self."

SN 44.8: Vacchagotta Sutta — With Vacchagotta {S iv 395; CDB ii 1390} [Thanissaro]. The Buddha takes no position on the ten speculative views because he does not identify any of the five aggregates as "self."

SN 44.9: Kutuhalasala Sutta — With Vacchagotta {S iv 398; CDB ii 1392} [Thanissaro]. The Buddha uses the image of a fire to explain what carries a being over into its next rebirth.

SN 44.10: Ananda Sutta — To Ananda {S iv 400; CDB ii 1393} [Thanissaro]. Why the Buddha did not take a position on the question of whether or not there is a self.

SN 44.11: Sabhiya Sutta — With Sabhiya {S iv 401; CDB ii 1394} [Thanissaro]. The fate of the Tathagata after death cannot be described because the causes for any worldly description of his fate would have totally ceased.

Maha Vagga — The Great Section

Samyutta: 45 46 47 48 49 50 51 52 53 54 55 56

45. Magga-samyutta — The Noble Eightfold Path

SN 45.1: Avijja Sutta — Ignorance {S v 1; CDB ii 1523} [Thanissaro]. The Buddha explains that ignorance is the cause of wrong view, wrong resolve, wrong speech, etc., whereas clear knowing gives rise to right view and all the factors of the eightfold path.

[SuttaReadings.net icon] SN 45.2: Upaddha Sutta — Half (of the Holy Life) {S v 2; CDB ii 1524} [Thanissaro]. In this famous sutta the Buddha corrects Ven. Ananda, pointing out that having "admirable" friends, companions, and comrades is not half but the whole of the holy life. (For more about this special kind of friendship, see the page on kalyanamittata.)

SN 45.4: Brāhmaṇa Sutta — The Brahman {S v 2} [Thanissaro]. The Buddha gives an extended metaphor to explain how the noble eightfold path can be described as a "sublime vehicle," a "Dhamma-vehicle," and "unexcelled victory in battle." [TB]

SN 45.8: Magga-vibhanga Sutta — An Analysis of the Path {S v 2; CDB ii 1524}

[Thanissaro]. A summary of the Noble Eightfold Path.

SN 45.56-62: Kalyāṇa-mittatā Sutta — Admirable Friendship {S v 30} [Thanissaro].

Various factors that are forerunners for the arising of the noble eightfold path. [TB]

SN 45.154: Suka Sutta — The Spike {S v 49} [Thanissaro]. Right view can cut into ignorance just as a well-aimed spike of bearded wheat or bearded barley can cut into the hand. [TB]

SN 45.155: Ākāsa Sutta — The Air {S v 49} [Thanissaro]. Just as the air contains winds of many types, a person who has developed the noble eightfold path brings all the wings to awakening (bodhi-pakkhiya-dhamma) to the culmination of their development. [TB]

SN 45.159: Agantuka Sutta — For All Comers {S v 51; CDB ii 1557} [Walshe]. The states that are to be comprehended, abandoned, experienced, and cultivated through the practice of the Eightfold Path.

SN 45.165: Dukkha Sutta — Suffering {S v 56; CDB ii 1561} [Walshe]. The three kinds of suffering.

SN 45.171: Ogha Sutta — Floods (1) {S v 59; CDB ii 1563} [Thanissaro]. Many discourses speak of "crossing over the flood." This discourse lists the floods that should be crossed over, and how it should be done. [TB]

46. Bojjhanga-samyutta — The Seven Factors for Awakening

[See "The Seven Factors for Awakening" in The Wings to Awakening.]

SN 46.1: Himavanta Sutta — The Himalayas {S v 63; CDB ii 1567} [Thanissaro]. A summary of the seven Factors for Awakening.

SN 46.4: Vattha Sutta — Clothes {S v 70} [Thanissaro]. An arahant can observe the seven factors for awakening as they arise and cease within him. [TB]

SN 46.5: Bhikkhu Sutta — To a Monk {S v 72} [Thanissaro]. The Buddha explains that the factors for awakening lead to awakening (and, by implication, they are not constituent factors of awakening itself). [TB]

SN 46.8: Upavāṇa Sutta — Upavāṇa {S v 76} [Thanissaro]. How a monk can know that "through appropriate attention, the seven factors for awakening, mastered in me in such a way, lead to a pleasant abiding." [TB]

SN 46.11: Pāṇa Sutta — Living Beings {S v 78} [Thanissaro]. To neglect the factors for awakening is to neglect the noble path. [TB]

SN 46.14: Gilana Sutta — Ill {S v 79; CDB ii 1580} [Piyadassi | Thanissaro]. The Buddha instructs a very ill Ven. Maha Kassapa on the seven Factors for Awakening.

SN 46.16: Gilana Sutta — Ill {S v 81; CDB ii 1581} [Piyadassi]. The Buddha, who is very ill, asks Ven. Maha Cunda to recite for him the seven Factors of Awakening.

SN 46.18: Viraddha Sutta — Neglected {S v 82} [Thanissaro]. The Buddha helps Ven. Mahā Kassapa recover from an illness by reminding him of the factors for awakening. [TB]

SN 46.26: Khaya Sutta — Ending {S v 86} [Thanissaro]. The practice of the factors for awakening leads to the ending of craving, the ending of action, and the ending of stress. [TB]

SN 46.29: Ekadhamma Sutta — One Quality {S v 88} [Thanissaro]. The factors for awakening lead to the abandoning of things conducive to the fetters. [TB]

SN 46.30: Udāyin Sutta — To Udāyin {S v 89} [Thanissaro]. Ven. Udāyin reports on

how much he has benefitted from his love and respect for the Buddha, and from his sense of shame and compunction with regard to the Buddha. [TB]

SN 46.51: Ahara Sutta — Food {S v 102; CDB ii 1597} [Thanissaro]. The Buddha describes how we can either "feed" or "starve" the wholesome and unwholesome tendencies in the mind according to how we apply our attention.

SN 46.52: Pariyāya Sutta — An Exposition {S v 107} [Thanissaro]. An analysis of the hindrances and factors for awakening, showing how the five hindrances can be described as ten, and the seven factors for awakening as fourteen. [TB]

SN 46.53: Aggi Sutta — Fire {S v 112; CDB ii 1605} [Thanissaro | Walshe (excerpt)]. The right and wrong ways to respond to sluggishness or restlessness.

SN 46.54: Metta Sutta/Mettam Sutta — Good Will/The Brahma-viharas {S v 115; CDB ii 1607} [Thanissaro | Walshe (excerpt)]. How to develop the four brahma-viharas.

SN 46.55: Sangaravo Sutta — Sangarava {S v 121; CDB ii 1611} [Walshe]. Why do some sacred texts seem clear, while others are muddled?

47. Satipatthana-samyutta — The Four Frames of Reference (Foundations of Mindfulness)

[See "The Four Frames of Reference" in The Wings to Awakening.]

SN 47.4: Sālā Sutta — At Sālā {S v 146} [Thanissaro]. Three levels of mindfulness and concentration practice: for newcomers, for those in training, and for arahants. [TB]

SN 47.6: Sakunagghi Sutta — The Hawk {S v 146; CDB ii 1632} [Thanissaro]. The Buddha uses a lovely parable — that of a hawk catching a quail far outside the quail's familiar hunting ground — to reveal the need for keeping the mind in its proper territory: the four frames of reference.

SN 47.7: Makkata Sutta — The Foolish Monkey/The Monkey {S v 148; CDB ii 1633} [Olendzki | Thanissaro]. Keep your mind in its proper territory — the four frames of reference — lest you lose it altogether, like this pitiful monkey stuck in a tar trap.

SN 47.8: Suda Sutta — The Cook {S v 149; CDB ii 1634} [Thanissaro]. How is meditation like cooking? The Buddha explains.

SN 47.10: Bhikkhunupassaya Sutta/Bhikkhunivasako Sutta — Directed and Undirected Meditation/Mindfulness {S v 154; CDB ii 1638} [Olendzki | Thanissaro | Walshe (excerpt)]. How to respond skillfully to distracted states of mind that interfere with concentration.

SN 47.13: Cunda Sutta — About Cunda {S v 161; CDB ii 1642} [Nyanaponika | Thanissaro]. Ven. Ananda grieves over Ven. Sariputta's death, and the Buddha consoles him with Dhamma: make the Dhamma your island, your true refuge!

SN 47.14: Cunda Sutta — At Ukkacela {S v 163; CDB ii 1644} [Nyanaponika]. The Buddha's reaction to the death of Ven. Sariputta.

SN 47.16: Uttiya Sutta — To Uttiya {S v 166} [Thanissaro]. The practice of establishing mindfulness is based on well-purified virtue and views made straight. [TB]

[SuttaReadings.net icon] SN 47.19: Sedaka Sutta — The Bamboo Acrobat/At Sedaka {S v 168; CDB ii 1648} [Olendzki | Thanissaro]. Is meditation a selfish endeavor? Using a famous simile of two acrobats, the Buddha resolves this question decisively.

SN 47.20: Sedaka Sutta — At Sedaka {S v 169; CDB ii 1649} [Thanissaro]. How solid is your concentration? Try this test, proposed by the Buddha: Can you keep a glass of oil balanced on your head while your favorite movie star is singing and dancing right in

front of you?

SN 47.25: Brāhmaṇa Sutta — To a Brahman {S v 174} [Thanissaro]. The practice of the four establishments of mindfulness helps the True Dhamma to last long. [TB]

SN 47.33: Viraddha Sutta — Neglected {S v 180} [Thanissaro]. To neglect the four establishments of mindfulness is to neglect the noble path. [TB]

SN 47.35: Sata Sutta — Mindful {S v 180; CDB ii 1657} [Thanissaro]. What does it mean to be mindful? What does it mean to be alert?

SN 47.37: Chanda Sutta — Desire {S v 181; CDB ii 1658} [Thanissaro]. How mindfulness leads to freedom from desire — and beyond.

SN 47.38: Pariñña Sutta — Comprehension {S v 182; CDB ii 1658} [Thanissaro]. Comprehension of these four things leads to Awakening.

SN 47.40: Satipatthana-vibhanga Sutta — Analysis of the Frames of Reference {S v 183; CDB ii 1659} [Thanissaro]. A summary of the four Frames of Reference, and how they are to be developed.

SN 47.41: Amata Sutta — Deathless {S v 184; CDB ii 1660} [Thanissaro]. Don't let the Deathless be lost to you!

SN 47.42: Samudaya Sutta — Origination {S v 184; CDB ii 1660} [Thanissaro]. The origination and subsiding of the foundations of mindfulness.

SN 47.46: Paa.timokkha Sutta — Obligation {S v 187; CDB ii 1662} [Walshe]. Success in meditation depends upon laying skillful foundations.

48. Indriya-samyutta — The Five Mental Faculties

[See "The Five Faculties" in The Wings to Awakening.]

SN 48.03: Sota Sutta — The Stream {S v 193} [Thanissaro]. The results of discerning the origination, the passing away, the allure, the drawbacks, and the escape from the five faculties of conviction, persistence, mindfulness, concentration, and discernment. [TB]

SN 48.04: Arahant Sutta — The Arahant {S v 194} [Thanissaro]. The higher results of discerning the origination, the passing away, the allure, the drawbacks, and the escape from the five faculties of conviction, persistence, mindfulness, concentration, and discernment. [TB]

SN 48.10: Indriya-vibhanga Sutta — Analysis of the Mental Faculties {S v 197; CDB ii 1671} [Thanissaro]. A summary of the five mental faculties: conviction, persistence, mindfulness, concentration, and discernment.

SN 48.38: Vibhanga Sutta — An Analysis {S v 211; CDB ii 1682; Thai: SN 48.37} [Thanissaro]. On the Buddha's five-fold classification of feelings.

SN 48.39: Katthopama Sutta — The Fire-stick {S v 211; CDB ii 1682; Thai: SN 48.38} [Thanissaro]. On the Buddha's five-fold classification of feelings.

SN 48.41: Jara Sutta — Old Age {S v 216; CDB ii 1686} [Thanissaro]. The Buddha, now a wrinkled old man, issues a stirring rebuke against old age.

SN 48.42: Unnabho Brahmano Sutta — The Brahman Unnabha {S v 217; CDB ii 1687} [Walshe].

SN 48.44: Pubbakotthaka Sutta — Eastern Gatehouse {S v 220; CDB ii 1689} [Thanissaro]. The Buddha and Ven. Sariputta discuss conviction, and whether it is present in those who have seen the Deathless. They concur that until one experiences the Deathless for oneself, one can only take its existence on faith.

SN 48.46: Pubbārāma Sutta — The Eastern Monastery {S v 222} [Thanissaro]. The development of two faculties—noble discernment and noble release—enables an arahant to declare knowledge of awakening. [TB]

SN 48.50: Saddhā Sutta — Conviction {S v 225} [Thanissaro]. How conviction is developed into the faculty of conviction. [TB]

SN 48.52: Malla Sutta — Mallans {S v 228} [Thanissaro]. The faculty of discernment makes the other faculties firm, just as the ridge-beam of a roof makes the rafters that support it firm. [TB]

SN 48.53: Sekha Sutta — The Learner {S v 229; CDB ii 1696} [Thanissaro]. How can one tell if one is a "learner" (sekha; one who has attained at least stream-entry, but not yet arahantship) or an arahant?

SN 48.54: Pade Sutta — In the Foot {S v 231; CDB ii 1697} [Walshe].

SN 48.56: Patitthita Sutta — Established {S v 232; CDB ii 1698} [Thanissaro].
Heedfulness: the cornerstone upon which all other skillful qualities are based.

49. Sammappadhana-samyutta — The Four Right Exertions

[See "The Four Right Exertions" in The Wings to Awakening.]

50. Bala-samyutta — The Five Strengths

[See "The Five Strengths" in The Wings to Awakening.]

51. Iddhipada-samyutta — The Four Bases of Power

[See "The Four Bases of Power" in The Wings to Awakening.]

SN 51.13: Chanda Sutta — Desire {S v 268} [Thanissaro]. The four bases of power and the fabrications of exertion defined. [TB]

SN 51.14: Moggallāna Sutta — Moggallāna {S v 269} [Thanissaro]. At the Buddha's request, Ven. Moggallāna displays a feat of psychic power to bring a group of rowdy monks to their senses. The Buddha then explains to the monks the other feats that Moggallāna has mastered through his mastery of the four bases of power. [TB]

SN 51.15: Brahmana Sutta — To Unnabha the Brahman {S v 271; CDB ii 1732} [Thanissaro]. Ven. Ananda explains to Unnabha that the path of Dhamma is one with a definite goal — the abandoning of desire — which can only be attained by developing a strong desire to end desire.

SN 51.20: Iddhipada-vibhanga Sutta — Analysis of the Bases of Power {S v 276; CDB ii 1736} [Thanissaro]. The Buddha explains how the four bases of power are to be developed.

52. Anuruddha-samyutta — Ven. Anuruddha

SN 52.09: Ambapālī Sutta — Ambapālī {S v 301} [Thanissaro]. How Ven. Anuruddha, an arahant, meditates so that his faculties are bright. [TB]

SN 52.10: Gilana Sutta — Illness {S v 302; CDB ii 1757} [Thanissaro]. Ven. Anuruddha explains to the other monks how he keeps the pain of his physical illness from invading the mind.

53. Jhana-samyutta — Jhana (mental absorption)

54. Anapana-samyutta — Mindfulness of breathing

SN 54.6: Arittha Sutta — To Arittha {S v 314; CDB ii 1768} [Thanissaro]. The Buddha explains that success in meditation calls for more than simply being mindful; there are

specific skills that must be developed.

SN 54.8: Dīpa Sutta — The Lamp {S v 316; CDB ii 1770} [Thanissaro]. No matter how far along you are in your meditation practice, the basic principle is the same: you should develop and sustain mindfulness of breathing.

SN 54.9: Vesālī Sutta — At Vesālī {S v 320; CDB ii 1773} [Thanissaro]. How the practice of concentration through mindfulness of breathing clarifies the underlying purpose of other meditation practices.

SN 54.11: Icchānaṅgala Sutta — At Icchānaṅgala {S v 325} [Thanissaro]. The Buddha describes his own practice of the sixteen steps of breath meditation. [TB]

SN 54.13: Ananda Sutta — To Ananda {S v 328; CDB ii 1780} [Thanissaro]. The Buddha explains to Ven. Ananda how the sustained practice of mindfulness of breathing (anapanasati) leads, by stages, to full Awakening.

55. Sotapatti-samyutta — Stream-entry

SN 55.1: Rāja Sutta — The Emperor {S v 342; CDB ii 1788} [Thanissaro]. Which is better: being a world leader, or gaining the four factors of stream-entry?

SN 55.21: Mahanama Sutta — To Mahanama (1) {S v 369; CDB ii 1808} [Thanissaro].

SN 55.22: Mahanama Sutta — To Mahanama (2) {S v 371; CDB ii 1809} [Thanissaro].

Sometimes it is said that the last moment of consciousness is all-important in determining one's rebirth, but these suttas show that well-developed virtues in the mind can override even a muddled mind-state at death.

SN 55.24: Sarakāṇi Sutta — Sarakāṇi (Who Took to Drink) {S v 375; CDB ii 1811} [Walshe].

SN 55.30: Licchavi Sutta — To the Licchavi {S v 389; CDB ii 1821} [Thanissaro]. The Buddha instructs the layman Nandaka on the four factors of stream-entry.

SN 55.31: Abhisanda Sutta — Bonanzas (1) {S v 391; CDB ii 1821} [Thanissaro].

SN 55.32: Abhisanda Sutta — Bonanzas (2) {S v 391; CDB ii 1822} [Thanissaro].

SN 55.33: Abhisanda Sutta — Bonanzas (3) {S v 392; CDB ii 1822} [Thanissaro]. The Buddha describes three variations on the four factors of stream-entry.

SN 55.40: Nandīya Sutta — To Nandīya {S v 397; CDB ii 1826} [Thanissaro]. On what it means to live with heedfulness (appamada).

SN 55.54: Gilana Sutta — Ill {S v 408; CDB ii 1834} [Thanissaro]. A short instruction manual on how to give comfort to a gravely ill lay follower.

56. Sacca-samyutta — The Four Noble Truths

SN 56.9: Viggahika Sutta — Wordy Warfare {S v 419; CDB ii 1842} [Walshe]. Some kinds of speech are counterproductive.

[SuttaReadings.net icon] SN 56.11: Dhammacakkappavattana Sutta — The Discourse on the Setting in Motion of the Wheel (of Vision) of the Basic Pattern: the Four True Realities for the Spiritually Ennobled Ones/Setting Rolling the Wheel of Truth/Setting in Motion the Wheel of Truth/Setting the Wheel of Dhamma in Motion {S v 420; CDB ii 1843} [Harvey | Ñānamoli | Piyadassi | Thanissaro]. This is the Buddha's first discourse, delivered shortly after his Awakening to the group of five monks with whom he had practiced the austerities in the forest for many years. The sutta contains the essential teachings of the Four Noble Truths and the Noble Eightfold Path. Upon hearing this discourse, the monk Kondaṇṇa attains the first stage of Awakening, thus giving birth to the ariya sangha (Noble Sangha).

SN 56.20: Tatha Sutta — Real {S v 430; CDB ii 1851} [Thanissaro]. Four things whose

fundamental reality makes them worthy of deep contemplation.

SN 56.22: Vijja Sutta — Knowledge {S v 432; CDB ii 1853} [Walshe (excerpt)].

SN 56.30: Gavampati Sutta — Gavampati {S v 436} [Thanissaro]. Whoever sees one of the four noble truths see all four of them. [TB]

[SuttaReadings.net icon] SN 56.31: Simsapa Sutta — The Simsapa Leaves {S v 437; CDB ii 1857} [Thanissaro | Walshe]. The Buddha compares the knowledge he gained in his Awakening to all the leaves in the forest, and his teachings to a mere handful of leaves. He then explains why he didn't reveal the remainder.

SN 56.35: Sattisata Sutta — One Hundred Spears {S v 440; CDB ii 1606} [Thanissaro]. Life may be fraught with pain, but the breakthrough to Awakening is utterly painless.

SN 56.36: Pana Sutta — Animals {S v 441; CDB ii 1860} [Thanissaro]. The path leading out of samsara springs from contemplation of the Four Noble Truths.

SN 56.42: Papata Sutta — The Drop-off {S v 448; CDB ii 1865} [Thanissaro]. The Buddha reminds an anxious monk who stands with him at the edge of a high cliff that some dangers are far more worrisome than this precipice.

SN 56.44: Kuta Sutta — Gabled {S v 452; CDB ii 1868} [Thanissaro]. Practicing Dhamma is like building a house: you have to start at the bottom and work your way up. You just can't do it the other way round.

SN 56.45: Vala Sutta — The Horsehair {S v 453; CDB ii 1869} [Thanissaro]. It's easy to admire the skill required to master a sport or a feat of manual dexterity. But even more difficult is the skill required to master the Four Noble Truths.

SN 56.46: Andhakara Sutta — Darkness {S v 454; CDB ii 1870} [Thanissaro]. A monk ponders the darkness of deep space and asks the Buddha: "Is there any darkness more frightening than this?" The Buddha asserts that yes, there most certainly is.

SN 56.48: Chiggala Sutta — The Hole {S v 456; CDB ii 1872} [Thanissaro]. The Buddha's famous simile of the blind sea-turtle, illustrating the precious rarity of this human birth.

SN 56.102-113: Pansu Suttas — Dust {S v 474; CDB ii 1885} [Thanissaro]. A fortunate rebirth is rare. Therefore: practice!

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

Index
Help!
Tipitaka
Vinaya Pitaka
Sutta Pitaka
DN
MN
SN
AN
KN
Khp
Dhp
Ud
Iti
Sn
Abhidhamma
Samyutta Nikaya
The Grouped Discourses

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Quick links to the individual sections (vaggas) and chapters (samyuttas):

Sagatha Vagga: 1 2 3 4 5 6 7 8 9 10 11
Nidana Vagga: 12 13 14 15 16 17 18 19 20 21
Khandha Vagga: 22 23 24 25 26 27 28 29 30 31 32 33 34
Salayatana Vagga: 35 36 37 38 39 40 41 42 43 44
Maha Vagga: 45 46 47 48 49 50 51 52 53 54 55 56

The Samyutta Nikaya, the third division of the Sutta Pitaka, contains 2,889 suttas grouped into five sections (vaggas). Each vagga is further divided into samyuttas, each of which in turn contains a group of suttas on related topics. The samyuttas are named according to the topics of the suttas they contain. For example, the Kosala Samyutta (in the Sagatha Vagga) contains suttas concerning King Pasenadi of Kosala; the Vedana Samyutta (in the Salayatana Vagga) contains suttas concerning feeling (vedana); and so on.

For a complete translation, see Bhikkhu Bodhi's The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya (Boston: Wisdom Publications, 2000; originally published in two volumes, but now available in a single volume).

A selected anthology of 370 suttas from the Samyutta Nikaya, Handful of Leaves, Volume Three, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org

The suttas are numbered here by samyutta (chapter) and sutta, with the suttas numbered sequentially from the start of each samyutta, using as a guide the Rhys Davis & Woodward PTS English translations of the Samyutta Nikaya (The Book of the Kindred

Sayings). The braces {} that follow each sutta and samyutta title contain the corresponding volume and starting page number, first in the PTS romanized Pali edition of the Samyutta Nikaya, then in Bhikkhu Bodhi's Connected Discourses of the Buddha ("CDB"). The translator appears in the square brackets [].

See also this handy table for converting between traditional (DPR, CSCD) and modern (ATI, CDB) samyutta numbering systems.

Contents

Sagatha-vagga — The Section of Verses (contains samyuttas 1-11)

Nidana-vagga — The Section on Causation (12-21)

Khandha-vagga — The Section on the Aggregates (22-34)

Salayatana-vagga — The Section on the Six Sense Bases (35-44)

Maha-vagga — The Great Section (45-56)

Sagatha Vagga — The Section of Verses

Samyutta: 1 2 3 4 5 6 7 8 9 10 11

1. Devata-samyutta — Devas

SN 1.1: Ogha-tarana Sutta — Crossing over the Flood {S i 1; CDB i 89} [Thanissaro].

The Buddha explains how he "crossed over the flood" of craving.

SN 1.3: Upaneyya.m Sutta — Doomed {S i 2; CDB i 90} [Walshe].

SN 1.7: Appaṭividditā Sutta — Unpenetrated {S i 3} [Thanissaro]. Wake up by penetrating the nature of phenomena. [TB]

SN 1.9: Maanakaamo Sutta — Vain Conceits {S i 4; CDB i 93} [Thanissaro | Walshe].

SN 1.10: Arañña Sutta — The Wilderness/A Face So Calm {S i 4; CDB i 93} [Ireland | Olendzki | Thanissaro]. Why do monks living in the forest wilderness look so happy?

SN 1.17: Dukkara.m (Kummo) Sutta — Difficult {S i 7; CDB i 96} [Walshe].

SN 1.18: Hiri Sutta — Conscience {S i 7; CDB i 96} [Thanissaro]. A lovely short teaching on the rarity and value of conscientiousness.

SN 1.20: Samiddhi Sutta — About Samiddhi/Samiddhi {S i 8; CDB i 97} [Thanissaro | Walshe]. A devata wonders: why waste time meditating in the hopes of some future reward, when one can enjoy sensual pleasures right here and now?

SN 1.25: Arahanta Sutta — An Arahant {S i 14; CDB i 102} [Thanissaro | Walshe]. Even though they have abandoned the conceit, "I am," arahants still speak in line with the conventions of the world. [TB]

SN 1.38: Sakalika Sutta — The Stone Sliver {S i 27; CDB i 116} [Thanissaro]. After an attempt on his life, the Buddha shows by example how to handle pain.

SN 1.41: Aditta Sutta — (The House) On Fire {S i 31; CDB i 119} [Thanissaro]. A deva visits the Buddha and recites a lovely verse on the urgency of giving.

SN 1.42: Kindada Sutta — A Giver of What {S i 32; CDB i 120} [Thanissaro]. The Buddha explains to a deva the true value of various kinds of gifts.

SN 1.51: Jarā Sutta — Old Age {S i 36} [Thanissaro]. What are your lasting possessions? [TB]

SN 1.55: Jana Sutta — Engendered {S i 37} [Thanissaro]. The Buddha answers some riddles. [TB]

SN 1.69: Iccha Sutta — Desire {S i 40; CDB i 132} [Thanissaro]. A brief and elegant summary of the heart of the Buddha's teaching.

SN 1.71: Ghatva Sutta — Having Killed {S i 41; CDB i 133} [Thanissaro]. The Buddha describes one thing that deserves to be killed.

2. Devaputta-samyutta — Sons of the Devas

SN 2.6: Kamada Sutta — Kamada's Lament {S i 48; CDB i 142} [Olendzki]. The Buddha reassures a doubting deva that, though the journey to Awakening may indeed be long and hard, it really can be done.

SN 2.7: Pañcalacanda Sutta — Pañcalacanda the Deva's Son {S i 48; CDB i 142} [Thanissaro]. Finding an opening to Nibbana.

SN 2.8: Taayano Sutta — Taayana {S i 49; CDB i 143} [Walshe].

SN 2.9: Candima Sutta — The Moon Deity's Prayer for Protection {S i 50; CDB i 144} [Piyadassi]. The Buddha intervenes on behalf of a deva caught in the grips of an evil demon. This sutta belongs to the group of paritta (protection) suttas that are chanted by monastics for devotional and ceremonial purposes.

SN 2.10: Suriya Sutta — The Sun Deity's Prayer for Protection {S i 51; CDB i 145} [Piyadassi]. The Buddha intervenes on behalf of a deva caught in the grips of an evil demon. This sutta belongs to the group of paritta (protection) suttas that are chanted by monastics for devotional and ceremonial purposes.

SN 2.19: Uttara Sutta — Uttara the Deva's Son {S i 54; CDB i 150} [Thanissaro]. Doing good and making merit: are these the best one can aim for in this short life?

SN 2.25: Jantu Sutta — Jantu {S i 61; CDB i 156} [Walshe].

SN 2.26: Rohitassa Sutta — To Rohitassa {S i 61; CDB i 157} [Thanissaro]. A well-traveled deva learns that we don't have to go to the ends of the world to find an end to suffering; we need look no further than right here, in this very body.

3. Kosala-samyutta — King Pasenadi of Kosala

SN 3.1: Dahara Sutta — Young {S i 68; CDB i 164} [Thanissaro]. The Buddha reminds King Pasenadi that one's age is no measure of one's wisdom.

SN 3.4: Piya Sutta — Dear {S i 71; CDB i 167} [Thanissaro]. If you truly care about your own and others' welfare, then choose your actions with care.

SN 3.5: Atta-rakkhita Sutta — Self-protected {S i 72; CDB i 169} [Thanissaro]. The Buddha's defense policy. [TB]

SN 3.6: Appaka Sutta — Few {S i 73; CDB i 168} [Thanissaro]. The Buddha reminds King Pasenadi of the pitfalls of wealth and luxury.

SN 3.7: Atthakarana Sutta — In Judgment {S i 74; CDB i 170} [Thanissaro]. King Pasenadi discovers what motivates people to tell lies.

SN 3.8: Mallikaa Sutta — Mallikaa {S i 75; CDB i 170} [Walshe].

SN 3.9: Yañña Sutta — Sacrifice {S i 75} [Thanissaro]. What kind of sacrifice bears great fruit? [TB]

SN 3.10: Bandhana Sutta — Bonds {S i 76} [Thanissaro]. Internal bonds are stronger than external ones. [TB]

SN 3.11: Jaṭṭila Sutta — Coiled-hair Ascetics {S i 77} [Thanissaro]. How to know another person's character. [TB]

SN 3.13: Donapaka Sutta/Do.napaaka Sutta — King Pasenadi Goes on a Diet/A Heavy Meal {S i 81; CDB i 176} [Olendzki | Walshe]. How King Pasenadi learns to use mindfulness to control his overeating

SN 3.14: Sangama Sutta — A Battle (1) {S i 82; CDB i 177} [Thanissaro].

SN 3.15: Sangama Sutta — A Battle (2) {S i 84; CDB i 178} [Thanissaro]. Two stories

about the battles fought between rival kings, poignantly demonstrating how in war there is security neither for the victor nor the vanquished.

SN 3.17: Appamada Sutta — Heedfulness {S i 86; CDB i 179} [Thanissaro]. The Buddha reveals the one quality in the heart that offers real security.

SN 3.19: Aputtaka Sutta — Heirless (1) {S i 89; CDB i 182} [Thanissaro]. The Buddha advises a rich householder on the proper use and enjoyment of wealth.

SN 3.20: Aputtaka Sutta — Heirless (2) {S i 92; CDB i 183} [Thanissaro]. Give generously and without regret, or you may suffer the same sad consequences as this wealthy householder.

SN 3.23: Loka Sutta — (Qualities of) the World {S i 98; CDB i 189} [Thanissaro]. Three common things in the world that inevitably lead to harm and suffering.

SN 3.24: Issattha Sutta — Archery Skills {S i 98; CDB i 190} [Thanissaro]. Generosity yields good results. But to whom should we give to reap the very best results?

[SuttaReadings.net icon] SN 3.25: Pabbatopama Sutta — Irresistible Force/The Simile of the Mountains {S i 100; CDB i 192} [Olendzki | Thanissaro]. The Buddha offers a powerful simile to King Pasenadi to underscore the imminence of death and the urgency of Dhamma practice.

4. Mara-samyutta — Mara

Stories of Mara's attempts to outwit the Buddha.

SN 4.8: Nandana Sutta — Delight {S i 107; CDB i 200} [Thanissaro]. Mara and the Buddha debate this question: Are possessions a source of joy or of grief?

SN 4.13: Sakalika Sutta — The Stone Sliver {S i 110; CDB i 203} [Thanissaro]. The Buddha, recuperating from an assassination attempt, receives an unwelcome visit from Mara.

SN 4.19: Kassaka Sutta — The Farmer {S i 114; CDB i 208} [Thanissaro]. Mara proclaims his dominion over the sensory world, but the Buddha explains that he (Buddha) dwells in the one place that Mara can never go.

SN 4.20: Rajja Sutta — Rulership {S i 116; CDB i 209} [Thanissaro]. Mara, seeing that the Buddha has developed the four bases of power (iddhipada), tries to persuade him to give up the monastic life and become a powerful world ruler.

5. Bhikkhuni-samyutta — Nuns

Stories of Mara's attempts to lure the nuns away from their meditation spots in the forest by asking them provocative questions. Without exception, these wise women conquer Mara decisively.

SN 5.1: Alavika Sutta — Alavika/Sister Alavika {S i 128; CDB i 221} [Bodhi | Thanissaro]. Mara: Why bother meditating? Why not just relax and enjoy life's pleasures?

SN 5.2: Soma Sutta — Soma/Mara Meets His Match/Sister Soma {S i 129; CDB i 222} [Bodhi | Olendzki | Thanissaro]. Can women achieve Awakening? Ven. Sister Soma handles this misguided question with ease.

SN 5.3: Gotami Sutta — Gotami/Sister Gotami {S i 129; CDB i 223} [Bodhi | Thanissaro]. Mara: Why bother sitting in solitude in the forest?

SN 5.4: Vijaya Sutta — Vijaya/Sister Vijaya {S i 130; CDB i 224} [Bodhi | Thanissaro]. Mara: Why don't we just put aside the meditation for awhile and go out dancing?

SN 5.5: Uppalavanna Sutta — Uppalavanna/Sister Uppalavanna {S i 131; CDB i 225} [Bodhi | Thanissaro]. Mara: Why don't you just give up the dangers of the forest and live somewhere safer?

SN 5.6: Cala Sutta — Cala/Sister Cala {S i 132; CDB i 226} [Bodhi | Thanissaro]. Mara: What's wrong with being reborn, anyway?

SN 5.7: Upacala Sutta — Upacala/Sister Upacala {S i 133; CDB i 227} [Bodhi | Thanissaro]. Mara: Why not just settle for a happy rebirth among the devas?

SN 5.8: Sisupacala Sutta — Sisupacala/Sister Sisupacala {S i 133; CDB i 227} [Bodhi | Thanissaro]. Sister Sisupacala shows Mara how following the path of Dhamma doesn't mean buying into to a fixed philosophy.

SN 5.9: Sela Sutta — Sela/Sister Sela {S i 134; CDB i 228} [Bodhi | Thanissaro]. Mara tries to trip up Ven. Sister Sela with metaphysical questions.

SN 5.10: Vajira Sutta — Vajira/Sister Vajira {S i 134; CDB i 229} [Bodhi | Thanissaro]. Have you ever found yourself getting lured out of meditation by some fascinating, but utterly speculative, train of thought? Ven. Sister Vajira shows how to deal with this.

6. Brahma-samyutta — Brahma deities

SN 6.1: Ayacana Sutta — The Request {S i 136; CDB i 231} [Thanissaro]. Immediately after his Awakening, the Buddha receives a visit from Brahma Sahampati, who pleads with the Buddha to teach the Dhamma, for the sake of those "with little dust in their eyes."

SN 6.2: Garava Sutta — Reverence {S i 138; CDB i 233} [Thanissaro]. Shortly after his Awakening, the Buddha reviews the world around him, searching for another being whom he can now rightly call his teacher.

SN 6.13: Andhakavinda Sutta — Let the Wilderness Serve! {S i 154; CDB i 248} [Olendzki]. Brahma Sahampati offers up verses of praise for the Buddha, who sits meditating alone in the wilderness.

SN 6.15: Parinibbana Sutta — Total Unbinding {S i 157; CDB i 251} [Thanissaro]. Four eyewitness accounts of the passing away of the Buddha.

7. Brahmana-samyutta — Brahmins

SN 7.1: Dhanañjaani Sutta — Dhanañjaani {S i 160; CDB i 254} [Walshe].

SN 7.2: Akkosa Sutta/Akkoso Sutta — Insult/Abuse {S i 161; CDB i 255} [Buddharakkhita | Thanissaro | Walshe]. What is your best response when someone is angry with you? Hint: if you offer some food to a guest, but the guest declines the offer, to whom does the food belong?

SN 7.6: Jata Sutta — The Tangle {S i 165; CDB i 259} [Thanissaro]. The Buddha answers Jata Bharadvaja's famous question, "Who can untangle this tangle [of craving]?"

SN 7.11: Kasi Bharadvaja Sutta — Discourse to Bharadvaja, the Farmer/To the Plowing Bharadvaja {S i 171; CDB i 266} [Piyadassi | Thanissaro]. The Buddha answers a farmer who asserts that monks do no useful work, and thus don't deserve to eat.

SN 7.12: Udaya Sutta — Breaking the Cycle {S i 173; CDB i 268} [Olendzki]. In delightfully alliterative Pali verse, the Buddha tells how, without true wisdom, the cycle of death and re-becoming are doomed to drone on and on and on.

SN 7.14: Maha-sala Sutta — Very Rich {S i 175; CDB i 271} [Thanissaro]. A touching glimpse into the sorrow that a father feels when his ungrateful children fail to honor him in his old age. Treat your parents well.

SN 7.17: Navakammika Sutta — The Builder {S i 179; CDB i 274} [Thanissaro]. What useful work can one possibly accomplish by sitting in meditation under a tree in the forest?

SN 7.18: Katthaharaka Sutta — Buddha in the Forest/Firewood-gathering {S i 180; CDB i 275} [Olendzki | Thanissaro]. How does the Buddha practice jhana in the forest? [TB]

SN 7.21: Sangaarava Sutta — Sangaarava {S i 182; CDB i 278} [Walshe].

8. Vangisa-samyutta — Ven. Vangisa

SN 8.4: Ananda Sutta — Ananda {S i 188; CDB i 283} [Thanissaro]. Ven. Ananda offers advice to Ven. Vangisa on how to subdue lust.

9. Vana-samyutta — The forest

SN 9.1: Viveka Sutta — Seclusion {S i 197; CDB i 294} [Thanissaro]. A deva comes to the aid of a forest monk whose mind had been wandering during meditation.

SN 9.6: Anuruddha Sutta — Anuruddha {S i 200; CDB i 297} [Thanissaro]. One of Ven. Anuruddha's consorts from a previous life as a deva, visits him and invites him back.

SN 9.9: Vajjiputta Sutta — The Vajjian Princeling {S i 201; CDB i 300} [Thanissaro]. If you've ever wondered, "Why bother meditate?", listen to this devata's advice.

SN 9.11: Ayoniso-manasikara Sutta — Inappropriate Attention {S i 203; CDB i 301} [Thanissaro]. Food for thought for a monk being gnawed away by his thoughts.

SN 9.14: Gandhatthena Sutta — Stealing the Scent/The Thief of a Scent {S i 204; CDB i 303} [Olendzki | Thanissaro]. Have you ever wished for a guardian angel to warn you before you do something foolish? Here's one with an important lesson.

10. Yakkha-samyutta — Yakkha demons

SN 10.4: Maṇibhadda Sutta — With Maṇibhadda {S i 208} [Thanissaro]. Mindfulness is not a cure-all. [TB]

SN 10.8: Sudatta Sutta — About Sudatta (Anathapindika) {S i 210; CDB i 311} [Thanissaro]. Anathapindika, the wealthy benefactor who would later donate the famous Jeta's Grove monastery to the Sangha, meets the Buddha for the first time.

SN 10.12: Alavaka Sutta — Discourse to Alavaka/To the Alavaka Yakkha {S i 213; CDB i 314} [Piyadassi | Thanissaro]. A yakkha challenges the Buddha with riddles and threatens to beat him up.

11. Sakka-samyutta — Sakka (the Deva king)

SN 11.3: Dhajagga Sutta — Banner Protection/The Top of the Standard {S i 218; CDB i 319} [Piyadassi | Thanissaro]. Are you ever overcome by fear? The Buddha offers an antidote.

SN 11.4: Vepacitti Sutta — Calm in the Face of Anger {S i 220; CDB i 321} [Olendzki]. Sakka, king of the devas, explains to a skeptic how forbearance is the best response to another's anger.

SN 11.5: Subhasita-jaya Sutta — Victory Through What is Well Spoken {S i 222; CDB i 323} [Thanissaro]. Marvelous account of a debating contest between two deities concerning the best way to respond to an angry person.

Nidana Vagga — The Section on Causation

Samyutta: 12 13 14 15 16 17 18 19 20 21

12. Nidana-samyutta — Paticcasamuppada (dependent co-arising)

SN 12.2: Paticca-samuppada-vibhanga Sutta — Analysis of Dependent Co-arising {S ii 2; CDB i 534} [Thanissaro]. A summary of the causal chain of dependent co-arising.

SN 12.10: Mahaa Sakyamuni Gotamo Sutta — Gotama the Great Sage of the Sakya {S

ii 10; CDB i 537} [Thanissaro | Walshe].

SN 12.11: Ahara Sutta — Nutriment {S ii 11; CDB i 540} [Nyanaponika | Thanissaro]. The Buddha explains how the teachings on the four nutriments (ahara) fits in with dependent co-arising.

SN 12.12: Phagguna Sutta — To Phagguna {S ii 13; CDB i 541} [Nyanaponika | Thanissaro]. Questions that presuppose the existence of an abiding "self," are fundamentally invalid. The Buddha shows how to re-frame these questions in a way that conduces to liberation.

SN 12.15: Kaccayanagotta Sutta/Kaccaayanagotto Sutta — To Kaccayana Gotta (on Right View)/Kaccaayana {S ii 16; CDB i 544} [Thanissaro | Walshe]. The Buddha explains to Ven. Kaccayana Gotta how dependent co-arising applies in the development of right view.

SN 12.16: Dhammakathiko Sutta — The Teacher of the Dhamma {S ii 18; CDB i 545} [Walshe].

SN 12.17: Acela Sutta — To the Clothless Ascetic/Naked Kassapa {S ii 18; CDB i 545} [Thanissaro | Walshe (excerpt)]. A perplexed ascetic asks the Buddha: "Is dukkha created by the self? By other? By both? By neither?" The Buddha's answers at first baffle, then inspire, Kassapa, who eventually gains Awakening.

SN 12.18: Timbarukkha Sutta — To Timbarukkha {S ii 22} [Thanissaro]. This sutta is similar to the preceding one, with the difference that the questions about pain in the preceding sutta are here expanded to include pleasure as well. [TB]

SN 12.19: Bala-pandita Sutta — The Fool & the Wise Person {S ii 23; CDB i 549} [Thanissaro]. What is the difference between a fool and a wise person?

SN 12.20: Paccaya Sutta — Requisite Conditions {S ii 25; CDB i 550} [Thanissaro]. The Buddha explains that when dependent co-arising is clearly seen and understood, wrong views and confusion disappear.

SN 12.22: Dasabalaa (2) Sutta — Ten Powers {S ii 28; CDB i 553} [Walshe (excerpt)].

SN 12.23: Upanisa Sutta/Upanisaa Sutta — Discourse on Supporting Conditions/Prerequisites/Upanisaa {S ii 29; CDB i 553} [Bodhi | Thanissaro | Walshe (excerpt)]. The Buddha explains how seeing deeply into dependent co-arising leads to Awakening. The causal chain here includes an additional set of factors not present in the "standard" chain of dependent co-arising.

SN 12.25: Bhumija Sutta — To Bhumija {S ii 37; CDB i 559} [Thanissaro]. What is the origin of pleasure and pain? Ven. Sariputta clears up some misconceptions.

SN 12.31: Bhutamidam Sutta — This Has Come Into Being {S ii 47; CDB i 566} [Thanissaro | Nyanaponika (excerpt)]. What characterizes the difference between a run-of-the-mill person, one who practices the Dhamma, and one who has fully realized the Dhamma?

SN 12.35: Avijjapaccaya Sutta — From Ignorance as a Requisite Condition {S ii 60; CDB i 573} [Thanissaro]. Is there someone or something that lies behind the processes described in dependent co-arising?

SN 12.38: Cetana Sutta/Cetanaa Sutta — Intention/Volition {S ii 65; CDB i 576} [Thanissaro | Walshe]. The Buddha explains the causal link between mental fabrications and consciousness.

SN 12.44: Loka Sutta — The World {S ii 73; CDB i 581} [Thanissaro]. How the world arises and falls according to the law of dependent co-arising.

SN 12.46: Aññatra Sutta — A Certain Brahman {S ii 75; CDB i 583} [Thanissaro]. A brahman wonders: When I perform an action (kamma), am I the same person when I experience its results, or am I a different person? The Buddha helps to clear up this man's confused thinking.

SN 12.48: Lokayatika Sutta — The Cosmologist {S ii 77; CDB i 584} [Thanissaro]. The Oneness of all being is sometimes taught as a basic Buddhist principle, but this discourse shows that the Buddha himself rejected the idea. It is simply one of the extremes that he avoided by teaching dependent co-arising.

SN 12.51: Parivīmaṃsa Sutta — Investigating {S ii 80} [Thanissaro]. How to investigate dependent co-arising so as to lead to the ending of suffering and stress.

SN 12.52: Upadana Sutta — Clinging {S ii 84; CDB i 589} [Thanissaro]. The Buddha uses a marvelous fire simile to describe the nature of clinging.

SN 12.60: Nidaana.m Sutta — Ananda's Mistake {S ii 92; CDB i 593} [Walshe (excerpt)].

SN 12.61: Assutavā Sutta — Uninstructed (1) {S ii 94; CDB i 595} [Nizamis | Thanissaro]. With a striking simile, the Buddha points out the folly of believing this fickle mind to be "self."

SN 12.62: Assutavā Sutta — Uninstructed (2) {S ii 95} [Thanissaro]. This sutta builds on the previous one, showing how to develop dispassion for the mind through a contemplation of feeling. [TB]

SN 12.63: Puttamansa Sutta — A Son's Flesh {S ii 97; CDB i 597} [Nyanaponika | Thanissaro]. A meditation on inter-relatedness, showing with four striking similes the suffering inherent in everything the body and mind depend upon for nourishment. [TB]

SN 12.64: Atthi Raga Sutta — Where There is Passion {S ii 101; CDB i 599} [Nyanaponika | Thanissaro]. The Buddha describes four factors to which the mind habitually clings. Those who succeed in abandoning passion for these "nutriments" can realize the cessation of birth, aging, and death.

[SuttaReadings.net icon] SN 12.65: Nagara Sutta — The City {S ii 104; CDB i 601} [Thanissaro]. The Buddha retells the story of how, on the eve of his Awakening, he re-discovered the long-forgotten laws of dependent co-arising and the Four Noble Truths.

SN 12.66: Sammasa Sutta — Scrutiny {S ii 107} [Thanissaro]. How to scrutinize the allures of the world so as not to suffer. [TB]

SN 12.67: Nalakalapiyo Sutta — Sheaves of Reeds {S ii 112; CDB i 607} [Thanissaro]. In a discussion about dependent co-arising with Ven. Maha Kotthita, Ven. Sariputta invokes a helpful simile to illustrate the relationship between consciousness and name-and-form.

SN 12.68: Kosambi Sutta — At Kosambi (On Knowing Dependent Co-arising) {S ii 115; CDB i 609} [Thanissaro]. Four good friends share a frank discussion about their grasp of dependent co-arising. One uses a memorable simile to describe the difference between stream-entry and arahatship.

SN 12.69: Upayanti Sutta — Rises {S ii 118} [Thanissaro]. The rising and ebbing of ignorance, and its effect on the other factors of dependent co-arising, is compared to the rising and ebbing of the ocean, and its effect on rivers and lakes. [TB]

SN 12.70: Susima Sutta — About Susima {S ii 119; CDB i 612} [Thanissaro]. The Buddha explains to Susima that development of psychic powers is not a prerequisite for

enlightenment.

13. Abhisamaya-samyutta — Realization

SN 13.1: Nakhasikha Sutta — The Tip of the Fingernail {S ii 133; CDB i 621} [Thanissaro]. The Buddha uses a striking simile to make the point that the suffering remaining for a person who has reached stream-entry is much, much less than the suffering remaining for someone who hasn't. [TB]

SN 13.2: Pokkharani Sutta — The Pond {S ii 133; CDB i 621} [Thanissaro]. The Buddha uses another simile to make the same point as in the preceding sutta. [TB]

SN 13.8: Samudda Sutta — The Ocean {S ii 137; CDB i 624} [Thanissaro]. These three suttas offer vivid similes that give a sense of how much suffering one totally puts behind oneself upon attaining the stream to Nibbana. Good encouragement for putting some extra effort into the practice.

14. Dhatu-samyutta — Elements

SN 14.11: Sattadhatu Sutta — Seven Properties {S ii 150; CDB i 634} [Thanissaro]. An alternative way of looking at the stages of concentration practice

15. Anamatagga-samyutta — The unimaginable beginnings of samsara

SN 15.3: Assu Sutta — Tears {S ii 179; CDB i 652} [Thanissaro]. "Which is greater, the tears you have shed while transmigrating and wandering this long, long time... or the water in the four great oceans?"

SN 15.5: Pabbata Sutta — A Mountain {S ii 181} [Thanissaro]. How long is an eon? The Buddha gives a simile. [TB]

SN 15.6: Sāsapa Sutta — Mustard Seed {S ii 182} [Thanissaro]. How long is an eon? The Buddha gives another simile. [TB]

SN 15.8: Gangā Sutta — The Ganges {S ii 183} [Thanissaro]. How many eons have gone by? [TB]

SN 15.9: Danda Sutta — The Stick {S ii 184; CDB i 656} [Thanissaro]. We bounce from one birth to the next, as a thrown stick bounces along the ground.

SN 15.11: Duggata Sutta — Fallen on Hard Times {S ii 186; CDB i 657} [Thanissaro]. When you encounter an unfortunate person, remember: you've been there, too.

SN 15.12: Sukhita Sutta — Happy {S ii 186; CDB i 658} [Thanissaro]. When you encounter a fortunate person, remember: you've been there, too.

SN 15.13: Timsa Sutta — Thirty {S ii 187; CDB i 658} [Thanissaro]. Which is greater, the blood you have shed in your long journey in samsara, or the water in the four great oceans?

SN 15.14-19: Mata Sutta — Mother {S ii 189; CDB i 659} [Thanissaro]. It's hard to meet someone who has not been, at some time in the distant past, your mother, father, son, daughter, sister, or brother.

16. Kassapa-samyutta — Ven. Maha Kassapa

SN 16.1: Santu.t.tha.m Sutta — Contentment {S ii 194; CDB i 662} [Walshe].

SN 16.2: Anottaapi Sutta — Carelessness {S ii 195; CDB i 663} [Thanissaro | Walshe]. What it means to be ardent and to have compunction. [TB]

SN 16.5: Jinna Sutta — Old {S ii 202; CDB i 666} [Thanissaro]. Ven. Maha Kassapa explains why he chooses to continue meditating in the forest wilderness even though he has long since attained arahantship.

SN 16.13: Saddhammapatirupaka Sutta/Saddhamma-pa.tiruupaka.m Sutta — A Counterfeit of the True Dhamma/False Dhamma {S ii 223; CDB i 680} [Thanissaro |

Walshe]. The Buddha issues a warning: a society that fails to show respect for these five things contributes to the eventual decline and disappearance of the Dhamma.

17. Labhasakkara-samyutta — Gains and tribute

SN 17.3: Kumma Sutta — The Turtle {S ii 227; CDB i 683} [Thanissaro]. To seek fame and status: like walking around with a harpoon stuck in your back.

SN 17.5: Pilahaka Sutta/Pil'hika Sutta — The Dung Beetle {S ii 228; CDB i 684} [Thanissaro | Walshe]. To seek fame and status: like carrying around a ball of dung.

SN 17.8: Sigala Sutta — The Jackal {S ii 230; CDB i 685} [Thanissaro]. To seek fame and status is like being a mangy jackal.

18. Rahula-samyutta — Ven. Rahula

19. Lakkhana-samyutta — Ven. Lakkhana

20. Opamma-samyutta — Comparisons

SN 20.2: Nakhasikha Sutta — The Tip of the Fingernail {S ii 263; CDB i 706} [Thanissaro]. The Buddha offers a simile for the preciousness of this human birth.

SN 20.4: Okkha Sutta — Serving Dishes {S ii 264; CDB i 707} [Thanissaro].

SN 20.5: Satti Sutta — The Spear {S ii 265; CDB i 707} [Thanissaro]. Two suttas on the extraordinary power of metta (goodwill).

SN 20.6: Dhanuggaha Sutta — The Archer {S ii 265; CDB i 708} [Thanissaro]. How quickly life passes! Knowing this, how should we conduct our lives?

SN 20.7: Ani Sutta — The Peg {S ii 266; CDB i 708} [Thanissaro]. Be careful: there are many popular teachings nowadays that may sound good, but they're not necessarily consistent with the Buddha's teachings.

21. Bhikkhu-samyutta — Monks

SN 21.1: Kolita Sutta — Kolita {S ii 273; CDB i 713} [Thanissaro]. The real meaning of noble silence.

SN 21.2: Upatissa Sutta — About Upatissa (Sariputta) {S ii 274; CDB i 714} [Thanissaro]. Is there anything in the world whose loss would sadden an arahant?

SN 21.3: Ghaṭa Sutta — The Barrel {S ii 275} [Thanissaro]. Ven. Sāriputta praises Ven. Moggallāna for his psychic powers; Ven. Moggallāna praises Ven. Sāriputta for his discernment. [TB]

SN 21.6: Lakuntaka Bhaddiya Sutta — About Bhaddiya the Dwarf {S ii 279; CDB i 718} [Nizamis]. One's inner wisdom and outward appearance are unrelated.

SN 21.8: Nando Sutta — Nanda {S ii 281; CDB i 719} [Walshe]. A primer for monks on what not to wear.

SN 21.9: Tissa Sutta — Tissa {S ii 281} [Thanissaro]. A monk makes himself miserable because he can't stand being admonished. [TB]

SN 21.10: Theranama Sutta — [A Monk] by the Name of Elder {S ii 282; CDB i 720} [Thanissaro]. The Buddha explains to a wandering monk the true meaning of solitude.

Khandha Vagga — The Section on the Aggregates

Samyutta: 22 23 24 25 26 27 28 29 30 31 32 33 34

22. Khandha-samyutta — The clinging-aggregates

SN 22.1: Nakulapita Sutta — To Nakulapita {S iii 1; CDB i 853} [Thanissaro]. The Buddha explains to the aging householder Nakulapita how one need not be sick in mind even though one may be sick in body.

SN 22.2: Devadaha Sutta — At Devadaha {S iii 5; CDB i 856} [Thanissaro]. Ven. Sariputta explains the best way to introduce the Buddha's teachings to inquisitive,

intelligent people.

SN 22.3: Haliddakani Sutta — To Haliddakani {S iii 9; CDB i 859} [Thanissaro]. Ven. Maha Kaccana explains to a householder what it means to live as a monk, free of society, free of sensual passion, free of yearning, and free of quarreling.

SN 22.5: Samadhi Sutta — Concentration {S iii 13; CDB i 863} [Thanissaro]. How the development of concentration leads to discernment.

SN 22.7: Upaadaaparitassana Sutta — Grasping and Worry {S iii 15; CDB i 865} [Walshe]. The Buddha describes how ideas about the self lead to worry, and how to be free of such worry.

SN 22.22: Bhāra Sutta — The Burden {S iii 25; CDB i 871} [Nizamis | Thanissaro | Walshe]. The Buddha describes the burdens we carry, and how to cast them off.

SN 22.23: Pariñña Sutta — Comprehension {S iii 26; CDB i 872} [Thanissaro]. True comprehension means the end of passion, aversion, and delusion.

SN 22.36: Bhikkhu Sutta — The Monk {S iii 36; CDB i 879} [Thanissaro]. How we define ourselves in terms of the aggregates, and how we don't have to do so.

SN 22.39: Anudhamma Sutta — In Accordance with the Dhamma (1) {S iii 40; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma." This sutta explains what that means, in terms of cultivating disenchantment (nibbida). [TB]

SN 22.40: Anudhamma Sutta — In Accordance with the Dhamma (2) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma." This sutta explains what that means, in terms of focusing on inconstancy (anicca). [TB]

SN 22.41: Anudhamma Sutta — In Accordance with the Dhamma (3) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma." This sutta explains what that means, in terms of focusing on stress/suffering (dukkha). [TB]

SN 22.42: Anudhamma Sutta — In Accordance with the Dhamma (4) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma." This sutta explains what that means, in terms of focusing on not-self (anatta). [TB]

SN 22.43: Attadiipaa Sutta — An Island to Oneself {S iii 42; CDB i 882} [Walshe]. Presaging the famous words he would utter in his final days, the Buddha elaborates on his advice to "be an island unto yourself."

SN 22.47: Samanupassana Sutta/Samanupassana Sutta — Assumptions/Ways of Regarding {S iii 46; CDB i 885} [Thanissaro | Walshe]. The Buddha speaks on the assumptions that underlie self-view.

SN 22.48: Khandha Sutta — Aggregates {S iii 47; CDB i 886} [Thanissaro]. The Buddha gives a summary of the teaching on the five aggregates.

SN 22.49: So.no Sutta — So.na {S iii 48; CDB i 887} [Walshe]. How can you tell when you're seeing things as they really are?

SN 22.53: Upaya Sutta — Attached {S iii 53; CDB i 890} [Thanissaro]. When passion for each of the five aggregates is completely abandoned, Awakening ensues.

SN 22.54: Bija Sutta — Means of Propagation {S iii 54; CDB i 891} [Thanissaro]. This

sutta is nearly identical to the preceding one (SN 22.53), and illustrates the same point with a striking image.

SN 22.55: Udana Sutta — Exclamation {S iii 55; CDB i 892} [Thanissaro]. What does it take to break free of the five lower fetters?

SN 22.56: Parivatta Sutta — The (Fourfold) Round {S iii 58; CDB i 895} [Thanissaro]. Awakening results from direct knowledge of the "fourfold round" with respect to the aggregates (i.e., knowledge of the aggregate, its origination, its cessation, and the path leading to its cessation).

SN 22.57: Sattatthana Sutta — Seven Bases {S iii 61; CDB i 897} [Thanissaro]. The Buddha explains how one becomes an arahant through mastery of the seven-fold skill of analyzing the five aggregates.

SN 22.58: Buddha Sutta — Awakened {S iii 65; CDB i 900} [Thanissaro]. Some schools of Buddhism teach that there is a qualitative difference between the liberation of a Buddha and that of an arahant disciple — namely, that a Buddha awakens to one level of truth, whereas an arahant awakens to another. This sutta shows that the Buddha saw the distinction in different terms. [TB]

[SuttaReadings.net icon] SN 22.59: Anatta-lakkhana Sutta/Pañcavaggi Sutta — The Discourse on the Not-self Characteristic/Five Brethren {S iii 66; CDB i 901} [Mendis | Ñanamoli | Thanissaro]. The Buddha's second discourse, in which he discusses the principle of anatta (not-self) with the group of five ascetics. By means of a question-and-answer dialogue with his audience, the Buddha demonstrates that there can be no abiding self in any of the five aggregates that we tend to identify as "self." The sutta illustrates the Buddha's skillfulness as teacher: at the end of the discourse, all five monks attain full Awakening.

SN 22.60: Mahali Sutta — To Mahali {S iii 68; CDB i 903} [Thanissaro]. The Buddha points out that attachment to things comes from paying more attention to the pleasure they give than to the stress and pain (dukkha) they cause. By turning your attention to the dukkha, however, you can gain release.

SN 22.63: Upaadiyamaano Sutta — Clinging {S iii 73; CDB i 906} [Walshe]. Cling to anything at all, and you are in bondage to Mara.

SN 22.79: Khajjaniya Sutta — Chewed Up {S iii 86; CDB i 914} [Thanissaro]. How to gain release from identification with the five aggregates.

SN 22.80: Pindolya Sutta/Pi.n.dolya.m Sutta — Almsgoers/Going Begging {S iii 91; CDB i 918} [Thanissaro | Walshe]. A monk who is half-hearted in his meditation misses out on the rewards of both lay life and monastic life.

SN 22.81: Parileyyaka Sutta — At Parileyyaka {S iii 94; CDB i 921} [Thanissaro]. Despite having heard many teachings from the Buddha, a monk still wonders how to bring his meditation practice to a speedy conclusion. The Buddha explains that the goal can be reached by a deep understanding of the five aggregates.

SN 22.83: Ananda Sutta — Ananda {S iii 105; CDB i 928} [Thanissaro]. Ven. Ananda recalls the teachings that led him to stream-entry.

SN 22.84: Tissa Sutta/Tisso Sutta — Tissa/Tissa the Waverer {S iii 106; CDB i 929} [Thanissaro | Walshe (excerpt)]. Ven. Tissa, mired in laziness, receives a wake-up call from the Buddha.

SN 22.85: Yamaka Sutta — To Yamaka {S iii 109; CDB i 931} [Thanissaro]. Ven. Yamaka claims that when an arahant dies, he/she is utterly annihilated. Ven. Sariputta

pulls him out of this wrong view, and in so doing leads him to Awakening.

[SuttaReadings.net icon] SN 22.86: Anuradha Sutta/Anuraadho Sutta — To Anuradha/Anuraadha is Caught Out {S iii 116; CDB i 936} [Thanissaro | Walshe]. Ven. Anuradha learns that if you can't even locate the Tathagata in space when he's sitting right in front of you, how can you ever hope to answer questions about his fate after death?

SN 22.87: Vakkali Sutta — Vakkali {S iii 119; CDB i 938} [Walshe (excerpt)]. The Buddha gives an ailing Ven. Vakkali a timeless teaching: "He who sees Dhamma, sees me."

SN 22.88: Assaji Sutta — To Assaji {S iii 124} [Thanissaro]. The Buddha teaches a sick monk who is concerned that he cannot attain the level of concentration he had before falling ill. [TB]

SN 22.89: Khemaka Sutta/Khemo Sutta — About Khemaka/Khemaka {S iii 126; CDB i 942} [Thanissaro | Walshe (excerpt)]. Although dis-identification with the five aggregates is necessary for becoming a noble disciple, full Awakening calls for even more.

SN 22.90: Channa Sutta — To Channa {S iii 132; CDB i 946} [Thanissaro]. Ven. Channa, formerly the bodhisattha's horseman, receives a teaching on dis-identification with the five aggregates.

SN 22.93: Nadi Sutta — The River {S iii 137; CDB i 949} [Thanissaro]. The Buddha explains that a person who incorrectly takes the five aggregates to be "self" is like a person swept away by a swift river, who grasps in vain at the passing trees and branches.

SN 22.94: Puppha Sutta — Flowers {S iii 137} [Thanissaro]. What the Buddha describes as existing and not-existing. [TB]

[SuttaReadings.net icon] SN 22.95: Phena Sutta — Foam {S iii 140; CDB i 951} [Thanissaro]. The Buddha invokes a series of vivid similes to illustrate the voidness of the five aggregates.

SN 22.97: Nakhasikha Sutta — The Tip of the Fingernail {S iii 147; CDB i 955} [Thanissaro]. Not even the slightest trace of the aggregates is exempt from stress and suffering.

SN 22.99: Gaddula Sutta — The Leash (1) {S iii 149; CDB i 957} [Thanissaro].

SN 22.100: Gaddula Sutta — The Leash (2) {S iii 151; CDB i 958} [Thanissaro]. Those who don't penetrate the not-self nature of the five aggregates are doomed to go round and round in circles, like a dog tied to a post.

[SuttaReadings.net icon] SN 22.101: Nava Sutta — The Ship {S iii 152; CDB i 959} [Thanissaro]. The Buddha explains that Awakening comes about not by wishful thinking, but only through deliberate effort.

SN 22.109: Sotaapanno Sutta — The Sotaapanna ('Stream-winner') {S iii 160; CDB i 965} [Walshe]. What is a Stream-winner?

SN 22.110: Araha.m Sutta — The Arahant {S iii 161; CDB i 966} [Walshe]. What is an Arahant?

SN 22.121: Upadana Sutta — Clinging {S iii 167; CDB i 970} [Thanissaro]. What are the phenomena to which we cling? Answer: each one of the five aggregates.

SN 22.122: Silavant Sutta — Virtuous {S iii 167; CDB i 970} [Thanissaro]. Ven. Sariputta explains how every meditator, from beginner to arahant, should contemplate the five aggregates (khandha).

SN 22.126: Samudaya-dhamma Sutta — Subject to Origination (1) {S iii 170} [Thanissaro]. Ignorance defined. [TB]

SN 22.127: Samudaya-dhamma Sutta — Subject to Origination (2) {S iii 172} [Thanissaro]. Clear knowing (vijjā) defined. [TB]

SN 22.131: Samudaya Sutta — Origination (1) {S iii 174} [Thanissaro]. Another definition of ignorance. [TB]

SN 22.132: Samudaya Sutta — Origination (2) {S iii 174} [Thanissaro]. Another definition of clear knowing (vijjā). [TB]

23. Radha-samyutta — Ven. Radha

SN 23.2: Satta Sutta — A Being {S iii 189; CDB i 985} [Thanissaro]. The Buddha invokes a dramatic simile to explain how to dismantle attachment to the five aggregates.

24. Ditthi-samyutta — Views

25. Okkanta-samyutta — Entering

In this samyutta the Buddha explains the kinds of conviction and understanding that are required for the attainment of stream-entry. These short suttas share an identical structure, with each one focusing on a different aspect of experience (including the six senses, the six elements (dhatu), and the five aggregates). See also the Study Guides on stream-entry.

SN 25.1: Cakkhu Sutta — The Eye {S iii 225; CDB i 1004} [Thanissaro]. How conviction in, and understanding of, inconstancy of the six senses can lead to stream-entry.

SN 25.2: Rupa Sutta — Forms {S iii 225; CDB i 1004} [Thanissaro]. How conviction in, and understanding of, inconstancy of sense objects can lead to stream-entry.

SN 25.3: Viññāna Sutta — Consciousness {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of sense consciousness can lead to stream-entry.

SN 25.4: Phassa Sutta — Contact {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of contact can lead to stream-entry.

SN 25.5: Vedana Sutta — Feeling {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of feeling can lead to stream-entry.

SN 25.6: Sañña Sutta — Perception {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of perception can lead to stream-entry.

SN 25.7: Cetana Sutta — Intention {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of intentions can lead to stream-entry.

SN 25.8: Tanha Sutta — Craving {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of craving can lead to stream-entry.

SN 25.9: Dhatu Sutta — Properties {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of the six elements (earth, liquid, fire, wind, space, and consciousness) can lead to stream-entry.

SN 25.10: Khandha Sutta — Aggregates {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of the five aggregates can lead to stream-entry.

26. Uppada-samyutta — Arising

27. Kilesa-samyutta — Defilements

SN 27.1-10: Upakkilesa Samyutta — Defilements {S iii 232; CDB i 1012} [Thanissaro]. These ten suttas explain why it is worth abandoning desire that is associated with: (1)

the six sense bases; (2) their objects; (3) consciousness; (4) contact; (5) feeling; (6) perception; (7) intentions; (8) craving; (9) the six elements (earth, liquid, fire, wind, space, and consciousness); and (10) the five aggregates.

28. Sariputta-samyutta — Ven. Sariputta

29. Naga-samyutta — Nagas

30. Supanna-samyutta — Garudas

31. Gandhabbakaya-samyutta — Gandhabba devas

32. Valahaka-samyutta — Rain-cloud devas

33. Vacchagotta-samyutta — Ven. Vacchagotta

34. Jhana-samyutta — Concentration

Salayatana Vagga — The Section on the Six Sense Bases

Samyutta: 35 36 37 38 39 40 41 42 43 44

35. Salayatana-samyutta — The six senses

SN 35.23: Sabba Sutta — The All {S iv 15; CDB ii 1140} [Thanissaro]. What is the "All"?

SN 35.24: Pahanaya Sutta — To Be Abandoned {S iv 15; CDB ii 1140} [Thanissaro].

What, exactly, is it that we must let go of?

[SuttaReadings.net icon] SN 35.28: Adittapariyaya Sutta — The Fire Sermon {S iv 19; CDB ii 1143} [Ñanamoli | Thanissaro]. Several months after his Awakening, the Buddha delivers this sermon to an audience of 1,000 fire-worshipping ascetics. The Buddha uses the metaphor of fire to illustrate the nature of clinging. Upon hearing the sermon, the entire audience attains full Awakening.

SN 35.63: Migajala Sutta/Migajaalena Sutta — To Migajala/Migajaala {S iv 35; CDB ii 1150} [Thanissaro | Walshe]. Why is true solitude so hard to find? The Buddha explains why, no matter where you go, your most annoying companions always tag along.

SN 35.69: Upasena Sutta — Upasena {S iv 35; CDB ii 1150} [Thanissaro]. Ven.

Upasena, mortally wounded by a venomous snake, remains perfectly composed as he utters his dying words to Ven. Sariputta.

SN 35.74: Gilana Sutta — Ill (1) {S iv 46; CDB ii 1157} [Thanissaro]. An ailing monk attains stream-entry when the Buddha engages him in a dialogue about not-self.

SN 35.75: Gilana Sutta — Ill (2) {S iv 47; CDB ii 1159} [Thanissaro]. An ailing monk attains arahatship when the Buddha engages him in a dialogue about not-self.

SN 35.80: Avijja Sutta — Ignorance {S iv 50; CDB ii 1161} [Thanissaro]. What one thing must be abandoned in order to overcome ignorance?

SN 35.82: Loka Sutta — The World {S iv 52; CDB ii 1162} [Thanissaro]. The Buddha explains how all things in the world share one inevitable and unfortunate characteristic. Do you want to remain bound to a world like this?

SN 35.85: Suñña Sutta — Empty {S iv 54; CDB ii 1163} [Thanissaro]. The Buddha explains to Ven. Ananda in what way the world is devoid of anything that can rightly be called "self."

SN 35.88: Punna Sutta — To Punna {S iv 60; CDB ii 1167} [Thanissaro]. What would you do with your mind while you're being beaten and stabbed? Consider the Buddha's advice to Punna.

SN 35.93: Dvaya Sutta — A Pair {S iv 69; CDB ii 1172} [Thanissaro]. On the arising of sense-consciousness.

SN 35.95: Malunkya Sutta/Maalunkya Sutta — To

Malunkya Sutta/Maalunkya Sutta {S iv 72; CDB ii 1175} [Thanissaro | Walshe]. An aging

Ven. Malunkyaputta receives from the Buddha a short teaching regarding dispassion towards the senses ("In reference to the seen, there will be only the seen..."), and soon thereafter becomes an arahant.

SN 35.97: Pamadaviharin Sutta — Dwelling in Heedlessness {S iv 79; CDB ii 1179} [Thanissaro]. The benefits of living with heedfulness (appamada).

SN 35.99: Samadhi Sutta — Concentration {S iv 80; CDB ii 1181} [Thanissaro]. The Buddha recommends concentration practice as a way to develop discernment.

SN 35.101: Na Tumhaka Sutta — Not Yours {S iv 81; CDB ii 1181} [Thanissaro]. Do you usually think of "grass" or "leaves" as being "you"? Of course not. In the same way, the sense of "self" cannot be found anywhere within the realm of the senses.

SN 35.115: Marapasa Sutta — Mara's Power {S iv 93; CDB ii 1188} [Thanissaro]. The Buddha explains that once one is completely freed from chasing after sense pleasures, one is then finally safe from Mara.

SN 35.116: Loka Sutta — Cosmos {S iv 93} [Thanissaro]. How to come to the end of the cosmos within. [TB]

SN 35.117: Kāmaguṇa Sutta — Strings of Sensuality {S iv 97} [Thanissaro]. That dimension is to be experienced where the internal sense media cease and the perception of the external sense media fades away. [TB]

SN 35.120: Sariputto Sutta — Sariputta {S iv 103; CDB ii 1193} [Walshe]. Ven. Sariputta's advice on how to guard the sense-doors, be moderate in eating, and remain steadfast in heedfulness.

SN 35.127: Bharadvaja Sutta/Bhaaradvaajo Sutta — About Bharadvaja/Bhaaradvaaja Instructs a King {S iv 110; CDB ii 1197} [Thanissaro | Walshe]. Ven. Pindola Bharadvaja explains to a king how to maintain one's resolve towards celibacy.

SN 35.132: Lohicca Sutta — Lohicca {S iv 116; CDB ii 1201} [Walshe]. Ven. Mahakaccana's advice on guarding the sense doors.

SN 35.133: Verahaccaani Sutta — Verahaccaani {S iv 121; CDB ii 1204} [Walshe]. For one withholding respect for the Dhamma, Ven. Udayi withholds a Dhamma teaching.

SN 35.135: Khana Sutta — The Opportunity {S iv 126; CDB ii 1207} [Thanissaro]. This human realm — neither too pleasurable nor too painful — is the best place to practice Dhamma.

SN 35.145: Kamma Sutta/Kamma.m Sutta — Action/Kamma {S iv 132; CDB ii 1211 (corresponds to CDB SN 35.146)} [Thanissaro | Walshe]. The Buddha explains how the results of "old" kamma (the actions we performed in the past) and "new" kamma (the ones we perform now) are both experienced in the present.

SN 35.152: Atthinukhopariyaayo Sutta — Is There a Criterion? {S iv 138; CDB ii 1214 (corresponds to CDB 35.153)} [Walshe]. The Buddha offers a method for ascertaining whether one has attained enlightenment.

SN 35.153: Indriya Sutta — Faculties {S iv 140; CDB ii 1216 (corresponds to CDB 35.154)} [Thanissaro]. A monk asks the Buddha: "What does it mean to be 'consummate in faculties'?"

SN 35.187: Samuddo (1) Sutta — The Ocean (1) {S iv 157; CDB ii 1226 (corresponds to CDB 35.228)} [Walshe]. What does it mean to cross over the ocean of the six senses?

SN 35.189: Balisika Sutta — The Fisherman {S iv 158; CDB ii 1228 (corresponds to CDB 35.230)} [Thanissaro]. How to avoid getting caught, like a fish, on Mara's hooks.

SN 35.191: Kotthita Sutta/Ko.t.thiko Sutta — To Kotthita/Ko.t.thika {S iv 162; CDB ii 1230 (corresponds to CDB SN 35.232)} [Thanissaro | Walshe]. Ven. Sariputta explains to Ven. Maha Kotthita that our problem lies neither in the senses themselves nor in the objects to which the senses cling. Suffering comes from the passion that arises in dependence on both.

SN 35.193: Udayin Sutta — With Udayin {S iv 166; CDB ii 1232 (corresponds to CDB 35.234)} [Thanissaro]. Since none of the five aggregates can arise on their own, independent of their objects, how can we identify any one of them as "self"?

SN 35.197: Asivisa Sutta — Vipers {S iv 172; CDB ii 1237 (corresponds to CDB 35.238)} [Thanissaro]. The Buddha uses some vivid imagery to illustrate the life-and-death urgency of Dhamma practice.

SN 35.198: Ratha Sutta — The Chariot {S iv 175} [Thanissaro]. Similes to illustrate three practices: guarding the doors to your sense faculties, knowing moderation in eating, and being devoted to wakefulness. [TB]

SN 35.199: Kumma Sutta — The Tortoise {S iv 177; CDB ii 1240 (corresponds to CDB 35.240)} [Thanissaro]. If we guard the senses wisely, as a tortoise guards against attack by withdrawing into the safety of its shell, we are safely out of Mara's reach.

SN 35.200: Daruka-khandha Sutta — The Log {S iv 179; CDB ii 1241 (corresponds to CDB 35.241)} [Thanissaro]. A lowly cowherd overhears the Buddha speak of the many hazards that lurk in the stream to Nibbana. He takes it to heart and soon succeeds in reaching the goal.

SN 35.202: Avassuta Sutta — Soggy {S iv 182; CDB ii 1244 (corresponds to CDB 35.243)} [Thanissaro]. How to guard your concentration against Mara's onslaughts.

SN 35.203: Dukkhadhammaa Sutta — Things Productive of Suffering {S iv 188; CDB ii 1248 (corresponds to CDB SN 35.244)} [Walshe (excerpt)]. One practiced in sense restraint dispels evil states just as water drops evaporate from a hot iron pot.

SN 35.204: Kimsuka Sutta/Ki.msukaa Sutta — The Riddle Tree/The 'What's It' Tree (Ki.msuka) {S iv 191; CDB ii 1251 (corresponds to CDB SN 35.245)} [Thanissaro | Walshe]. The Buddha explains how tranquillity (samatha) and insight (vipassana) function together as a "swift pair of messengers" to guide the meditator onwards to Nibbana.

SN 35.205: Vina Sutta/Vii.naa Sutta — The Lute {S iv 195; CDB ii 1253 (corresponds to CDB SN 35.246)} [Thanissaro | Walshe (excerpt)]. The heart of insight (vipassana): When you take apart a lute in search of its music, what do you find? When you take apart the five aggregates in search of "self," what do you find?

SN 35.206: Chappana Sutta/Chapaa.na Sutta — The Six Animals {S iv 198; CDB ii 1255 (corresponds to CDB SN 35.247)} [Thanissaro | Walshe (excerpt)]. The Buddha explains how training the mind is like keeping six unruly animals tied together on a leash.

SN 35.207: Yavakalapi Sutta — The Sheaf of Barley {S iv 201; CDB ii 1257 (corresponds to CDB 35.248)} [Thanissaro]. This sutta, though disjointed, offers some fine similes to illustrate the mind's tendency to create suffering for itself.

36. Vedana-samyutta — Feeling

SN 36.1: Samadhi Sutta — Concentration {S iv 204; CDB ii 1260} [Nyanaponika]. How an understanding of feeling leads to Nibbana.

SN 36.2: Sukha Sutta — Happiness {S iv 204; CDB ii 1260} [Nyanaponika]. How an

understanding of feeling leads to the ending of passion.

SN 36.3: Pahana Sutta — Giving Up {S iv 205; CDB ii 1261} [Nyanaponika]. True freedom is found by abandoning the mind's underlying habitual tendencies (anusaya).

SN 36.4: Patala Sutta — The Bottomless Pit/The Bottomless Chasm {S iv 206; CDB ii 1262} [Nyanaponika | Thanissaro]. The Buddha teaches that by meeting intense physical pain with mindfulness, we can spare ourselves from falling into a bottomless pit of anguish and suffering.

SN 36.5: Datthabba Sutta — To Be Known {S iv 207; CDB ii 1263} [Nyanaponika]. Behind even the happiest and most pleasant of feelings lurks a persistent pain that can, through practice, be overcome.

SN 36.6: Sallatha Sutta — The Dart/The Arrow {S iv 207; CDB ii 1263} [Nyanaponika | Thanissaro]. When shot by the arrow of physical pain, an unwise person makes matters worse by piling mental anguish on top of it, just as if he had been shot by two arrows. A wise person feels the sting of one arrow alone.

SN 36.7: Gelaṇṇa Sutta — At the Sick Room (1)/The Sick Ward (1) {S iv 210; CDB ii 1266} [Nyanaponika | Thanissaro]. The Buddha visits a sick ward, and offers advice to the monks on how to approach death with mindfulness.

SN 36.8: Gelaṇṇa Sutta — At the Sick Room (2) {S iv 213; CDB ii 1268} [Nyanaponika]. (This sutta is nearly identical to the preceding one, except here the feeling of pleasure, etc., is said to be dependent on contact rather than on the body.)

SN 36.9: Anicca Sutta — Impermanent {S iv 214; CDB ii 1269} [Nyanaponika]. The impermanence of feeling.

SN 36.10: Phassamulaka Sutta — Rooted in Sense-impression {S iv 215; CDB ii 1270} [Nyanaponika]. How sense-impression gives rise to feeling.

SN 36.11: Rahogata Sutta — Secluded/Alone {S iv 216; CDB ii 1270} [Nyanaponika | Thanissaro]. The Buddha explains how the practice of jhāna leads to progressive stages of cessation and stillness. Only when the defilements are finally extinguished, however, is true peace and stillness achieved.

SN 36.12: Akasa Sutta — In the Sky (1) {S iv 218; CDB ii 1272} [Nyanaponika]. Feelings rise and fall, like winds blowing across the skies.

SN 36.13: Akasa Sutta — In the Sky (2) {S iv 219; CDB ii 1273} [This sutta repeats the prose section of the preceding sutta, without the verse.]

SN 36.14: Agara Sutta — The Guest House {S iv 219; CDB ii 1273} [Nyanaponika]. Feelings come and go, like house-guests.

SN 36.15: Santaka Sutta — To Ananda (1) {S iv 219; CDB ii 1273} [Nyanaponika]. The Buddha explains to Ven. Ananda the origin of, danger in, and escape from feeling.

SN 36.16: Santaka Sutta — To Ananda {S iv 221; CDB ii 1274} [The Buddha puts to Ven. Ananda the same questions as in the preceding sutta, and answers them in the same way.]

SN 36.17-18: Atthaka Sutta — Eightfold (1 & 2) {S iv 221; CDB ii 1274} [In these two suttas the same questions and answers found in SN 36.15 are repeated in the case of "many monks."]

SN 36.19: Pañcakanga Sutta — Carpenter Fivetools/With Pañcakanga {S iv 223; CDB ii 1274} [Nyanaponika | Thanissaro]. The Buddha describes the many kinds of happiness that can be experienced through sustained practice. Which kind of happiness do you seek?

SN 36.20: Bhikkhu Sutta — Monks {S iv 228; CDB ii 1278} [This discourse, addressed to some bhikkhus, repeats the main part of the preceding sutta, without its introductory section.]

SN 36.21: Sivaka Sutta — To Sivaka {S iv 230; CDB ii 1278} [Nyanaponika | Thanissaro]. The Buddha explains that present experience cannot be described solely in terms of the results of past actions (kamma).

SN 36.22: Atthasatapariyaya Sutta/Atthasata Sutta — One Hundred Eight Feelings/The One-hundred-and-eight Exposition {S iv 231; CDB ii 1280} [Nyanaponika | Thanissaro]. A summary and enumeration of the different ways that the Buddha has analyzed feeling (hint: $3 \times 6 \times 6 = 108$).

SN 36.23: Bhikkhu Sutta — To a Certain Bhikkhu {S iv 232; CDB ii 1281} [Thanissaro]. A discussion of the ways that feeling must be understood in order to gain freedom from attachment to feeling. Includes an interesting reference to craving as an unskillful "path of practice."

SN 36.30: Suddhikavedana Sutta — Purified of Feeling {S iv 235; CDB ii 1283} One of the shortest suttas in the Tipitaka. In its entirety it reads: "Bhikkhus, there are these three feelings. What three? Pleasant feeling, unpleasant feeling, and neither-painful-nor-pleasant feeling."]

SN 36.31: Niramisa Sutta — Unworldly/Not of the Flesh {S iv 235; CDB ii 1283} [Nyanaponika | Thanissaro]. The Buddha describes the various grades of potential happiness and freedom, ranging from the worldly to the transcendent.

37. Matugama-samyutta — Destinies of women

SN 37.34: Vaddha Sutta — Growth {S iv 250; CDB ii 1293} [Thanissaro]. This brief sutta, which encourages education for women, may account for the fact that in the pre-modern world Theravada Buddhist countries had the highest rates of female literacy. [TB]

38. Jambhukhadaka-samyutta — Jambhukhadaka the wanderer

SN 38.14: Dukkha Sutta — Stress {S iv 259; CDB ii 1299} [Thanissaro]. Ven. Sariputta describes three kinds of stress (dukkha) and how they should be comprehended.

39. Samandaka-samyutta — Samandaka the wanderer

40. Moggallana-samyutta — Ven. Moggallana

SN 40.9: Animitto Sutta — The Signless {S iv 268; CDB ii 1308} [Walshe]. Ven. Moggallana describes the concentration attainment beyond the eighth jhana.

41. Citta-samyutta — Citta the householder

SN 41.3: Isidatta Sutta — About Isidatta {S iv 285; CDB ii 1316} [Thanissaro]. On the origin of self-view. In this touching story, Ven. Isidatta, a wise young forest monk, declines his elders' invitation to become a Dhamma teacher, and instead quietly slips off into the forest and disappears.

SN 41.4: Mahaka Sutta — About Mahaka {S iv 288; CDB ii 1319} [Thanissaro]. How one monk misused his psychic powers.

SN 41.5: Pathama Kamabhu — About Kamabhu (1) {S iv 291; CDB ii 1320} [Nizamis]. Citta the householder explains to a monk the meaning of a metaphorical verse previously uttered by the Buddha.

SN 41.6: Kamabhu Sutta — With Kamabhu (2) {S iv 293; CDB ii 1322} [Thanissaro]. Ven. Kamabhu answers a layperson's detailed questions concerning cessation-attainment (nirodha-samapatti), a state of profound — and potentially

liberating — concentration whose prerequisite is full mastery of the jhanas.

SN 41.7: Godatta Sutta — To Godatta {S iv 295; CDB ii 1325} [Thanissaro]. A layperson points out the similarities and differences between several states of concentration.

SN 41.10: Gilana Sutta/Gilaana-dassana.m Sutta — Sick/Seeing the Sick (Citta) {S iv 302; CDB ii 1330} [Thanissaro | Walshe]. While on his deathbed, Citta delivers an inspiring teaching on generosity to his friends, his family, and a gathering of devas.

42. Gamani-samyutta — Village headmen

SN 42.2: Talaputa Sutta — To Talaputa the Actor {S iv 306; CDB ii 1333} [Thanissaro]. Comedians and actors take heed: making others laugh may not always be a particularly commendable occupation, as Talaputa learns.

SN 42.3: Yodhajiva Sutta — To Yodhajiva (The Warrior) {S iv 308; CDB ii 1334} [Thanissaro]. The Buddha cautions a soldier against expecting a favorable rebirth because of his battlefield heroics.

SN 42.6: Paccha-bhumika Sutta — [Brahmans] of the Western Land {S iv 311; CDB ii 1336} [Thanissaro]. The Buddha explains how the principles of kamma and rebirth are as inviolable as the law of gravity. Choose your actions with care, lest you sink like a stone!

SN 42.7: Desanaa Sutta — Teaching {S iv 314; CDB ii 1338} [Thanissaro | Walshe]. Why does the Buddha teach the Dhamma with full attentiveness to some, and not with full attentiveness to others? The Buddha answers with the simile of the farmer sowing seed. [TB]

SN 42.8: Sankha Sutta — The Conch Trumpet {S iv 317; CDB ii 1340} [Thanissaro]. The Buddha clarifies a crucial point about kamma: although you can never undo a past misdeed, there are ways you can mitigate its inevitable harmful results.

SN 42.9: Kula Sutta — Families {S iv 322; CDB ii 1345} [Thanissaro]. A questioner challenges the Buddha: "If you're so supportive of familial harmony, then how can you justify accepting alms from poor families in times of famine?"

SN 42.10: Maniculaka Sutta — To Maniculaka {S iv 325; CDB ii 1346} [Thanissaro]. A questioner asks the Buddha: "Are monks allowed to use money?"

SN 42.11: Gandhabhaka (Bhadraka) Sutta — To Gandhabhaka (Bhadraka) {S iv 327; CDB ii 1348} [Thanissaro]. Why do we experience suffering and stress? Using simple analogies, the Buddha offers a clear and penetrating answer.

43. Asankhata-samyutta — The unfashioned (Nibbana)

SN 43: Asaṅkhata Saṃyutta — Unfabricated-Connected {S iv 359} [Thanissaro]. This saṃyutta provides a list of 33 names for the goal of the practice. [TB]

44. Avyakata-samyutta — Undeclared

See Thanissaro Bhikkhu's Introduction to this samyutta.

SN 44.1: Khema Sutta — With Khema {S iv 374; CDB ii 1380} [Thanissaro]. Ven. Sister Khema explains to King Pasenadi why questions about the fate of the Tathagata after death are unanswerable.

SN 44.2: Anuradha Sutta — To Anuradha {S iv 381; CDB ii 1383} [Thanissaro]. Ven. Anuradha learns that if one can't even locate the Tathagata in the present life, how can one ever hope to answer questions about his fate after death?

SN 44.3: Sariputta-Kotthita Sutta — Sariputta and Kotthita (1) {S iv 384; CDB ii 1383} [Thanissaro]. The Buddha takes no position on questions about the fate of the

Tathagata after death because each question is bound up in the five khandhas.

SN 44.4: Sariputta-Kotthita Sutta — Sariputta and Kotthita (2) {S iv 386; CDB ii 1384} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who see the aggregates as they actually are.

SN 44.5: Sariputta-Kotthita Sutta — Sariputta and Kotthita (3) {S iv 387; CDB ii 1385} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who have abandoned passion for the aggregates.

SN 44.6: Sariputta-Kotthita Sutta — Sariputta and Kotthita (4) {S iv 388; CDB ii 1386} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who no longer take delight in the aggregates, in clinging, in becoming, or in craving.

SN 44.7: Moggallana Sutta — With Moggallana {S iv 391; CDB ii 1388} [Thanissaro]. The Buddha takes no position on the ten speculative views because he does not identify any of the six senses as "self."

SN 44.8: Vacchagotta Sutta — With Vacchagotta {S iv 395; CDB ii 1390} [Thanissaro]. The Buddha takes no position on the ten speculative views because he does not identify any of the five aggregates as "self."

SN 44.9: Kutuhalasala Sutta — With Vacchagotta {S iv 398; CDB ii 1392} [Thanissaro]. The Buddha uses the image of a fire to explain what carries a being over into its next rebirth.

SN 44.10: Ananda Sutta — To Ananda {S iv 400; CDB ii 1393} [Thanissaro]. Why the Buddha did not take a position on the question of whether or not there is a self.

SN 44.11: Sabhiya Sutta — With Sabhiya {S iv 401; CDB ii 1394} [Thanissaro]. The fate of the Tathagata after death cannot be described because the causes for any worldly description of his fate would have totally ceased.

Maha Vagga — The Great Section

Samyutta: 45 46 47 48 49 50 51 52 53 54 55 56

45. Magga-samyutta — The Noble Eightfold Path

SN 45.1: Avijja Sutta — Ignorance {S v 1; CDB ii 1523} [Thanissaro]. The Buddha explains that ignorance is the cause of wrong view, wrong resolve, wrong speech, etc., whereas clear knowing gives rise to right view and all the factors of the eightfold path.

[SuttaReadings.net icon] SN 45.2: Upaddha Sutta — Half (of the Holy Life) {S v 2; CDB ii 1524} [Thanissaro]. In this famous sutta the Buddha corrects Ven. Ananda, pointing out that having "admirable" friends, companions, and comrades is not half but the whole of the holy life. (For more about this special kind of friendship, see the page on kalyanamittata.)

SN 45.4: Brāhmaṇa Sutta — The Brahman {S v 2} [Thanissaro]. The Buddha gives an extended metaphor to explain how the noble eightfold path can be described as a "sublime vehicle," a "Dhamma-vehicle," and "unexcelled victory in battle." [TB]

SN 45.8: Magga-vibhanga Sutta — An Analysis of the Path {S v 2; CDB ii 1524} [Thanissaro]. A summary of the Noble Eightfold Path.

SN 45.56-62: Kalyāṇa-mittatā Sutta — Admirable Friendship {S v 30} [Thanissaro]. Various factors that are forerunners for the arising of the noble eightfold path. [TB]

SN 45.154: Suka Sutta — The Spike {S v 49} [Thanissaro]. Right view can cut into ignorance just as a well-aimed spike of bearded wheat or bearded barley can cut into the hand. [TB]

SN 45.155: Ākāsa Sutta — The Air {S v 49} [Thanissaro]. Just as the air contains winds

of many types, a person who has developed the noble eightfold path brings all the wings to awakening (bodhi-pakkhiya-dhamma) to the culmination of their development. [TB]

SN 45.159: Agantuka Sutta — For All Comers {S v 51; CDB ii 1557} [Walshe]. The states that are to be comprehended, abandoned, experienced, and cultivated through the practice of the Eightfold Path.

SN 45.165: Dukkhatta Sutta — Suffering {S v 56; CDB ii 1561} [Walshe]. The three kinds of suffering.

SN 45.171: Ogha Sutta — Floods (1) {S v 59; CDB ii 1563} [Thanissaro]. Many discourses speak of "crossing over the flood." This discourse lists the floods that should be crossed over, and how it should be done. [TB]

46. Bojjhanga-samyutta — The Seven Factors for Awakening

[See "The Seven Factors for Awakening" in The Wings to Awakening.]

SN 46.1: Himavanta Sutta — The Himalayas {S v 63; CDB ii 1567} [Thanissaro]. A summary of the seven Factors for Awakening.

SN 46.4: Vattha Sutta — Clothes {S v 70} [Thanissaro]. An arahant can observe the seven factors for awakening as they arise and cease within him. [TB]

SN 46.5: Bhikkhu Sutta — To a Monk {S v 72} [Thanissaro]. The Buddha explains that the factors for awakening lead to awakening (and, by implication, they are not constituent factors of awakening itself). [TB]

SN 46.8: Upavāṇa Sutta — Upavāṇa {S v 76} [Thanissaro]. How a monk can know that "through appropriate attention, the seven factors for awakening, mastered in me in such a way, lead to a pleasant abiding." [TB]

SN 46.11: Pāṇa Sutta — Living Beings {S v 78} [Thanissaro]. To neglect the factors for awakening is to neglect the noble path. [TB]

SN 46.14: Gilana Sutta — Ill {S v 79; CDB ii 1580} [Piyadassi | Thanissaro]. The Buddha instructs a very ill Ven. Maha Kassapa on the seven Factors for Awakening.

SN 46.16: Gilana Sutta — Ill {S v 81; CDB ii 1581} [Piyadassi]. The Buddha, who is very ill, asks Ven. Maha Cunda to recite for him the seven Factors of Awakening.

SN 46.18: Viraddha Sutta — Neglected {S v 82} [Thanissaro]. The Buddha helps Ven. Mahā Kassapa recover from an illness by reminding him of the factors for awakening. [TB]

SN 46.26: Khaya Sutta — Ending {S v 86} [Thanissaro]. The practice of the factors for awakening leads to the ending of craving, the ending of action, and the ending of stress. [TB]

SN 46.29: Ekadhamma Sutta — One Quality {S v 88} [Thanissaro]. The factors for awakening lead to the abandoning of things conducive to the fetters. [TB]

SN 46.30: Udāyin Sutta — To Udāyin {S v 89} [Thanissaro]. Ven. Udāyin reports on how much he has benefitted from his love and respect for the Buddha, and from his sense of shame and compunction with regard to the Buddha. [TB]

SN 46.51: Ahara Sutta — Food {S v 102; CDB ii 1597} [Thanissaro]. The Buddha describes how we can either "feed" or "starve" the wholesome and unwholesome tendencies in the mind according to how we apply our attention.

SN 46.52: Pariyāya Sutta — An Exposition {S v 107} [Thanissaro]. An analysis of the hindrances and factors for awakening, showing how the five hindrances can be

described as ten, and the seven factors for awakening as fourteen. [TB]
SN 46.53: Aggi Sutta — Fire {S v 112; CDB ii 1605} [Thanissaro | Walshe (excerpt)]. The right and wrong ways to respond to sluggishness or restlessness.
SN 46.54: Metta Sutta/Mettam Sutta — Good Will/The Brahma-viharas {S v 115; CDB ii 1607} [Thanissaro | Walshe (excerpt)]. How to develop the four brahma-viharas.
SN 46.55: Sangaravo Sutta — Sangarava {S v 121; CDB ii 1611} [Walshe]. Why do some sacred texts seem clear, while others are muddled?
47. Satipatthana-samyutta — The Four Frames of Reference (Foundations of Mindfulness)
[See "The Four Frames of Reference" in The Wings to Awakening.]

SN 47.4: Sālā Sutta — At Sālā {S v 146} [Thanissaro]. Three levels of mindfulness and concentration practice: for newcomers, for those in training, and for arahants. [TB]

SN 47.6: Sakunagghi Sutta — The Hawk {S v 146; CDB ii 1632} [Thanissaro]. The Buddha uses a lovely parable — that of a hawk catching a quail far outside the quail's familiar hunting ground — to reveal the need for keeping the mind in its proper territory: the four frames of reference.

SN 47.7: Makkata Sutta — The Foolish Monkey/The Monkey {S v 148; CDB ii 1633} [Olendzki | Thanissaro]. Keep your mind in its proper territory — the four frames of reference — lest you lose it altogether, like this pitiful monkey stuck in a tar trap.

SN 47.8: Suda Sutta — The Cook {S v 149; CDB ii 1634} [Thanissaro]. How is meditation like cooking? The Buddha explains.

SN 47.10: Bhikkhunupassaya Sutta/Bhikkhunivasako Sutta — Directed and Undirected Meditation/Mindfulness {S v 154; CDB ii 1638} [Olendzki | Thanissaro | Walshe (excerpt)]. How to respond skillfully to distracted states of mind that interfere with concentration.

SN 47.13: Cunda Sutta — About Cunda {S v 161; CDB ii 1642} [Nyanaponika | Thanissaro]. Ven. Ananda grieves over Ven. Sariputta's death, and the Buddha consoles him with Dhamma: make the Dhamma your island, your true refuge!

SN 47.14: Cunda Sutta — At Ukkacela {S v 163; CDB ii 1644} [Nyanaponika]. The Buddha's reaction to the death of Ven. Sariputta.

SN 47.16: Uttiya Sutta — To Uttiya {S v 166} [Thanissaro]. The practice of establishing mindfulness is based on well-purified virtue and views made straight. [TB]

[SuttaReadings.net icon] SN 47.19: Sedaka Sutta — The Bamboo Acrobat/At Sedaka {S v 168; CDB ii 1648} [Olendzki | Thanissaro]. Is meditation a selfish endeavor? Using a famous simile of two acrobats, the Buddha resolves this question decisively.

SN 47.20: Sedaka Sutta — At Sedaka {S v 169; CDB ii 1649} [Thanissaro]. How solid is your concentration? Try this test, proposed by the Buddha: Can you keep a glass of oil balanced on your head while your favorite movie star is singing and dancing right in front of you?

SN 47.25: Brāhmaṇa Sutta — To a Brahman {S v 174} [Thanissaro]. The practice of the four establishing of mindfulness helps the True Dhamma to last long. [TB]

SN 47.33: Viraddha Sutta — Neglected {S v 180} [Thanissaro]. To neglect the four establishing of mindfulness is to neglect the noble path. [TB]

SN 47.35: Sata Sutta — Mindful {S v 180; CDB ii 1657} [Thanissaro]. What does it mean to be mindful? What does it mean to be alert?

SN 47.37: Chanda Sutta — Desire {S v 181; CDB ii 1658} [Thanissaro]. How mindfulness leads to freedom from desire — and beyond.

SN 47.38: Pariñña Sutta — Comprehension {S v 182; CDB ii 1658} [Thanissaro]. Comprehension of these four things leads to Awakening.

SN 47.40: Satipatthana-vibhanga Sutta — Analysis of the Frames of Reference {S v 183; CDB ii 1659} [Thanissaro]. A summary of the four Frames of Reference, and how they are to be developed.

SN 47.41: Amata Sutta — Deathless {S v 184; CDB ii 1660} [Thanissaro]. Don't let the Deathless be lost to you!

SN 47.42: Samudaya Sutta — Origination {S v 184; CDB ii 1660} [Thanissaro]. The origination and subsiding of the foundations of mindfulness.

SN 47.46: Paa.timokkha Sutta — Obligation {S v 187; CDB ii 1662} [Walshe]. Success in meditation depends upon laying skillful foundations.

48. Indriya-samyutta — The Five Mental Faculties
[See "The Five Faculties" in The Wings to Awakening.]

SN 48.03: Sota Sutta — The Stream {S v 193} [Thanissaro]. The results of discerning the origination, the passing away, the allure, the drawbacks, and the escape from the five faculties of conviction, persistence, mindfulness, concentration, and discernment. [TB]

SN 48.04: Arahant Sutta — The Arahant {S v 194} [Thanissaro]. The higher results of discerning the origination, the passing away, the allure, the drawbacks, and the escape from the five faculties of conviction, persistence, mindfulness, concentration, and discernment. [TB]

SN 48.10: Indriya-vibhanga Sutta — Analysis of the Mental Faculties {S v 197; CDB ii 1671} [Thanissaro]. A summary of the five mental faculties: conviction, persistence, mindfulness, concentration, and discernment.

SN 48.38: Vibhanga Sutta — An Analysis {S v 211; CDB ii 1682; Thai: SN 48.37} [Thanissaro]. On the Buddha's five-fold classification of feelings.

SN 48.39: Katthopama Sutta — The Fire-stick {S v 211; CDB ii 1682; Thai: SN 48.38} [Thanissaro]. On the Buddha's five-fold classification of feelings.

SN 48.41: Jara Sutta — Old Age {S v 216; CDB ii 1686} [Thanissaro]. The Buddha, now a wrinkled old man, issues a stirring rebuke against old age.

SN 48.42: Unnabho Brahmano Sutta — The Brahman Unnabha {S v 217; CDB ii 1687} [Walshe].

SN 48.44: Pubbakotthaka Sutta — Eastern Gatehouse {S v 220; CDB ii 1689} [Thanissaro]. The Buddha and Ven. Sariputta discuss conviction, and whether it is present in those who have seen the Deathless. They concur that until one experiences the Deathless for oneself, one can only take its existence on faith.

SN 48.46: Pubbārāma Sutta — The Eastern Monastery {S v 222} [Thanissaro]. The development of two faculties—noble discernment and noble release—enables an arahant to declare knowledge of awakening. [TB]

SN 48.50: Saddhā Sutta — Conviction {S v 225} [Thanissaro]. How conviction is developed into the faculty of conviction. [TB]

SN 48.52: Malla Sutta — Mallans {S v 228} [Thanissaro]. The faculty of discernment makes the other faculties firm, just as the ridge-beam of a roof makes the rafters that

support it firm. [TB]

SN 48.53: Sekha Sutta — The Learner {S v 229; CDB ii 1696} [Thanissaro]. How can one tell if one is a "learner" (sekha; one who has attained at least stream-entry, but not yet arahantship) or an arahant?

SN 48.54: Pade Sutta — In the Foot {S v 231; CDB ii 1697} [Walshe].

SN 48.56: Patitthita Sutta — Established {S v 232; CDB ii 1698} [Thanissaro].

Heedfulness: the cornerstone upon which all other skillful qualities are based.

49. Sammappadhana-samyutta — The Four Right Exertions

[See "The Four Right Exertions" in The Wings to Awakening.]

50. Bala-samyutta — The Five Strengths

[See "The Five Strengths" in The Wings to Awakening.]

51. Iddhipada-samyutta — The Four Bases of Power

[See "The Four Bases of Power" in The Wings to Awakening.]

SN 51.13: Chanda Sutta — Desire {S v 268} [Thanissaro]. The four bases of power and the fabrications of exertion defined. [TB]

SN 51.14: Moggallāna Sutta — Moggallāna {S v 269} [Thanissaro]. At the Buddha's request, Ven. Moggallāna displays a feat of psychic power to bring a group of rowdy monks to their senses. The Buddha then explains to the monks the other feats that Moggallāna has mastered through his mastery of the four bases of power. [TB]

SN 51.15: Brahmana Sutta — To Unnabha the Brahman {S v 271; CDB ii 1732}

[Thanissaro]. Ven. Ananda explains to Unnabha that the path of Dhamma is one with a definite goal — the abandoning of desire — which can only be attained by developing a strong desire to end desire.

SN 51.20: Iddhipada-vibhanga Sutta — Analysis of the Bases of Power {S v 276; CDB ii 1736} [Thanissaro]. The Buddha explains how the four bases of power are to be developed.

52. Anuruddha-samyutta — Ven. Anuruddha

SN 52.09: Ambapālī Sutta — Ambapālī {S v 301} [Thanissaro]. How Ven. Anuruddha, an arahant, meditates so that his faculties are bright. [TB]

SN 52.10: Gilana Sutta — Illness {S v 302; CDB ii 1757} [Thanissaro]. Ven. Anuruddha explains to the other monks how he keeps the pain of his physical illness from invading the mind.

53. Jhana-samyutta — Jhana (mental absorption)

54. Anapana-samyutta — Mindfulness of breathing

SN 54.6: Arittha Sutta — To Arittha {S v 314; CDB ii 1768} [Thanissaro]. The Buddha explains that success in meditation calls for more than simply being mindful; there are specific skills that must be developed.

SN 54.8: Dipa Sutta — The Lamp {S v 316; CDB ii 1770} [Thanissaro]. No matter how far along you are in your meditation practice, the basic principle is the same: you should develop and sustain mindfulness of breathing.

SN 54.9: Vesali Sutta — At Vesali {S v 320; CDB ii 1773} [Thanissaro]. How the practice of concentration through mindfulness of breathing clarifies the underlying purpose of other meditation practices.

SN 54.11: Icchānaṅgala Sutta — At Icchānaṅgala {S v 325} [Thanissaro]. The Buddha describes his own practice of the sixteen steps of breath meditation. [TB]

SN 54.13: Ananda Sutta — To Ananda {S v 328; CDB ii 1780} [Thanissaro]. The Buddha explains to Ven. Ananda how the sustained practice of mindfulness of breathing (anapanasati) leads, by stages, to full Awakening.

55. Sotapatti-samyutta — Stream-entry

SN 55.1: Raja Sutta — The Emperor {S v 342; CDB ii 1788} [Thanissaro]. Which is better: being a world leader, or gaining the four factors of stream-entry?

SN 55.21: Mahanama Sutta — To Mahanama (1) {S v 369; CDB ii 1808} [Thanissaro].

SN 55.22: Mahanama Sutta — To Mahanama (2) {S v 371; CDB ii 1809} [Thanissaro].

Sometimes it is said that the last moment of consciousness is all-important in determining one's rebirth, but these suttas show that well-developed virtues in the mind can override even a muddled mind-state at death.

SN 55.24: Sarakaani Sutta — Sarakaani (Who Took to Drink) {S v 375; CDB ii 1811} [Walshe].

SN 55.30: Licchavi Sutta — To the Licchavi {S v 389; CDB ii 1821} [Thanissaro]. The Buddha instructs the layman Nandaka on the four factors of stream-entry.

SN 55.31: Abhisanda Sutta — Bonanzas (1) {S v 391; CDB ii 1821} [Thanissaro].

SN 55.32: Abhisanda Sutta — Bonanzas (2) {S v 391; CDB ii 1822} [Thanissaro].

SN 55.33: Abhisanda Sutta — Bonanzas (3) {S v 392; CDB ii 1822} [Thanissaro]. The Buddha describes three variations on the four factors of stream-entry.

SN 55.40: Nandiya Sutta — To Nandiya {S v 397; CDB ii 1826} [Thanissaro]. On what it means to live with heedfulness (appamada).

SN 55.54: Gilana Sutta — Ill {S v 408; CDB ii 1834} [Thanissaro]. A short instruction manual on how to give comfort to a gravely ill lay follower.

56. Sacca-samyutta — The Four Noble Truths

SN 56.9: Viggahika Sutta — Wordy Warfare {S v 419; CDB ii 1842} [Walshe]. Some kinds of speech are counterproductive.

[SuttaReadings.net icon] SN 56.11: Dhammacakkappavattana Sutta — The Discourse on the Setting in Motion of the Wheel (of Vision) of the Basic Pattern: the Four True Realities for the Spiritually Ennobled Ones/Setting Rolling the Wheel of Truth/Setting in Motion the Wheel of Truth/Setting the Wheel of Dhamma in Motion {S v 420; CDB ii 1843} [Harvey | Ñanamoli | Piyadassi | Thanissaro]. This is the Buddha's first discourse, delivered shortly after his Awakening to the group of five monks with whom he had practiced the austerities in the forest for many years. The sutta contains the essential teachings of the Four Noble Truths and the Noble Eightfold Path. Upon hearing this discourse, the monk Kondaṇṇa attains the first stage of Awakening, thus giving birth to the ariya sangha (Noble Sangha).

SN 56.20: Tatha Sutta — Real {S v 430; CDB ii 1851} [Thanissaro]. Four things whose fundamental reality makes them worthy of deep contemplation.

SN 56.22: Vijja Sutta — Knowledge {S v 432; CDB ii 1853} [Walshe (excerpt)].

SN 56.30: Gavampati Sutta — Gavampati {S v 436} [Thanissaro]. Whoever sees one of the four noble truths see all four of them. [TB]

[SuttaReadings.net icon] SN 56.31: Simsapa Sutta — The Simsapa Leaves {S v 437; CDB ii 1857} [Thanissaro | Walshe]. The Buddha compares the knowledge he gained in his Awakening to all the leaves in the forest, and his teachings to a mere handful of

leaves. He then explains why he didn't reveal the remainder.

SN 56.35: Sattisata Sutta — One Hundred Spears {S v 440; CDB ii 1606} [Thanissaro]. Life may be fraught with pain, but the breakthrough to Awakening is utterly painless.

SN 56.36: Pana Sutta — Animals {S v 441; CDB ii 1860} [Thanissaro]. The path leading out of samsara springs from contemplation of the Four Noble Truths.

SN 56.42: Papata Sutta — The Drop-off {S v 448; CDB ii 1865} [Thanissaro]. The Buddha reminds an anxious monk who stands with him at the edge of a high cliff that some dangers are far more worrisome than this precipice.

SN 56.44: Kuta Sutta — Gabled {S v 452; CDB ii 1868} [Thanissaro]. Practicing Dhamma is like building a house: you have to start at the bottom and work your way up. You just can't do it the other way round.

SN 56.45: Vala Sutta — The Horsehair {S v 453; CDB ii 1869} [Thanissaro]. It's easy to admire the skill required to master a sport or a feat of manual dexterity. But even more difficult is the skill required to master the Four Noble Truths.

SN 56.46: Andhakara Sutta — Darkness {S v 454; CDB ii 1870} [Thanissaro]. A monk ponders the darkness of deep space and asks the Buddha: "Is there any darkness more frightening than this?" The Buddha asserts that yes, there most certainly is.

SN 56.48: Chiggala Sutta — The Hole {S v 456; CDB ii 1872} [Thanissaro]. The Buddha's famous simile of the blind sea-turtle, illustrating the precious rarity of this human birth.

SN 56.102-113: Pansu Suttas — Dust {S v 474; CDB ii 1885} [Thanissaro]. A fortunate rebirth is rare. Therefore: practice!

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[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

[DN](#)

[MN](#)

SN
AN
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Quick links to the individual sections (vaggas) and chapters (samyuttas):

Sagatha Vagga: 1 2 3 4 5 6 7 8 9 10 11

Nidana Vagga: 12 13 14 15 16 17 18 19 20 21

Khandha Vagga: 22 23 24 25 26 27 28 29 30 31 32 33 34

Salayatana Vagga: 35 36 37 38 39 40 41 42 43 44

Maha Vagga: 45 46 47 48 49 50 51 52 53 54 55 56

The Samyutta Nikaya, the third division of the Sutta Pitaka, contains 2,889 suttas grouped into five sections (vaggas). Each vagga is further divided into samyuttas, each of which in turn contains a group of suttas on related topics. The samyuttas are named according to the topics of the suttas they contain. For example, the Kosala Samyutta (in the Sagatha Vagga) contains suttas concerning King Pasenadi of Kosala; the Vedana Samyutta (in the Salayatana Vagga) contains suttas concerning feeling (vedana); and so on.

For a complete translation, see Bhikkhu Bodhi's *The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya* (Boston: Wisdom Publications, 2000; originally published in two volumes, but now available in a single volume).

A selected anthology of 370 suttas from the Samyutta Nikaya, *Handful of Leaves*, Volume Three, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org

The suttas are numbered here by samyutta (chapter) and sutta, with the suttas numbered sequentially from the start of each samyutta, using as a guide the Rhys Davis & Woodward PTS English translations of the Samyutta Nikaya (*The Book of the Kindred Sayings*). The braces {} that follow each sutta and samyutta title contain the corresponding volume and starting page number, first in the PTS romanized Pali edition of the Samyutta Nikaya, then in Bhikkhu Bodhi's *Connected Discourses of the Buddha* ("CDB"). The translator appears in the square brackets [].

See also this handy table for converting between traditional (DPR, CSCD) and modern (ATI, CDB) samyutta numbering systems.

Contents

Sagatha-vagga — The Section of Verses (contains samyuttas 1-11)

Nidana-vagga — The Section on Causation (12-21)

Khandha-vagga — The Section on the Aggregates (22-34)

Salayatana-vagga — The Section on the Six Sense Bases (35-44)

Maha-vagga — The Great Section (45-56)

Sagatha Vagga — The Section of Verses

Samyutta: 1 2 3 4 5 6 7 8 9 10 11

1. Devata-samyutta — Devas

SN 1.1: Ogha-tarana Sutta — Crossing over the Flood {S i 1; CDB i 89} [Thanissaro].

The Buddha explains how he "crossed over the flood" of craving.

SN 1.3: Upaneyya.m Sutta — Doomed {S i 2; CDB i 90} [Walshe].

SN 1.7: Appaṭivīditā Sutta — Unpenetrated {S i 3} [Thanissaro]. Wake up by penetrating the nature of phenomena. [TB]

SN 1.9: Maanakaamo Sutta — Vain Conceits {S i 4; CDB i 93} [Thanissaro | Walshe].

SN 1.10: Arañña Sutta — The Wilderness/A Face So Calm {S i 4; CDB i 93} [Ireland | Olendzki | Thanissaro]. Why do monks living in the forest wilderness look so happy?

SN 1.17: Dukkara.m (Kummo) Sutta — Difficult {S i 7; CDB i 96} [Walshe].

SN 1.18: Hiri Sutta — Conscience {S i 7; CDB i 96} [Thanissaro]. A lovely short teaching on the rarity and value of conscientiousness.

SN 1.20: Samiddhi Sutta — About Samiddhi/Samiddhi {S i 8; CDB i 97} [Thanissaro | Walshe]. A devata wonders: why waste time meditating in the hopes of some future reward, when one can enjoy sensual pleasures right here and now?

SN 1.25: Arahanta Sutta — An Arahant {S i 14; CDB i 102} [Thanissaro | Walshe]. Even though they have abandoned the conceit, "I am," arahants still speak in line with the conventions of the world. [TB]

SN 1.38: Sakalika Sutta — The Stone Sliver {S i 27; CDB i 116} [Thanissaro]. After an attempt on his life, the Buddha shows by example how to handle pain.

SN 1.41: Aditta Sutta — (The House) On Fire {S i 31; CDB i 119} [Thanissaro]. A deva visits the Buddha and recites a lovely verse on the urgency of giving.

SN 1.42: Kindada Sutta — A Giver of What {S i 32; CDB i 120} [Thanissaro]. The Buddha explains to a deva the true value of various kinds of gifts.

SN 1.51: Jarā Sutta — Old Age {S i 36} [Thanissaro]. What are your lasting possessions? [TB]

SN 1.55: Jana Sutta — Engendered {S i 37} [Thanissaro]. The Buddha answers some riddles. [TB]

SN 1.69: Iccha Sutta — Desire {S i 40; CDB i 132} [Thanissaro]. A brief and elegant summary of the heart of the Buddha's teaching.

SN 1.71: Ghatva Sutta — Having Killed {S i 41; CDB i 133} [Thanissaro]. The Buddha describes one thing that deserves to be killed.

2. Devaputta-samyutta — Sons of the Devas

SN 2.6: Kamada Sutta — Kamada's Lament {S i 48; CDB i 142} [Olendzki]. The Buddha reassures a doubting deva that, though the journey to Awakening may indeed be long and hard, it really can be done.

SN 2.7: Pañcalacanda Sutta — Pañcalacanda the Deva's Son {S i 48; CDB i 142}

[Thanissaro]. Finding an opening to Nibbana.

SN 2.8: Taayano Sutta — Taayana {S i 49; CDB i 143} [Walshe].

SN 2.9: Candima Sutta — The Moon Deity's Prayer for Protection {S i 50; CDB i 144} [Piyadassi]. The Buddha intervenes on behalf of a deva caught in the grips of an evil demon. This sutta belongs to the group of paritta (protection) suttas that are chanted by monastics for devotional and ceremonial purposes.

SN 2.10: Suriya Sutta — The Sun Deity's Prayer for Protection {S i 51; CDB i 145} [Piyadassi]. The Buddha intervenes on behalf of a deva caught in the grips of an evil demon. This sutta belongs to the group of paritta (protection) suttas that are chanted by monastics for devotional and ceremonial purposes.

SN 2.19: Uttara Sutta — Uttara the Deva's Son {S i 54; CDB i 150} [Thanissaro]. Doing good and making merit: are these the best one can aim for in this short life?

SN 2.25: Jantu Sutta — Jantu {S i 61; CDB i 156} [Walshe].

SN 2.26: Rohitassa Sutta — To Rohitassa {S i 61; CDB i 157} [Thanissaro]. A well-traveled deva learns that we don't have to go to the ends of the world to find an end to suffering; we need look no further than right here, in this very body.

3. Kosala-samyutta — King Pasenadi of Kosala

SN 3.1: Dahara Sutta — Young {S i 68; CDB i 164} [Thanissaro]. The Buddha reminds King Pasenadi that one's age is no measure of one's wisdom.

SN 3.4: Piya Sutta — Dear {S i 71; CDB i 167} [Thanissaro]. If you truly care about your own and others' welfare, then choose your actions with care.

SN 3.5: Atta-rakkhita Sutta — Self-protected {S i 72; CDB i 169} [Thanissaro]. The Buddha's defense policy. [TB]

SN 3.6: Appaka Sutta — Few {S i 73; CDB i 168} [Thanissaro]. The Buddha reminds King Pasenadi of the pitfalls of wealth and luxury.

SN 3.7: Atthakarana Sutta — In Judgment {S i 74; CDB i 170} [Thanissaro]. King Pasenadi discovers what motivates people to tell lies.

SN 3.8: Mallikaa Sutta — Mallikaa {S i 75; CDB i 170} [Walshe].

SN 3.9: Yañña Sutta — Sacrifice {S i 75} [Thanissaro]. What kind of sacrifice bears great fruit? [TB]

SN 3.10: Bandhana Sutta — Bonds {S i 76} [Thanissaro]. Internal bonds are stronger than external ones. [TB]

SN 3.11: Jaṭṭila Sutta — Coiled-hair Ascetics {S i 77} [Thanissaro]. How to know another person's character. [TB]

SN 3.13: Donapaka Sutta/Do.napaaka Sutta — King Pasenadi Goes on a Diet/A Heavy Meal {S i 81; CDB i 176} [Olendzki | Walshe]. How King Pasenadi learns to use mindfulness to control his overeating

SN 3.14: Sangama Sutta — A Battle (1) {S i 82; CDB i 177} [Thanissaro].

SN 3.15: Sangama Sutta — A Battle (2) {S i 84; CDB i 178} [Thanissaro]. Two stories about the battles fought between rival kings, poignantly demonstrating how in war there is security neither for the victor nor the vanquished.

SN 3.17: Appamada Sutta — Heedfulness {S i 86; CDB i 179} [Thanissaro]. The Buddha reveals the one quality in the heart that offers real security.

SN 3.19: Aputtaka Sutta — Heirless (1) {S i 89; CDB i 182} [Thanissaro]. The Buddha advises a rich householder on the proper use and enjoyment of wealth.

SN 3.20: Aputtaka Sutta — Heirless (2) {S i 92; CDB i 183} [Thanissaro]. Give

generously and without regret, or you may suffer the same sad consequences as this wealthy householder.

SN 3.23: Loka Sutta — (Qualities of) the World {S i 98; CDB i 189} [Thanissaro]. Three common things in the world that inevitably lead to harm and suffering.

SN 3.24: Issattha Sutta — Archery Skills {S i 98; CDB i 190} [Thanissaro]. Generosity yields good results. But to whom should we give to reap the very best results?

[SuttaReadings.net icon] SN 3.25: Pabbatopama Sutta — Irresistible Force/The Simile of the Mountains {S i 100; CDB i 192} [Olendzki | Thanissaro]. The Buddha offers a powerful simile to King Pasenadi to underscore the imminence of death and the urgency of Dhamma practice.

4. Mara-samyutta — Mara

Stories of Mara's attempts to outwit the Buddha.

SN 4.8: Nandana Sutta — Delight {S i 107; CDB i 200} [Thanissaro]. Mara and the Buddha debate this question: Are possessions a source of joy or of grief?

SN 4.13: Sakalika Sutta — The Stone Sliver {S i 110; CDB i 203} [Thanissaro]. The Buddha, recuperating from an assassination attempt, receives an unwelcome visit from Mara.

SN 4.19: Kassaka Sutta — The Farmer {S i 114; CDB i 208} [Thanissaro]. Mara proclaims his dominion over the sensory world, but the Buddha explains that he (Buddha) dwells in the one place that Mara can never go.

SN 4.20: Rajja Sutta — Rulership {S i 116; CDB i 209} [Thanissaro]. Mara, seeing that the Buddha has developed the four bases of power (iddhipada), tries to persuade him to give up the monastic life and become a powerful world ruler.

5. Bhikkhuni-samyutta — Nuns

Stories of Mara's attempts to lure the nuns away from their meditation spots in the forest by asking them provocative questions. Without exception, these wise women conquer Mara decisively.

SN 5.1: Alavika Sutta — Alavika/Sister Alavika {S i 128; CDB i 221} [Bodhi | Thanissaro]. Mara: Why bother meditating? Why not just relax and enjoy life's pleasures?

SN 5.2: Soma Sutta — Soma/Mara Meets His Match/Sister Soma {S i 129; CDB i 222} [Bodhi | Olendzki | Thanissaro]. Can women achieve Awakening? Ven. Sister Soma handles this misguided question with ease.

SN 5.3: Gotami Sutta — Gotami/Sister Gotami {S i 129; CDB i 223} [Bodhi | Thanissaro]. Mara: Why bother sitting in solitude in the forest?

SN 5.4: Vijaya Sutta — Vijaya/Sister Vijaya {S i 130; CDB i 224} [Bodhi | Thanissaro]. Mara: Why don't we just put aside the meditation for awhile and go out dancing?

SN 5.5: Uppalavanna Sutta — Uppalavanna/Sister Uppalavanna {S i 131; CDB i 225} [Bodhi | Thanissaro]. Mara: Why don't you just give up the dangers of the forest and live somewhere safer?

SN 5.6: Cala Sutta — Cala/Sister Cala {S i 132; CDB i 226} [Bodhi | Thanissaro]. Mara: What's wrong with being reborn, anyway?

SN 5.7: Upacala Sutta — Upacala/Sister Upacala {S i 133; CDB i 227} [Bodhi | Thanissaro]. Mara: Why not just settle for a happy rebirth among the devas?

SN 5.8: Sisupacala Sutta — Sisupacala/Sister Sisupacala {S i 133; CDB i 227} [Bodhi | Thanissaro]. Sister Sisupacala shows Mara how following the path of Dhamma doesn't mean buying into to a fixed philosophy.

SN 5.9: Sela Sutta — Sela/Sister Sela {S i 134; CDB i 228} [Bodhi | Thanissaro]. Mara tries to trip up Ven. Sister Sela with metaphysical questions.

SN 5.10: Vajira Sutta — Vajira/Sister Vajira {S i 134; CDB i 229} [Bodhi | Thanissaro]. Have you ever found yourself getting lured out of meditation by some fascinating, but utterly speculative, train of thought? Ven. Sister Vajira shows how to deal with this.

6. Brahma-samyutta — Brahma deities

SN 6.1: Ayacana Sutta — The Request {S i 136; CDB i 231} [Thanissaro]. Immediately after his Awakening, the Buddha receives a visit from Brahma Sahampati, who pleads with the Buddha to teach the Dhamma, for the sake of those "with little dust in their eyes."

SN 6.2: Garava Sutta — Reverence {S i 138; CDB i 233} [Thanissaro]. Shortly after his Awakening, the Buddha reviews the world around him, searching for another being whom he can now rightly call his teacher.

SN 6.13: Andhakavinda Sutta — Let the Wilderness Serve! {S i 154; CDB i 248} [Olendzki]. Brahma Sahampati offers up verses of praise for the Buddha, who sits meditating alone in the wilderness.

SN 6.15: Parinibbana Sutta — Total Unbinding {S i 157; CDB i 251} [Thanissaro]. Four eyewitness accounts of the passing away of the Buddha.

7. Brahmana-samyutta — Brahmins

SN 7.1: Dhanañjaani Sutta — Dhanañjaani {S i 160; CDB i 254} [Walshe].

SN 7.2: Akkosa Sutta/Akkoso Sutta — Insult/Abuse {S i 161; CDB i 255} [Buddharakkhita | Thanissaro | Walshe]. What is your best response when someone is angry with you? Hint: if you offer some food to a guest, but the guest declines the offer, to whom does the food belong?

SN 7.6: Jata Sutta — The Tangle {S i 165; CDB i 259} [Thanissaro]. The Buddha answers Jata Bharadvaja's famous question, "Who can untangle this tangle [of craving]?"

SN 7.11: Kasi Bharadvaja Sutta — Discourse to Bharadvaja, the Farmer/To the Plowing Bharadvaja {S i 171; CDB i 266} [Piyadassi | Thanissaro]. The Buddha answers a farmer who asserts that monks do no useful work, and thus don't deserve to eat.

SN 7.12: Udaya Sutta — Breaking the Cycle {S i 173; CDB i 268} [Olendzki]. In delightfully alliterative Pali verse, the Buddha tells how, without true wisdom, the cycle of death and re-becoming are doomed to drone on and on and on.

SN 7.14: Maha-sala Sutta — Very Rich {S i 175; CDB i 271} [Thanissaro]. A touching glimpse into the sorrow that a father feels when his ungrateful children fail to honor him in his old age. Treat your parents well.

SN 7.17: Navakammika Sutta — The Builder {S i 179; CDB i 274} [Thanissaro]. What useful work can one possibly accomplish by sitting in meditation under a tree in the forest?

SN 7.18: Katthaharaka Sutta — Buddha in the Forest/Firewood-gathering {S i 180; CDB i 275} [Olendzki | Thanissaro]. How does the Buddha practice jhana in the forest? [TB]

SN 7.21: Sangaarava Sutta — Sangaarava {S i 182; CDB i 278} [Walshe].

8. Vangisa-samyutta — Ven. Vangisa

SN 8.4: Ananda Sutta — Ananda {S i 188; CDB i 283} [Thanissaro]. Ven. Ananda offers advice to Ven. Vangisa on how to subdue lust.

9. Vana-samyutta — The forest

SN 9.1: Viveka Sutta — Seclusion {S i 197; CDB i 294} [Thanissaro]. A deva comes to the aid of a forest monk whose mind had been wandering during meditation.

SN 9.6: Anuruddha Sutta — Anuruddha {S i 200; CDB i 297} [Thanissaro]. One of Ven. Anuruddha's consorts from a previous life as a deva, visits him and invites him back.

SN 9.9: Vajjiputta Sutta — The Vajjian Princeling {S i 201; CDB i 300} [Thanissaro]. If you've ever wondered, "Why bother meditate?", listen to this devata's advice.

SN 9.11: Ayoniso-manasikara Sutta — Inappropriate Attention {S i 203; CDB i 301} [Thanissaro]. Food for thought for a monk being gnawed away by his thoughts.

SN 9.14: Gandhatthena Sutta — Stealing the Scent/The Thief of a Scent {S i 204; CDB i 303} [Olendzki | Thanissaro]. Have you ever wished for a guardian angel to warn you before you do something foolish? Here's one with an important lesson.

10. Yakkha-samyutta — Yakkha demons

SN 10.4: Maṇibhadda Sutta — With Maṇibhadda {S i 208} [Thanissaro]. Mindfulness is not a cure-all. [TB]

SN 10.8: Sudatta Sutta — About Sudatta (Anathapindika) {S i 210; CDB i 311} [Thanissaro]. Anathapindika, the wealthy benefactor who would later donate the famous Jeta's Grove monastery to the Sangha, meets the Buddha for the first time.

SN 10.12: Alavaka Sutta — Discourse to Alavaka/To the Alavaka Yakkha {S i 213; CDB i 314} [Piyadassi | Thanissaro]. A yakkha challenges the Buddha with riddles and threatens to beat him up.

11. Sakka-samyutta — Sakka (the Deva king)

SN 11.3: Dhajagga Sutta — Banner Protection/The Top of the Standard {S i 218; CDB i 319} [Piyadassi | Thanissaro]. Are you ever overcome by fear? The Buddha offers an antidote.

SN 11.4: Vepacitti Sutta — Calm in the Face of Anger {S i 220; CDB i 321} [Olendzki]. Sakka, king of the devas, explains to a skeptic how forbearance is the best response to another's anger.

SN 11.5: Subhasita-jaya Sutta — Victory Through What is Well Spoken {S i 222; CDB i 323} [Thanissaro]. Marvelous account of a debating contest between two deities concerning the best way to respond to an angry person.

Nidana Vagga — The Section on Causation

Samyutta: 12 13 14 15 16 17 18 19 20 21

12. Nidana-samyutta — Paticcasamuppada (dependent co-arising)

SN 12.2: Paticca-samuppada-vibhanga Sutta — Analysis of Dependent Co-arising {S ii 2; CDB i 534} [Thanissaro]. A summary of the causal chain of dependent co-arising.

SN 12.10: Mahaa Sakyamuni Gotamo Sutta — Gotama the Great Sage of the Sakya {S ii 10; CDB i 537} [Thanissaro | Walshe].

SN 12.11: Ahara Sutta — Nutriment {S ii 11; CDB i 540} [Nyanaponika | Thanissaro]. The Buddha explains how the teachings on the four nutriments (ahara) fits in with dependent co-arising.

SN 12.12: Phagguna Sutta — To Phagguna {S ii 13; CDB i 541} [Nyanaponika | Thanissaro]. Questions that presuppose the existence of an abiding "self," are fundamentally invalid. The Buddha shows how to re-frame these questions in a way that

conduces to liberation.

SN 12.15: Kaccayanagotta Sutta/Kaccaayanagotto Sutta — To Kaccayana Gotta (on Right View)/Kaccaayana {S ii 16; CDB i 544} [Thanissaro | Walshe]. The Buddha explains to Ven. Kaccayana Gotta how dependent co-arising applies in the development of right view.

SN 12.16: Dhammakathiko Sutta — The Teacher of the Dhamma {S ii 18; CDB i 545} [Walshe].

SN 12.17: Acela Sutta — To the Clothless Ascetic/Naked Kassapa {S ii 18; CDB i 545} [Thanissaro | Walshe (excerpt)]. A perplexed ascetic asks the Buddha: "Is dukkha created by the self? By other? By both? By neither?" The Buddha's answers at first baffle, then inspire, Kassapa, who eventually gains Awakening.

SN 12.18: Timbarukkha Sutta — To Timbarukkha {S ii 22} [Thanissaro]. This sutta is similar to the preceding one, with the difference that the questions about pain in the preceding sutta are here expanded to include pleasure as well. [TB]

SN 12.19: Bala-pandita Sutta — The Fool & the Wise Person {S ii 23; CDB i 549} [Thanissaro]. What is the difference between a fool and a wise person?

SN 12.20: Paccaya Sutta — Requisite Conditions {S ii 25; CDB i 550} [Thanissaro]. The Buddha explains that when dependent co-arising is clearly seen and understood, wrong views and confusion disappear.

SN 12.22: Dasabalaa (2) Sutta — Ten Powers {S ii 28; CDB i 553} [Walshe (excerpt)].

SN 12.23: Upanisa Sutta/Upanisaa Sutta — Discourse on Supporting Conditions/Prerequisites/Upanisaa {S ii 29; CDB i 553} [Bodhi | Thanissaro | Walshe (excerpt)]. The Buddha explains how seeing deeply into dependent co-arising leads to Awakening. The causal chain here includes an additional set of factors not present in the "standard" chain of dependent co-arising.

SN 12.25: Bhumija Sutta — To Bhumija {S ii 37; CDB i 559} [Thanissaro]. What is the origin of pleasure and pain? Ven. Sariputta clears up some misconceptions.

SN 12.31: Bhutamidam Sutta — This Has Come Into Being {S ii 47; CDB i 566} [Thanissaro | Nyanaponika (excerpt)]. What characterizes the difference between a run-of-the-mill person, one who practices the Dhamma, and one who has fully realized the Dhamma?

SN 12.35: Avijjapaccaya Sutta — From Ignorance as a Requisite Condition {S ii 60; CDB i 573} [Thanissaro]. Is there someone or something that lies behind the processes described in dependent co-arising?

SN 12.38: Cetana Sutta/Cetanaa Sutta — Intention/Volition {S ii 65; CDB i 576} [Thanissaro | Walshe]. The Buddha explains the causal link between mental fabrications and consciousness.

SN 12.44: Loka Sutta — The World {S ii 73; CDB i 581} [Thanissaro]. How the world arises and falls according to the law of dependent co-arising.

SN 12.46: Aññatra Sutta — A Certain Brahman {S ii 75; CDB i 583} [Thanissaro]. A brahman wonders: When I perform an action (kamma), am I the same person when I experience its results, or am I a different person? The Buddha helps to clear up this man's confused thinking.

SN 12.48: Lokayatika Sutta — The Cosmologist {S ii 77; CDB i 584} [Thanissaro]. The Oneness of all being is sometimes taught as a basic Buddhist principle, but this discourse shows that the Buddha himself rejected the idea. It is simply one of the

extremes that he avoided by teaching dependent co-arising.

SN 12.51: Parivīmaṃsa Sutta — Investigating {S ii 80} [Thanissaro]. How to investigate dependent co-arising so as to lead to the ending of suffering and stress.

SN 12.52: Upadana Sutta — Clinging {S ii 84; CDB i 589} [Thanissaro]. The Buddha uses a marvelous fire simile to describe the nature of clinging.

SN 12.60: Nidaana.m Sutta — Aaanda's Mistake {S ii 92; CDB i 593} [Walshe (excerpt)].

SN 12.61: Assutavā Sutta — Uninstructed (1) {S ii 94; CDB i 595} [Nizamis | Thanissaro]. With a striking simile, the Buddha points out the folly of believing this fickle mind to be "self."

SN 12.62: Assutavā Sutta — Uninstructed (2) {S ii 95} [Thanissaro]. This sutta builds on the previous one, showing how to develop dispassion for the mind through a contemplation of feeling. [TB]

SN 12.63: Puttamansa Sutta — A Son's Flesh {S ii 97; CDB i 597} [Nyanaponika | Thanissaro]. A meditation on inter-relatedness, showing with four striking similes the suffering inherent in everything the body and mind depend upon for nourishment. [TB]

SN 12.64: Atthi Raga Sutta — Where There is Passion {S ii 101; CDB i 599} [Nyanaponika | Thanissaro]. The Buddha describes four factors to which the mind habitually clings. Those who succeed in abandoning passion for these "nutriments" can realize the cessation of birth, aging, and death.

[SuttaReadings.net icon] SN 12.65: Nagara Sutta — The City {S ii 104; CDB i 601} [Thanissaro]. The Buddha retells the story of how, on the eve of his Awakening, he re-discovered the long-forgotten laws of dependent co-arising and the Four Noble Truths.

SN 12.66: Sammasa Sutta — Scrutiny {S ii 107} [Thanissaro]. How to scrutinize the allures of the world so as not to suffer. [TB]

SN 12.67: Nalakalapiyo Sutta — Sheaves of Reeds {S ii 112; CDB i 607} [Thanissaro]. In a discussion about dependent co-arising with Ven. Maha Kotthita, Ven. Sariputta invokes a helpful simile to illustrate the relationship between consciousness and name-and-form.

SN 12.68: Kosambi Sutta — At Kosambi (On Knowing Dependent Co-arising) {S ii 115; CDB i 609} [Thanissaro]. Four good friends share a frank discussion about their grasp of dependent co-arising. One uses a memorable simile to describe the difference between stream-entry and arahatship.

SN 12.69: Upayanti Sutta — Rises {S ii 118} [Thanissaro]. The rising and ebbing of ignorance, and its effect on the other factors of dependent co-arising, is compared to the rising and ebbing of the ocean, and its effect on rivers and lakes. [TB]

SN 12.70: Susima Sutta — About Susima {S ii 119; CDB i 612} [Thanissaro]. The Buddha explains to Susima that development of psychic powers is not a prerequisite for enlightenment.

13. Abhisamaya-samyutta — Realization

SN 13.1: Nakhasikha Sutta — The Tip of the Fingernail {S ii 133; CDB i 621} [Thanissaro]. The Buddha uses a striking simile to make the point that the suffering remaining for a person who has reached stream-entry is much, much less than the suffering remaining for someone who hasn't. [TB]

SN 13.2: Pokkharani Sutta — The Pond {S ii 133; CDB i 621} [Thanissaro]. The Buddha

uses another simile to make the same point as in the preceding sutta. [TB]

SN 13.8: Samudda Sutta — The Ocean {S ii 137; CDB i 624} [Thanissaro]. These three suttas offer vivid similes that give a sense of how much suffering one totally puts behind oneself upon attaining the stream to Nibbana. Good encouragement for putting some extra effort into the practice.

14. Dhatu-samyutta — Elements

SN 14.11: Sattadhatu Sutta — Seven Properties {S ii 150; CDB i 634} [Thanissaro]. An alternative way of looking at the stages of concentration practice

15. Anamatagga-samyutta — The unimaginable beginnings of samsara

SN 15.3: Assu Sutta — Tears {S ii 179; CDB i 652} [Thanissaro]. "Which is greater, the tears you have shed while transmigrating and wandering this long, long time... or the water in the four great oceans?"

SN 15.5: Pabbata Sutta — A Mountain {S ii 181} [Thanissaro]. How long is an eon? The Buddha gives a simile. [TB]

SN 15.6: Sāsapa Sutta — Mustard Seed {S ii 182} [Thanissaro]. How long is an eon? The Buddha gives another simile. [TB]

SN 15.8: Gangā Sutta — The Ganges {S ii 183} [Thanissaro]. How many eons have gone by? [TB]

SN 15.9: Danda Sutta — The Stick {S ii 184; CDB i 656} [Thanissaro]. We bounce from one birth to the next, as a thrown stick bounces along the ground.

SN 15.11: Duggata Sutta — Fallen on Hard Times {S ii 186; CDB i 657} [Thanissaro]. When you encounter an unfortunate person, remember: you've been there, too.

SN 15.12: Sukhita Sutta — Happy {S ii 186; CDB i 658} [Thanissaro]. When you encounter a fortunate person, remember: you've been there, too.

SN 15.13: Timsa Sutta — Thirty {S ii 187; CDB i 658} [Thanissaro]. Which is greater, the blood you have shed in your long journey in samsara, or the water in the four great oceans?

SN 15.14-19: Mata Sutta — Mother {S ii 189; CDB i 659} [Thanissaro]. It's hard to meet someone who has not been, at some time in the distant past, your mother, father, son, daughter, sister, or brother.

16. Kassapa-samyutta — Ven. Maha Kassapa

SN 16.1: Santu.t.tha.m Sutta — Contentment {S ii 194; CDB i 662} [Walshe].

SN 16.2: Anottaapi Sutta — Carelessness {S ii 195; CDB i 663} [Thanissaro | Walshe]. What it means to be ardent and to have compunction. [TB]

SN 16.5: Jinna Sutta — Old {S ii 202; CDB i 666} [Thanissaro]. Ven. Maha Kassapa explains why he chooses to continue meditating in the forest wilderness even though he has long since attained arahantship.

SN 16.13: Saddhammapatirupaka Sutta/Saddhamma-pa.tiruupaka.m Sutta — A Counterfeit of the True Dhamma/False Dhamma {S ii 223; CDB i 680} [Thanissaro | Walshe]. The Buddha issues a warning: a society that fails to show respect for these five things contributes to the eventual decline and disappearance of the Dhamma.

17. Labhasakkara-samyutta — Gains and tribute

SN 17.3: Kumma Sutta — The Turtle {S ii 227; CDB i 683} [Thanissaro]. To seek fame and status: like walking around with a harpoon stuck in your back.

SN 17.5: Pilahaka Sutta/Pil'hika Sutta — The Dung Beetle {S ii 228; CDB i 684} [Thanissaro | Walshe]. To seek fame and status: like carrying around a ball of dung.

SN 17.8: Sigala Sutta — The Jackal {S ii 230; CDB i 685} [Thanissaro]. To seek fame and status is like being a mangy jackal.

18. Rahula-samyutta — Ven. Rahula

19. Lakkhana-samyutta — Ven. Lakkhana

20. Opamma-samyutta — Comparisons

SN 20.2: Nakhasikha Sutta — The Tip of the Fingernail {S ii 263; CDB i 706}

[Thanissaro]. The Buddha offers a simile for the preciousness of this human birth.

SN 20.4: Okkha Sutta — Serving Dishes {S ii 264; CDB i 707} [Thanissaro].

SN 20.5: Satti Sutta — The Spear {S ii 265; CDB i 707} [Thanissaro]. Two suttas on the extraordinary power of metta (goodwill).

SN 20.6: Dhanuggaha Sutta — The Archer {S ii 265; CDB i 708} [Thanissaro]. How quickly life passes! Knowing this, how should we conduct our lives?

SN 20.7: Ani Sutta — The Peg {S ii 266; CDB i 708} [Thanissaro]. Be careful: there are many popular teachings nowadays that may sound good, but they're not necessarily consistent with the Buddha's teachings.

21. Bhikkhu-samyutta — Monks

SN 21.1: Kolita Sutta — Kolita {S ii 273; CDB i 713} [Thanissaro]. The real meaning of noble silence.

SN 21.2: Upatissa Sutta — About Upatissa (Sariputta) {S ii 274; CDB i 714}

[Thanissaro]. Is there anything in the world whose loss would sadden an arahant?

SN 21.3: Ghaṭa Sutta — The Barrel {S ii 275} [Thanissaro]. Ven. Sāriputta praises Ven. Moggallāna for his psychic powers; Ven. Moggallāna praises Ven. Sāriputta for his discernment. [TB]

SN 21.6: Lakuntaka Bhaddiya Sutta — About Bhaddiya the Dwarf {S ii 279; CDB i 718} [Nizamis]. One's inner wisdom and outward appearance are unrelated.

SN 21.8: Nando Sutta — Nanda {S ii 281; CDB i 719} [Walshe]. A primer for monks on what not to wear.

SN 21.9: Tissa Sutta — Tissa {S ii 281} [Thanissaro]. A monk makes himself miserable because he can't stand being admonished. [TB]

SN 21.10: Theranama Sutta — [A Monk] by the Name of Elder {S ii 282; CDB i 720} [Thanissaro]. The Buddha explains to a wandering monk the true meaning of solitude.

Khandha Vagga — The Section on the Aggregates

Samyutta: 22 23 24 25 26 27 28 29 30 31 32 33 34

22. Khandha-samyutta — The clinging-aggregates

SN 22.1: Nakulapita Sutta — To Nakulapita {S iii 1; CDB i 853} [Thanissaro]. The Buddha explains to the aging householder Nakulapita how one need not be sick in mind even though one may be sick in body.

SN 22.2: Devadaha Sutta — At Devadaha {S iii 5; CDB i 856} [Thanissaro]. Ven. Sariputta explains the best way to introduce the Buddha's teachings to inquisitive, intelligent people.

SN 22.3: Haliddakani Sutta — To Haliddakani {S iii 9; CDB i 859} [Thanissaro]. Ven. Maha Kaccana explains to a householder what it means to live as a monk, free of society, free of sensual passion, free of yearning, and free of quarreling.

SN 22.5: Samadhi Sutta — Concentration {S iii 13; CDB i 863} [Thanissaro]. How the development of concentration leads to discernment.

SN 22.7: Upaadaaparitassana Sutta — Grasping and Worry {S iii 15; CDB i 865}

[Walshe]. The Buddha describes how ideas about the self lead to worry, and how to be free of such worry.

SN 22.22: Bhāra Sutta — The Burden {S iii 25; CDB i 871} [Nizamis | Thanissaro | Walshe]. The Buddha describes the burdens we carry, and how to cast them off.

SN 22.23: Pariñña Sutta — Comprehension {S iii 26; CDB i 872} [Thanissaro]. True comprehension means the end of passion, aversion, and delusion.

SN 22.36: Bhikkhu Sutta — The Monk {S iii 36; CDB i 879} [Thanissaro]. How we define ourselves in terms of the aggregates, and how we don't have to do so.

SN 22.39: Anudhamma Sutta — In Accordance with the Dhamma (1) {S iii 40; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma."

This sutta explains what that means, in terms of cultivating disenchantment (nibbida). [TB]

SN 22.40: Anudhamma Sutta — In Accordance with the Dhamma (2) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma."

This sutta explains what that means, in terms of focusing on inconstancy (anicca). [TB]

SN 22.41: Anudhamma Sutta — In Accordance with the Dhamma (3) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma."

This sutta explains what that means, in terms of focusing on stress/suffering (dukkha). [TB]

SN 22.42: Anudhamma Sutta — In Accordance with the Dhamma (4) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma."

This sutta explains what that means, in terms of focusing on not-self (anatta). [TB]

SN 22.43: Attadiipaa Sutta — An Island to Oneself {S iii 42; CDB i 882} [Walshe].

Presaging the famous words he would utter in his final days, the Buddha elaborates on his advice to "be an island unto yourself."

SN 22.47: Samanupassana Sutta/Samanupassanaa Sutta — Assumptions/Ways of Regarding {S iii 46; CDB i 885} [Thanissaro | Walshe]. The Buddha speaks on the assumptions that underlie self-view.

SN 22.48: Khandha Sutta — Aggregates {S iii 47; CDB i 886} [Thanissaro]. The Buddha gives a summary of the teaching on the five aggregates.

SN 22.49: So.no Sutta — So.na {S iii 48; CDB i 887} [Walshe]. How can you tell when you're seeing things as they really are?

SN 22.53: Upaya Sutta — Attached {S iii 53; CDB i 890} [Thanissaro]. When passion for each of the five aggregates is completely abandoned, Awakening ensues.

SN 22.54: Bija Sutta — Means of Propagation {S iii 54; CDB i 891} [Thanissaro]. This sutta is nearly identical to the preceding one (SN 22.53), and illustrates the same point with a striking image.

SN 22.55: Udana Sutta — Exclamation {S iii 55; CDB i 892} [Thanissaro]. What does it take to break free of the five lower fetters?

SN 22.56: Parivatta Sutta — The (Fourfold) Round {S iii 58; CDB i 895} [Thanissaro].

Awakening results from direct knowledge of the "fourfold round" with respect to the aggregates (i.e., knowledge of the aggregate, its origination, its cessation, and the path

leading to its cessation).

SN 22.57: Sattatthana Sutta — Seven Bases {S iii 61; CDB i 897} [Thanissaro]. The Buddha explains how one becomes an arahant through mastery of the seven-fold skill of analyzing the five aggregates.

SN 22.58: Buddha Sutta — Awakened {S iii 65; CDB i 900} [Thanissaro]. Some schools of Buddhism teach that there is a qualitative difference between the liberation of a Buddha and that of an arahant disciple — namely, that a Buddha awakens to one level of truth, whereas an arahant awakens to another. This sutta shows that the Buddha saw the distinction in different terms. [TB]

[SuttaReadings.net icon] SN 22.59: Anatta-lakkhana Sutta/Pañcavaggi Sutta — The Discourse on the Not-self Characteristic/Five Brethren {S iii 66; CDB i 901} [Mendis | Ñanamoli | Thanissaro]. The Buddha's second discourse, in which he discusses the principle of anatta (not-self) with the group of five ascetics. By means of a question-and-answer dialogue with his audience, the Buddha demonstrates that there can be no abiding self in any of the five aggregates that we tend to identify as "self." The sutta illustrates the Buddha's skillfulness as teacher: at the end of the discourse, all five monks attain full Awakening.

SN 22.60: Mahali Sutta — To Mahali {S iii 68; CDB i 903} [Thanissaro]. The Buddha points out that attachment to things comes from paying more attention to the pleasure they give than to the stress and pain (dukkha) they cause. By turning your attention to the dukkha, however, you can gain release.

SN 22.63: Upaadiyamaano Sutta — Clinging {S iii 73; CDB i 906} [Walshe]. Cling to anything at all, and you are in bondage to Mara.

SN 22.79: Khajjaniya Sutta — Chewed Up {S iii 86; CDB i 914} [Thanissaro]. How to gain release from identification with the five aggregates.

SN 22.80: Pindolya Sutta/Pi.n.dolya.m Sutta — Almsgoers/Going Begging {S iii 91; CDB i 918} [Thanissaro | Walshe]. A monk who is half-hearted in his meditation misses out on the rewards of both lay life and monastic life.

SN 22.81: Parileyyaka Sutta — At Parileyyaka {S iii 94; CDB i 921} [Thanissaro]. Despite having heard many teachings from the Buddha, a monk still wonders how to bring his meditation practice to a speedy conclusion. The Buddha explains that the goal can be reached by a deep understanding of the five aggregates.

SN 22.83: Ananda Sutta — Ananda {S iii 105; CDB i 928} [Thanissaro]. Ven. Ananda recalls the teachings that led him to stream-entry.

SN 22.84: Tissa Sutta/Tisso Sutta — Tissa/Tissa the Waverer {S iii 106; CDB i 929} [Thanissaro | Walshe (excerpt)]. Ven. Tissa, mired in laziness, receives a wake-up call from the Buddha.

SN 22.85: Yamaka Sutta — To Yamaka {S iii 109; CDB i 931} [Thanissaro]. Ven. Yamaka claims that when an arahant dies, he/she is utterly annihilated. Ven. Sariputta pulls him out of this wrong view, and in so doing leads him to Awakening.

[SuttaReadings.net icon] SN 22.86: Anuradha Sutta/Anuraadho Sutta — To Anuradha/Anuraadha is Caught Out {S iii 116; CDB i 936} [Thanissaro | Walshe]. Ven. Anuradha learns that if you can't even locate the Tathagata in space when he's sitting right in front of you, how can you ever hope to answer questions about his fate after death?

SN 22.87: Vakkali Sutta — Vakkali {S iii 119; CDB i 938} [Walshe (excerpt)]. The

Buddha gives an ailing Ven. Vakkali a timeless teaching: "He who sees Dhamma, sees me."

SN 22.88: Assaji Sutta — To Assaji {S iii 124} [Thanissaro]. The Buddha teaches a sick monk who is concerned that he cannot attain the level of concentration he had before falling ill. [TB]

SN 22.89: Khemaka Sutta/Khemo Sutta — About Khemaka/Khemaka {S iii 126; CDB i 942} [Thanissaro | Walshe (excerpt)]. Although dis-identification with the five aggregates is necessary for becoming a noble disciple, full Awakening calls for even more.

SN 22.90: Channa Sutta — To Channa {S iii 132; CDB i 946} [Thanissaro]. Ven. Channa, formerly the bodhisattha's horseman, receives a teaching on dis-identification with the five aggregates.

SN 22.93: Nadi Sutta — The River {S iii 137; CDB i 949} [Thanissaro]. The Buddha explains that a person who incorrectly takes the five aggregates to be "self" is like a person swept away by a swift river, who grasps in vain at the passing trees and branches.

SN 22.94: Puppha Sutta — Flowers {S iii 137} [Thanissaro]. What the Buddha describes as existing and not-existing. [TB]

[SuttaReadings.net icon] SN 22.95: Phena Sutta — Foam {S iii 140; CDB i 951} [Thanissaro]. The Buddha invokes a series of vivid similes to illustrate the voidness of the five aggregates.

SN 22.97: Nakhasikha Sutta — The Tip of the Fingernail {S iii 147; CDB i 955} [Thanissaro]. Not even the slightest trace of the aggregates is exempt from stress and suffering.

SN 22.99: Gaddula Sutta — The Leash (1) {S iii 149; CDB i 957} [Thanissaro].

SN 22.100: Gaddula Sutta — The Leash (2) {S iii 151; CDB i 958} [Thanissaro]. Those who don't penetrate the not-self nature of the five aggregates are doomed to go round and round in circles, like a dog tied to a post.

[SuttaReadings.net icon] SN 22.101: Nava Sutta — The Ship {S iii 152; CDB i 959} [Thanissaro]. The Buddha explains that Awakening comes about not by wishful thinking, but only through deliberate effort.

SN 22.109: Sotaapanno Sutta — The Sotaapanna ('Stream-winner') {S iii 160; CDB i 965} [Walshe]. What is a Stream-winner?

SN 22.110: Araha.m Sutta — The Arahant {S iii 161; CDB i 966} [Walshe]. What is an Arahant?

SN 22.121: Upadana Sutta — Clinging {S iii 167; CDB i 970} [Thanissaro]. What are the phenomena to which we cling? Answer: each one of the five aggregates.

SN 22.122: Silavant Sutta — Virtuous {S iii 167; CDB i 970} [Thanissaro]. Ven. Sariputta explains how every meditator, from beginner to arahant, should contemplate the five aggregates (khandha).

SN 22.126: Samudaya-dhamma Sutta — Subject to Origination (1) {S iii 170} [Thanissaro]. Ignorance defined. [TB]

SN 22.127: Samudaya-dhamma Sutta — Subject to Origination (2) {S iii 172} [Thanissaro]. Clear knowing (vijjā) defined. [TB]

SN 22.131: Samudaya Sutta — Origination (1) {S iii 174} [Thanissaro]. Another definition of ignorance. [TB]

SN 22.132: Samudaya Sutta — Origination (2) {S iii 174} [Thanissaro]. Another

definition of clear knowing (vijjā). [TB]

23. Radha-samyutta — Ven. Radha

SN 23.2: Satta Sutta — A Being {S iii 189; CDB i 985} [Thanissaro]. The Buddha invokes a dramatic simile to explain how to dismantle attachment to the five aggregates.

24. Ditthi-samyutta — Views

25. Okkanta-samyutta — Entering

In this samyutta the Buddha explains the kinds of conviction and understanding that are required for the attainment of stream-entry. These short suttas share an identical structure, with each one focusing on a different aspect of experience (including the six senses, the six elements (dhatu), and the five aggregates). See also the Study Guides on stream-entry.

SN 25.1: Cakkhu Sutta — The Eye {S iii 225; CDB i 1004} [Thanissaro]. How conviction in, and understanding of, inconstancy of the six senses can lead to stream-entry.

SN 25.2: Rupa Sutta — Forms {S iii 225; CDB i 1004} [Thanissaro]. How conviction in, and understanding of, inconstancy of sense objects can lead to stream-entry.

SN 25.3: Viññāna Sutta — Consciousness {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of sense consciousness can lead to stream-entry.

SN 25.4: Phassa Sutta — Contact {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of contact can lead to stream-entry.

SN 25.5: Vedana Sutta — Feeling {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of feeling can lead to stream-entry.

SN 25.6: Sañña Sutta — Perception {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of perception can lead to stream-entry.

SN 25.7: Cetana Sutta — Intention {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of intentions can lead to stream-entry.

SN 25.8: Tanha Sutta — Craving {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of craving can lead to stream-entry.

SN 25.9: Dhatu Sutta — Properties {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of the six elements (earth, liquid, fire, wind, space, and consciousness) can lead to stream-entry.

SN 25.10: Khandha Sutta — Aggregates {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of the five aggregates can lead to stream-entry.

26. Uppada-samyutta — Arising

27. Kilesa-samyutta — Defilements

SN 27.1-10: Upakkilesa Samyutta — Defilements {S iii 232; CDB i 1012} [Thanissaro]. These ten suttas explain why it is worth abandoning desire that is associated with: (1) the six sense bases; (2) their objects; (3) consciousness; (4) contact; (5) feeling; (6) perception; (7) intentions; (8) craving; (9) the six elements (earth, liquid, fire, wind, space, and consciousness); and (10) the five aggregates.

28. Sariputta-samyutta — Ven. Sariputta

29. Naga-samyutta — Nagas

30. Supanna-samyutta — Garudas

31. Gandhabbakaya-samyutta — Gandhabba devas

32. Valahaka-samyutta — Rain-cloud devas

33. Vacchagotta-samyutta — Ven. Vacchagotta

34. Jhana-samyutta — Concentration

Salayatana Vagga — The Section on the Six Sense Bases

Samyutta: 35 36 37 38 39 40 41 42 43 44

35. Salayatana-samyutta — The six senses

SN 35.23: Sabba Sutta — The All {S iv 15; CDB ii 1140} [Thanissaro]. What is the "All"?

SN 35.24: Pahanaya Sutta — To Be Abandoned {S iv 15; CDB ii 1140} [Thanissaro]. What, exactly, is it that we must let go of?

[SuttaReadings.net icon] SN 35.28: Adittapariyaya Sutta — The Fire Sermon {S iv 19; CDB ii 1143} [Ñanamoli | Thanissaro]. Several months after his Awakening, the Buddha delivers this sermon to an audience of 1,000 fire-worshipping ascetics. The Buddha uses the metaphor of fire to illustrate the nature of clinging. Upon hearing the sermon, the entire audience attains full Awakening.

SN 35.63: Migajala Sutta/Migajaalena Sutta — To Migajala/Migajaala {S iv 35; CDB ii 1150} [Thanissaro | Walshe]. Why is true solitude so hard to find? The Buddha explains why, no matter where you go, your most annoying companions always tag along.

SN 35.69: Upasena Sutta — Upasena {S iv 35; CDB ii 1150} [Thanissaro]. Ven. Upasena, mortally wounded by a venomous snake, remains perfectly composed as he utters his dying words to Ven. Sariputta.

SN 35.74: Gilana Sutta — Ill (1) {S iv 46; CDB ii 1157} [Thanissaro]. An ailing monk attains stream-entry when the Buddha engages him in a dialogue about not-self.

SN 35.75: Gilana Sutta — Ill (2) {S iv 47; CDB ii 1159} [Thanissaro]. An ailing monk attains arahatship when the Buddha engages him in a dialogue about not-self.

SN 35.80: Avijja Sutta — Ignorance {S iv 50; CDB ii 1161} [Thanissaro]. What one thing must be abandoned in order to overcome ignorance?

SN 35.82: Loka Sutta — The World {S iv 52; CDB ii 1162} [Thanissaro]. The Buddha explains how all things in the world share one inevitable and unfortunate characteristic. Do you want to remain bound to a world like this?

SN 35.85: Suñña Sutta — Empty {S iv 54; CDB ii 1163} [Thanissaro]. The Buddha explains to Ven. Ananda in what way the world is devoid of anything that can rightly be called "self."

SN 35.88: Punna Sutta — To Punna {S iv 60; CDB ii 1167} [Thanissaro]. What would you do with your mind while you're being beaten and stabbed? Consider the Buddha's advice to Punna.

SN 35.93: Dvaya Sutta — A Pair {S iv 69; CDB ii 1172} [Thanissaro]. On the arising of sense-consciousness.

SN 35.95: Malunkyaputta Sutta/Maalunkyaputta Sutta — To Malunkyaputta/Maalunkyaputta {S iv 72; CDB ii 1175} [Thanissaro | Walshe]. An aging Ven. Malunkyaputta receives from the Buddha a short teaching regarding dispassion towards the senses ("In reference to the seen, there will be only the seen..."), and soon thereafter becomes an arahant.

SN 35.97: Pamadaviharin Sutta — Dwelling in Heedlessness {S iv 79; CDB ii 1179} [Thanissaro]. The benefits of living with heedfulness (appamada).

SN 35.99: Samadhi Sutta — Concentration {S iv 80; CDB ii 1181} [Thanissaro]. The Buddha recommends concentration practice as a way to develop discernment.

SN 35.101: Na Tumhaka Sutta — Not Yours {S iv 81; CDB ii 1181} [Thanissaro]. Do you usually think of "grass" or "leaves" as being "you"? Of course not. In the same way, the sense of "self" cannot be found anywhere within the realm of the senses.

SN 35.115: Marapasa Sutta — Mara's Power {S iv 93; CDB ii 1188} [Thanissaro]. The Buddha explains that once one is completely freed from chasing after sense pleasures, one is then finally safe from Mara.

SN 35.116: Loka Sutta — Cosmos {S iv 93} [Thanissaro]. How to come to the end of the cosmos within. [TB]

SN 35.117: Kāmaguṇa Sutta — Strings of Sensuality {S iv 97} [Thanissaro]. That dimension is to be experienced where the internal sense media cease and the perception of the external sense media fades away. [TB]

SN 35.120: Sariputto Sutta — Sariputta {S iv 103; CDB ii 1193} [Walshe]. Ven. Sariputta's advice on how to guard the sense-doors, be moderate in eating, and remain steadfast in heedfulness.

SN 35.127: Bharadvaja Sutta/Bhaaradvaja Sutta — About Bharadvaja/Bhaaradvaja Instructs a King {S iv 110; CDB ii 1197} [Thanissaro | Walshe]. Ven. Pindola Bharadvaja explains to a king how to maintain one's resolve towards celibacy.

SN 35.132: Lohicca Sutta — Lohicca {S iv 116; CDB ii 1201} [Walshe]. Ven. Mahakaccana's advice on guarding the sense doors.

SN 35.133: Verahaccaani Sutta — Verahaccaani {S iv 121; CDB ii 1204} [Walshe]. For one withholding respect for the Dhamma, Ven. Udayi withholds a Dhamma teaching.

SN 35.135: Khana Sutta — The Opportunity {S iv 126; CDB ii 1207} [Thanissaro]. This human realm — neither too pleasurable nor too painful — is the best place to practice Dhamma.

SN 35.145: Kamma Sutta/Kamma.m Sutta — Action/Kamma {S iv 132; CDB ii 1211 (corresponds to CDB SN 35.146)} [Thanissaro | Walshe]. The Buddha explains how the results of "old" kamma (the actions we performed in the past) and "new" kamma (the ones we perform now) are both experienced in the present.

SN 35.152: Atthinukhopariyaayo Sutta — Is There a Criterion? {S iv 138; CDB ii 1214 (corresponds to CDB 35.153)} [Walshe]. The Buddha offers a method for ascertaining whether one has attained enlightenment.

SN 35.153: Indriya Sutta — Faculties {S iv 140; CDB ii 1216 (corresponds to CDB 35.154)} [Thanissaro]. A monk asks the Buddha: "What does it mean to be 'consummate in faculties'?"

SN 35.187: Samuddo (1) Sutta — The Ocean (1) {S iv 157; CDB ii 1226 (corresponds to CDB 35.228)} [Walshe]. What does it mean to cross over the ocean of the six senses?

SN 35.189: Balisika Sutta — The Fisherman {S iv 158; CDB ii 1228 (corresponds to CDB 35.230)} [Thanissaro]. How to avoid getting caught, like a fish, on Mara's hooks.

SN 35.191: Kotthita Sutta/Ko.t.thiko Sutta — To Kotthita/Ko.t.thika {S iv 162; CDB ii 1230 (corresponds to CDB SN 35.232)} [Thanissaro | Walshe]. Ven. Sariputta explains to Ven. Maha Kotthita that our problem lies neither in the senses themselves nor in the objects to which the senses cling. Suffering comes from the passion that arises in dependence on both.

SN 35.193: Udayin Sutta — With Udayin {S iv 166; CDB ii 1232 (corresponds to CDB 35.234)} [Thanissaro]. Since none of the five aggregates can arise on their own,

independent of their objects, how can we identify any one of them as "self"?

SN 35.197: Asivisa Sutta — Vipers {S iv 172; CDB ii 1237 (corresponds to CDB 35.238)} [Thanissaro]. The Buddha uses some vivid imagery to illustrate the life-and-death urgency of Dhamma practice.

SN 35.198: Ratha Sutta — The Chariot {S iv 175} [Thanissaro]. Similes to illustrate three practices: guarding the doors to your sense faculties, knowing moderation in eating, and being devoted to wakefulness. [TB]

SN 35.199: Kumma Sutta — The Tortoise {S iv 177; CDB ii 1240 (corresponds to CDB 35.240)} [Thanissaro]. If we guard the senses wisely, as a tortoise guards against attack by withdrawing into the safety of its shell, we are safely out of Mara's reach.

SN 35.200: Daruka-khandha Sutta — The Log {S iv 179; CDB ii 1241 (corresponds to CDB 35.241)} [Thanissaro]. A lowly cowherd overhears the Buddha speak of the many hazards that lurk in the stream to Nibbana. He takes it to heart and soon succeeds in reaching the goal.

SN 35.202: Avassuta Sutta — Soggy {S iv 182; CDB ii 1244 (corresponds to CDB 35.243)} [Thanissaro]. How to guard your concentration against Mara's onslaughts.

SN 35.203: Dukkhadhammaa Sutta — Things Productive of Suffering {S iv 188; CDB ii 1248 (corresponds to CDB SN 35.244)} [Walshe (excerpt)]. One practiced in sense restraint dispels evil states just as water drops evaporate from a hot iron pot.

SN 35.204: Kimsuka Sutta/Ki.msukaa Sutta — The Riddle Tree/The 'What's It' Tree (Ki.msuka) {S iv 191; CDB ii 1251 (corresponds to CDB SN 35.245)} [Thanissaro | Walshe]. The Buddha explains how tranquillity (samatha) and insight (vipassana) function together as a "swift pair of messengers" to guide the meditator onwards to Nibbana.

SN 35.205: Vina Sutta/Vii.naa Sutta — The Lute {S iv 195; CDB ii 1253 (corresponds to CDB SN 35.246)} [Thanissaro | Walshe (excerpt)]. The heart of insight (vipassana): When you take apart a lute in search of its music, what do you find? When you take apart the five aggregates in search of "self," what do you find?

SN 35.206: Chappana Sutta/Chapaa.na Sutta — The Six Animals {S iv 198; CDB ii 1255 (corresponds to CDB SN 35.247)} [Thanissaro | Walshe (excerpt)]. The Buddha explains how training the mind is like keeping six unruly animals tied together on a leash.

SN 35.207: Yavakalapi Sutta — The Sheaf of Barley {S iv 201; CDB ii 1257 (corresponds to CDB 35.248)} [Thanissaro]. This sutta, though disjointed, offers some fine similes to illustrate the mind's tendency to create suffering for itself.

36. Vedana-samyutta — Feeling

SN 36.1: Samadhi Sutta — Concentration {S iv 204; CDB ii 1260} [Nyanaponika]. How an understanding of feeling leads to Nibbana.

SN 36.2: Sukha Sutta — Happiness {S iv 204; CDB ii 1260} [Nyanaponika]. How an understanding of feeling leads to the ending of passion.

SN 36.3: Pahana Sutta — Giving Up {S iv 205; CDB ii 1261} [Nyanaponika]. True freedom is found by abandoning the mind's underlying habitual tendencies (anusaya).

SN 36.4: Patala Sutta — The Bottomless Pit/The Bottomless Chasm {S iv 206; CDB ii 1262} [Nyanaponika | Thanissaro]. The Buddha teaches that by meeting intense physical pain with mindfulness, we can spare ourselves from falling into a bottomless pit of anguish and suffering.

SN 36.5: Datthabba Sutta — To Be Known {S iv 207; CDB ii 1263} [Nyanaponika]. Behind even the happiest and most pleasant of feelings lurks a persistent pain that can, through practice, be overcome.

SN 36.6: Sallatha Sutta — The Dart/The Arrow {S iv 207; CDB ii 1263} [Nyanaponika | Thanissaro]. When shot by the arrow of physical pain, an unwise person makes matters worse by piling mental anguish on top of it, just as if he had been shot by two arrows. A wise person feels the sting of one arrow alone.

SN 36.7: Gelaṇṇa Sutta — At the Sick Room (1)/The Sick Ward (1) {S iv 210; CDB ii 1266} [Nyanaponika | Thanissaro]. The Buddha visits a sick ward, and offers advice to the monks on how to approach death with mindfulness.

SN 36.8: Gelaṇṇa Sutta — At the Sick Room (2) {S iv 213; CDB ii 1268} [Nyanaponika]. (This sutta is nearly identical to the preceding one, except here the feeling of pleasure, etc., is said to be dependent on contact rather than on the body.)

SN 36.9: Anicca Sutta — Impermanent {S iv 214; CDB ii 1269} [Nyanaponika]. The impermanence of feeling.

SN 36.10: Phassamulaka Sutta — Rooted in Sense-impression {S iv 215; CDB ii 1270} [Nyanaponika]. How sense-impression gives rise to feeling.

SN 36.11: Rahogata Sutta — Secluded/Alone {S iv 216; CDB ii 1270} [Nyanaponika | Thanissaro]. The Buddha explains how the practice of jhāna leads to progressive stages of cessation and stillness. Only when the defilements are finally extinguished, however, is true peace and stillness achieved.

SN 36.12: Akasa Sutta — In the Sky (1) {S iv 218; CDB ii 1272} [Nyanaponika]. Feelings rise and fall, like winds blowing across the skies.

SN 36.13: Akasa Sutta — In the Sky (2) {S iv 219; CDB ii 1273} [This sutta repeats the prose section of the preceding sutta, without the verse.]

SN 36.14: Agara Sutta — The Guest House {S iv 219; CDB ii 1273} [Nyanaponika]. Feelings come and go, like house-guests.

SN 36.15: Santaka Sutta — To Ananda (1) {S iv 219; CDB ii 1273} [Nyanaponika]. The Buddha explains to Ven. Ananda the origin of, danger in, and escape from feeling.

SN 36.16: Santaka Sutta — To Ananda {S iv 221; CDB ii 1274} [The Buddha puts to Ven. Ananda the same questions as in the preceding sutta, and answers them in the same way.]

SN 36.17-18: Atthaka Sutta — Eightfold (1 & 2) {S iv 221; CDB ii 1274} [In these two suttas the same questions and answers found in SN 36.15 are repeated in the case of "many monks."]

SN 36.19: Pañcakanga Sutta — Carpenter Fivetools/With Pañcakanga {S iv 223; CDB ii 1274} [Nyanaponika | Thanissaro]. The Buddha describes the many kinds of happiness that can be experienced through sustained practice. Which kind of happiness do you seek?

SN 36.20: Bhikkhu Sutta — Monks {S iv 228; CDB ii 1278} [This discourse, addressed to some bhikkhus, repeats the main part of the preceding sutta, without its introductory section.]

SN 36.21: Sivaka Sutta — To Sivaka {S iv 230; CDB ii 1278} [Nyanaponika | Thanissaro]. The Buddha explains that present experience cannot be described solely in terms of the results of past actions (kamma).

SN 36.22: Atthasatapariyaya Sutta/Atthasata Sutta — One Hundred Eight Feelings/The

One-hundred-and-eight Exposition {S iv 231; CDB ii 1280} [Nyanaponika | Thanissaro]. A summary and enumeration of the different ways that the Buddha has analyzed feeling (hint: 3x6x6=108).

SN 36.23: Bhikkhu Sutta — To a Certain Bhikkhu {S iv 232; CDB ii 1281} [Thanissaro]. A discussion of the ways that feeling must be understood in order to gain freedom from attachment to feeling. Includes an interesting reference to craving as an unskillful "path of practice."

SN 36.30: Suddhikavedana Sutta — Purified of Feeling {S iv 235; CDB ii 1283} One of the shortest suttas in the Tipitaka. In its entirety it reads: "Bhikkhus, there are these three feelings. What three? Pleasant feeling, unpleasant feeling, and neither-painful-nor-pleasant feeling."

SN 36.31: Niramisa Sutta — Unworldly/Not of the Flesh {S iv 235; CDB ii 1283} [Nyanaponika | Thanissaro]. The Buddha describes the various grades of potential happiness and freedom, ranging from the worldly to the transcendent.

37. Matugama-samyutta — Destinies of women

SN 37.34: Vaddha Sutta — Growth {S iv 250; CDB ii 1293} [Thanissaro]. This brief sutta, which encourages education for women, may account for the fact that in the pre-modern world Theravada Buddhist countries had the highest rates of female literacy. [TB]

38. Jambhukhadaka-samyutta — Jambhukhadaka the wanderer

SN 38.14: Dukkha Sutta — Stress {S iv 259; CDB ii 1299} [Thanissaro]. Ven. Sariputta describes three kinds of stress (dukkha) and how they should be comprehended.

39. Samandaka-samyutta — Samandaka the wanderer

40. Moggallana-samyutta — Ven. Moggallana

SN 40.9: Animitto Sutta — The Signless {S iv 268; CDB ii 1308} [Walshe]. Ven. Moggallana describes the concentration attainment beyond the eighth jhana.

41. Citta-samyutta — Citta the householder

SN 41.3: Isidatta Sutta — About Isidatta {S iv 285; CDB ii 1316} [Thanissaro]. On the origin of self-view. In this touching story, Ven. Isidatta, a wise young forest monk, declines his elders' invitation to become a Dhamma teacher, and instead quietly slips off into the forest and disappears.

SN 41.4: Mahaka Sutta — About Mahaka {S iv 288; CDB ii 1319} [Thanissaro]. How one monk misused his psychic powers.

SN 41.5: Pathama Kamabhu — About Kamabhu (1) {S iv 291; CDB ii 1320} [Nizamis]. Citta the householder explains to a monk the meaning of a metaphorical verse previously uttered by the Buddha.

SN 41.6: Kamabhu Sutta — With Kamabhu (2) {S iv 293; CDB ii 1322} [Thanissaro]. Ven. Kamabhu answers a layperson's detailed questions concerning cessation-attainment (nirodha-samapatti), a state of profound — and potentially liberating — concentration whose prerequisite is full mastery of the jhanas.

SN 41.7: Godatta Sutta — To Godatta {S iv 295; CDB ii 1325} [Thanissaro]. A layperson points out the similarities and differences between several states of concentration.

SN 41.10: Gilana Sutta/Gilaana-dassana.m Sutta — Sick/Seeing the Sick (Citta) {S iv 302; CDB ii 1330} [Thanissaro | Walshe]. While on his deathbed, Citta delivers an inspiring teaching on generosity to his friends, his family, and a gathering of devas.

42. Gamani-samyutta — Village headmen

SN 42.2: Talaputa Sutta — To Talaputa the Actor {S iv 306; CDB ii 1333} [Thanissaro]. Comedians and actors take heed: making others laugh may not always be a particularly commendable occupation, as Talaputa learns.

SN 42.3: Yodhajiva Sutta — To Yodhajiva (The Warrior) {S iv 308; CDB ii 1334} [Thanissaro]. The Buddha cautions a soldier against expecting a favorable rebirth because of his battlefield heroics.

SN 42.6: Paccha-bhumika Sutta — [Brahmans] of the Western Land {S iv 311; CDB ii 1336} [Thanissaro]. The Buddha explains how the principles of kamma and rebirth are as inviolable as the law of gravity. Choose your actions with care, lest you sink like a stone!

SN 42.7: Desanaa Sutta — Teaching {S iv 314; CDB ii 1338} [Thanissaro | Walshe]. Why does the Buddha teach the Dhamma with full attentiveness to some, and not with full attentiveness to others? The Buddha answers with the simile of the farmer sowing seed. [TB]

SN 42.8: Sankha Sutta — The Conch Trumpet {S iv 317; CDB ii 1340} [Thanissaro]. The Buddha clarifies a crucial point about kamma: although you can never undo a past misdeed, there are ways you can mitigate its inevitable harmful results.

SN 42.9: Kula Sutta — Families {S iv 322; CDB ii 1345} [Thanissaro]. A questioner challenges the Buddha: "If you're so supportive of familial harmony, then how can you justify accepting alms from poor families in times of famine?"

SN 42.10: Maniculaka Sutta — To Maniculaka {S iv 325; CDB ii 1346} [Thanissaro]. A questioner asks the Buddha: "Are monks allowed to use money?"

SN 42.11: Gandhabhaka (Bhadraka) Sutta — To Gandhabhaka (Bhadraka) {S iv 327; CDB ii 1348} [Thanissaro]. Why do we experience suffering and stress? Using simple analogies, the Buddha offers a clear and penetrating answer.

43. Asankhata-samyutta — The unfashioned (Nibbana)

SN 43: Asaṅkhata Saṃyutta — Unfabricated-Connected {S iv 359} [Thanissaro]. This saṃyutta provides a list of 33 names for the goal of the practice. [TB]

44. Avyakata-samyutta — Undeclared

See Thanissaro Bhikkhu's Introduction to this samyutta.

SN 44.1: Khema Sutta — With Khema {S iv 374; CDB ii 1380} [Thanissaro]. Ven. Sister Khema explains to King Pasenadi why questions about the fate of the Tathagata after death are unanswerable.

SN 44.2: Anuradha Sutta — To Anuradha {S iv 381; CDB ii 1383} [Thanissaro]. Ven. Anuradha learns that if one can't even locate the Tathagata in the present life, how can one ever hope to answer questions about his fate after death?

SN 44.3: Sariputta-Kotthita Sutta — Sariputta and Kotthita (1) {S iv 384; CDB ii 1383} [Thanissaro]. The Buddha takes no position on questions about the fate of the Tathagata after death because each question is bound up in the five khandhas.

SN 44.4: Sariputta-Kotthita Sutta — Sariputta and Kotthita (2) {S iv 386; CDB ii 1384} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who see the aggregates as they actually are.

SN 44.5: Sariputta-Kotthita Sutta — Sariputta and Kotthita (3) {S iv 387; CDB ii 1385} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who have abandoned passion for the aggregates.

SN 44.6: Sariputta-Kotthita Sutta — Sariputta and Kotthita (4) {S iv 388; CDB ii 1386} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who no longer take delight in the aggregates, in clinging, in becoming, or in craving.

SN 44.7: Moggallana Sutta — With Moggallana {S iv 391; CDB ii 1388} [Thanissaro]. The Buddha takes no position on the ten speculative views because he does not identify any of the six senses as "self."

SN 44.8: Vacchagotta Sutta — With Vacchagotta {S iv 395; CDB ii 1390} [Thanissaro]. The Buddha takes no position on the ten speculative views because he does not identify any of the five aggregates as "self."

SN 44.9: Kutuhalasala Sutta — With Vacchagotta {S iv 398; CDB ii 1392} [Thanissaro]. The Buddha uses the image of a fire to explain what carries a being over into its next rebirth.

SN 44.10: Ananda Sutta — To Ananda {S iv 400; CDB ii 1393} [Thanissaro]. Why the Buddha did not take a position on the question of whether or not there is a self.

SN 44.11: Sabhiya Sutta — With Sabhiya {S iv 401; CDB ii 1394} [Thanissaro]. The fate of the Tathagata after death cannot be described because the causes for any worldly description of his fate would have totally ceased.

Maha Vagga — The Great Section

Samyutta: 45 46 47 48 49 50 51 52 53 54 55 56

45. Magga-samyutta — The Noble Eightfold Path

SN 45.1: Avijja Sutta — Ignorance {S v 1; CDB ii 1523} [Thanissaro]. The Buddha explains that ignorance is the cause of wrong view, wrong resolve, wrong speech, etc., whereas clear knowing gives rise to right view and all the factors of the eightfold path.

[SuttaReadings.net icon] SN 45.2: Upaddha Sutta — Half (of the Holy Life) {S v 2; CDB ii 1524} [Thanissaro]. In this famous sutta the Buddha corrects Ven. Ananda, pointing out that having "admirable" friends, companions, and comrades is not half but the whole of the holy life. (For more about this special kind of friendship, see the page on kalyanamittata.)

SN 45.4: Brāhmaṇa Sutta — The Brahman {S v 2} [Thanissaro]. The Buddha gives an extended metaphor to explain how the noble eightfold path can be described as a "sublime vehicle," a "Dhamma-vehicle," and "unexcelled victory in battle." [TB]

SN 45.8: Magga-vibhanga Sutta — An Analysis of the Path {S v 2; CDB ii 1524} [Thanissaro]. A summary of the Noble Eightfold Path.

SN 45.56-62: Kalyāṇa-mittatā Sutta — Admirable Friendship {S v 30} [Thanissaro]. Various factors that are forerunners for the arising of the noble eightfold path. [TB]

SN 45.154: Suka Sutta — The Spike {S v 49} [Thanissaro]. Right view can cut into ignorance just as a well-aimed spike of bearded wheat or bearded barley can cut into the hand. [TB]

SN 45.155: Ākāsa Sutta — The Air {S v 49} [Thanissaro]. Just as the air contains winds of many types, a person who has developed the noble eightfold path brings all the wings to awakening (bodhi-pakkhiya-dhamma) to the culmination of their development. [TB]

SN 45.159: Agantuka Sutta — For All Comers {S v 51; CDB ii 1557} [Walshe]. The states that are to be comprehended, abandoned, experienced, and cultivated through the practice of the Eightfold Path.

SN 45.165: Dukkhatta Sutta — Suffering {S v 56; CDB ii 1561} [Walshe]. The three kinds

of suffering.

SN 45.171: Ogha Sutta — Floods (1) {S v 59; CDB ii 1563} [Thanissaro]. Many discourses speak of "crossing over the flood." This discourse lists the floods that should be crossed over, and how it should be done. [TB]

46. Bojjhanga-samyutta — The Seven Factors for Awakening

[See "The Seven Factors for Awakening" in The Wings to Awakening.]

SN 46.1: Himavanta Sutta — The Himalayas {S v 63; CDB ii 1567} [Thanissaro]. A summary of the seven Factors for Awakening.

SN 46.4: Vattha Sutta — Clothes {S v 70} [Thanissaro]. An arahant can observe the seven factors for awakening as they arise and cease within him. [TB]

SN 46.5: Bhikkhu Sutta — To a Monk {S v 72} [Thanissaro]. The Buddha explains that the factors for awakening lead to awakening (and, by implication, they are not constituent factors of awakening itself). [TB]

SN 46.8: Upavāṇa Sutta — Upavāṇa {S v 76} [Thanissaro]. How a monk can know that "through appropriate attention, the seven factors for awakening, mastered in me in such a way, lead to a pleasant abiding." [TB]

SN 46.11: Pāṇa Sutta — Living Beings {S v 78} [Thanissaro]. To neglect the factors for awakening is to neglect the noble path. [TB]

SN 46.14: Gilana Sutta — Ill {S v 79; CDB ii 1580} [Piyadassi | Thanissaro]. The Buddha instructs a very ill Ven. Maha Kassapa on the seven Factors for Awakening.

SN 46.16: Gilana Sutta — Ill {S v 81; CDB ii 1581} [Piyadassi]. The Buddha, who is very ill, asks Ven. Maha Cunda to recite for him the seven Factors of Awakening.

SN 46.18: Viraddha Sutta — Neglected {S v 82} [Thanissaro]. The Buddha helps Ven. Mahā Kassapa recover from an illness by reminding him of the factors for awakening. [TB]

SN 46.26: Khaya Sutta — Ending {S v 86} [Thanissaro]. The practice of the factors for awakening leads to the ending of craving, the ending of action, and the ending of stress. [TB]

SN 46.29: Ekadhamma Sutta — One Quality {S v 88} [Thanissaro]. The factors for awakening lead to the abandoning of things conducive to the fetters. [TB]

SN 46.30: Udāyin Sutta — To Udāyin {S v 89} [Thanissaro]. Ven. Udāyin reports on how much he has benefitted from his love and respect for the Buddha, and from his sense of shame and compunction with regard to the Buddha. [TB]

SN 46.51: Ahara Sutta — Food {S v 102; CDB ii 1597} [Thanissaro]. The Buddha describes how we can either "feed" or "starve" the wholesome and unwholesome tendencies in the mind according to how we apply our attention.

SN 46.52: Pariyāya Sutta — An Exposition {S v 107} [Thanissaro]. An analysis of the hindrances and factors for awakening, showing how the five hindrances can be described as ten, and the seven factors for awakening as fourteen. [TB]

SN 46.53: Aggi Sutta — Fire {S v 112; CDB ii 1605} [Thanissaro | Walshe (excerpt)]. The right and wrong ways to respond to sluggishness or restlessness.

SN 46.54: Metta Sutta/Mettam Sutta — Good Will/The Brahma-viharas {S v 115; CDB ii 1607} [Thanissaro | Walshe (excerpt)]. How to develop the four brahma-viharas.

SN 46.55: Sangaravo Sutta — Sangarava {S v 121; CDB ii 1611} [Walshe]. Why do some sacred texts seem clear, while others are muddled?

47. Satipatthana-samyutta — The Four Frames of Reference (Foundations of Mindfulness)

[See "The Four Frames of Reference" in The Wings to Awakening.]

SN 47.4: Sālā Sutta — At Sālā {S v 146} [Thanissaro]. Three levels of mindfulness and concentration practice: for newcomers, for those in training, and for arahants. [TB]

SN 47.6: Sakunagghi Sutta — The Hawk {S v 146; CDB ii 1632} [Thanissaro]. The Buddha uses a lovely parable — that of a hawk catching a quail far outside the quail's familiar hunting ground — to reveal the need for keeping the mind in its proper territory: the four frames of reference.

SN 47.7: Makkata Sutta — The Foolish Monkey/The Monkey {S v 148; CDB ii 1633} [Olendzki | Thanissaro]. Keep your mind in its proper territory — the four frames of reference — lest you lose it altogether, like this pitiful monkey stuck in a tar trap.

SN 47.8: Suda Sutta — The Cook {S v 149; CDB ii 1634} [Thanissaro]. How is meditation like cooking? The Buddha explains.

SN 47.10: Bhikkhunupassaya Sutta/Bhikkhunivasako Sutta — Directed and Undirected Meditation/Mindfulness {S v 154; CDB ii 1638} [Olendzki | Thanissaro | Walshe (excerpt)]. How to respond skillfully to distracted states of mind that interfere with concentration.

SN 47.13: Cunda Sutta — About Cunda {S v 161; CDB ii 1642} [Nyanaponika | Thanissaro]. Ven. Ananda grieves over Ven. Sariputta's death, and the Buddha consoles him with Dhamma: make the Dhamma your island, your true refuge!

SN 47.14: Cunda Sutta — At Ukkacela {S v 163; CDB ii 1644} [Nyanaponika]. The Buddha's reaction to the death of Ven. Sariputta.

SN 47.16: Uttiya Sutta — To Uttiya {S v 166} [Thanissaro]. The practice of establishing mindfulness is based on well-purified virtue and views made straight. [TB]

[SuttaReadings.net icon] SN 47.19: Sedaka Sutta — The Bamboo Acrobat/At Sedaka {S v 168; CDB ii 1648} [Olendzki | Thanissaro]. Is meditation a selfish endeavor? Using a famous simile of two acrobats, the Buddha resolves this question decisively.

SN 47.20: Sedaka Sutta — At Sedaka {S v 169; CDB ii 1649} [Thanissaro]. How solid is your concentration? Try this test, proposed by the Buddha: Can you keep a glass of oil balanced on your head while your favorite movie star is singing and dancing right in front of you?

SN 47.25: Brāhmaṇa Sutta — To a Brahman {S v 174} [Thanissaro]. The practice of the four establishings of mindfulness helps the True Dhamma to last long. [TB]

SN 47.33: Viraddha Sutta — Neglected {S v 180} [Thanissaro]. To neglect the four establishings of mindfulness is to neglect the noble path. [TB]

SN 47.35: Sata Sutta — Mindful {S v 180; CDB ii 1657} [Thanissaro]. What does it mean to be mindful? What does it mean to be alert?

SN 47.37: Chanda Sutta — Desire {S v 181; CDB ii 1658} [Thanissaro]. How mindfulness leads to freedom from desire — and beyond.

SN 47.38: Pariñña Sutta — Comprehension {S v 182; CDB ii 1658} [Thanissaro]. Comprehension of these four things leads to Awakening.

SN 47.40: Satipatthana-vibhanga Sutta — Analysis of the Frames of Reference {S v 183; CDB ii 1659} [Thanissaro]. A summary of the four Frames of Reference, and how they are to be developed.

SN 47.41: Amata Sutta — Deathless {S v 184; CDB ii 1660} [Thanissaro]. Don't let the Deathless be lost to you!

SN 47.42: Samudaya Sutta — Origination {S v 184; CDB ii 1660} [Thanissaro]. The origination and subsiding of the foundations of mindfulness.

SN 47.46: Paa.timokkha Sutta — Obligation {S v 187; CDB ii 1662} [Walshe]. Success in meditation depends upon laying skillful foundations.

48. Indriya-samyutta — The Five Mental Faculties

[See "The Five Faculties" in The Wings to Awakening.]

SN 48.03: Sota Sutta — The Stream {S v 193} [Thanissaro]. The results of discerning the origination, the passing away, the allure, the drawbacks, and the escape from the five faculties of conviction, persistence, mindfulness, concentration, and discernment. [TB]

SN 48.04: Arahant Sutta — The Arahant {S v 194} [Thanissaro]. The higher results of discerning the origination, the passing away, the allure, the drawbacks, and the escape from the five faculties of conviction, persistence, mindfulness, concentration, and discernment. [TB]

SN 48.10: Indriya-vibhanga Sutta — Analysis of the Mental Faculties {S v 197; CDB ii 1671} [Thanissaro]. A summary of the five mental faculties: conviction, persistence, mindfulness, concentration, and discernment.

SN 48.38: Vibhanga Sutta — An Analysis {S v 211; CDB ii 1682; Thai: SN 48.37} [Thanissaro]. On the Buddha's five-fold classification of feelings.

SN 48.39: Katthopama Sutta — The Fire-stick {S v 211; CDB ii 1682; Thai: SN 48.38} [Thanissaro]. On the Buddha's five-fold classification of feelings.

SN 48.41: Jara Sutta — Old Age {S v 216; CDB ii 1686} [Thanissaro]. The Buddha, now a wrinkled old man, issues a stirring rebuke against old age.

SN 48.42: Unnabho Brahmano Sutta — The Brahman Unnabha {S v 217; CDB ii 1687} [Walshe].

SN 48.44: Pubbakotthaka Sutta — Eastern Gatehouse {S v 220; CDB ii 1689} [Thanissaro]. The Buddha and Ven. Sariputta discuss conviction, and whether it is present in those who have seen the Deathless. They concur that until one experiences the Deathless for oneself, one can only take its existence on faith.

SN 48.46: Pubbārāma Sutta — The Eastern Monastery {S v 222} [Thanissaro]. The development of two faculties—noble discernment and noble release—enables an arahant to declare knowledge of awakening. [TB]

SN 48.50: Saddhā Sutta — Conviction {S v 225} [Thanissaro]. How conviction is developed into the faculty of conviction. [TB]

SN 48.52: Malla Sutta — Mallans {S v 228} [Thanissaro]. The faculty of discernment makes the other faculties firm, just as the ridge-beam of a roof makes the rafters that support it firm. [TB]

SN 48.53: Sekha Sutta — The Learner {S v 229; CDB ii 1696} [Thanissaro]. How can one tell if one is a "learner" (sekha; one who has attained at least stream-entry, but not yet arahantship) or an arahant?

SN 48.54: Pade Sutta — In the Foot {S v 231; CDB ii 1697} [Walshe].

SN 48.56: Patitthita Sutta — Established {S v 232; CDB ii 1698} [Thanissaro]. Heedfulness: the cornerstone upon which all other skillful qualities are based.

49. Sammappadhana-samyutta — The Four Right Exertions
[See "The Four Right Exertions" in The Wings to Awakening.]

50. Bala-samyutta — The Five Strengths
[See "The Five Strengths" in The Wings to Awakening.]

51. Iddhipada-samyutta — The Four Bases of Power
[See "The Four Bases of Power" in The Wings to Awakening.]

SN 51.13: Chanda Sutta — Desire {S v 268} [Thanissaro]. The four bases of power and the fabrications of exertion defined. [TB]

SN 51.14: Moggallāna Sutta — Moggallāna {S v 269} [Thanissaro]. At the Buddha's request, Ven. Moggallāna displays a feat of psychic power to bring a group of rowdy monks to their senses. The Buddha then explains to the monks the other feats that Moggallāna has mastered through his mastery of the four bases of power. [TB]

SN 51.15: Brahmana Sutta — To Unnabha the Brahman {S v 271; CDB ii 1732} [Thanissaro]. Ven. Ananda explains to Unnabha that the path of Dhamma is one with a definite goal — the abandoning of desire — which can only be attained by developing a strong desire to end desire.

SN 51.20: Iddhipada-vibhanga Sutta — Analysis of the Bases of Power {S v 276; CDB ii 1736} [Thanissaro]. The Buddha explains how the four bases of power are to be developed.

52. Anuruddha-samyutta — Ven. Anuruddha

SN 52.09: Ambapālī Sutta — Ambapālī {S v 301} [Thanissaro]. How Ven. Anuruddha, an arahant, meditates so that his faculties are bright. [TB]

SN 52.10: Gilana Sutta — Illness {S v 302; CDB ii 1757} [Thanissaro]. Ven. Anuruddha explains to the other monks how he keeps the pain of his physical illness from invading the mind.

53. Jhana-samyutta — Jhana (mental absorption)

54. Anapana-samyutta — Mindfulness of breathing

SN 54.6: Arittha Sutta — To Arittha {S v 314; CDB ii 1768} [Thanissaro]. The Buddha explains that success in meditation calls for more than simply being mindful; there are specific skills that must be developed.

SN 54.8: Dipa Sutta — The Lamp {S v 316; CDB ii 1770} [Thanissaro]. No matter how far along you are in your meditation practice, the basic principle is the same: you should develop and sustain mindfulness of breathing.

SN 54.9: Vesali Sutta — At Vesali {S v 320; CDB ii 1773} [Thanissaro]. How the practice of concentration through mindfulness of breathing clarifies the underlying purpose of other meditation practices.

SN 54.11: Icchānaṅgala Sutta — At Icchānaṅgala {S v 325} [Thanissaro]. The Buddha describes his own practice of the sixteen steps of breath meditation. [TB]

SN 54.13: Ananda Sutta — To Ananda {S v 328; CDB ii 1780} [Thanissaro]. The Buddha explains to Ven. Ananda how the sustained practice of mindfulness of breathing (anapanasati) leads, by stages, to full Awakening.

55. Sotapatti-samyutta — Stream-entry

SN 55.1: Raja Sutta — The Emperor {S v 342; CDB ii 1788} [Thanissaro]. Which is

better: being a world leader, or gaining the four factors of stream-entry?

SN 55.21: Mahanama Sutta — To Mahanama (1) {S v 369; CDB ii 1808} [Thanissaro].

SN 55.22: Mahanama Sutta — To Mahanama (2) {S v 371; CDB ii 1809} [Thanissaro].

Sometimes it is said that the last moment of consciousness is all-important in determining one's rebirth, but these suttas show that well-developed virtues in the mind can override even a muddled mind-state at death.

SN 55.24: Sarakaani Sutta — Sarakaani (Who Took to Drink) {S v 375; CDB ii 1811} [Walshe].

SN 55.30: Licchavi Sutta — To the Licchavi {S v 389; CDB ii 1821} [Thanissaro]. The Buddha instructs the layman Nandaka on the four factors of stream-entry.

SN 55.31: Abhisanda Sutta — Bonanzas (1) {S v 391; CDB ii 1821} [Thanissaro].

SN 55.32: Abhisanda Sutta — Bonanzas (2) {S v 391; CDB ii 1822} [Thanissaro].

SN 55.33: Abhisanda Sutta — Bonanzas (3) {S v 392; CDB ii 1822} [Thanissaro]. The Buddha describes three variations on the four factors of stream-entry.

SN 55.40: Nandiya Sutta — To Nandiya {S v 397; CDB ii 1826} [Thanissaro]. On what it means to live with heedfulness (appamada).

SN 55.54: Gilana Sutta — Ill {S v 408; CDB ii 1834} [Thanissaro]. A short instruction manual on how to give comfort to a gravely ill lay follower.

56. Sacca-samyutta — The Four Noble Truths

SN 56.9: Viggahika Sutta — Wordy Warfare {S v 419; CDB ii 1842} [Walshe]. Some kinds of speech are counterproductive.

[SuttaReadings.net icon] SN 56.11: Dhammacakkappavattana Sutta — The Discourse on the Setting in Motion of the Wheel (of Vision) of the Basic Pattern: the Four True Realities for the Spiritually Ennobled Ones/Setting Rolling the Wheel of Truth/Setting in Motion the Wheel of Truth/Setting the Wheel of Dhamma in Motion {S v 420; CDB ii 1843} [Harvey | Ñanamoli | Piyadassi | Thanissaro]. This is the Buddha's first discourse, delivered shortly after his Awakening to the group of five monks with whom he had practiced the austerities in the forest for many years. The sutta contains the essential teachings of the Four Noble Truths and the Noble Eightfold Path. Upon hearing this discourse, the monk Kondañña attains the first stage of Awakening, thus giving birth to the ariya sangha (Noble Sangha).

SN 56.20: Tatha Sutta — Real {S v 430; CDB ii 1851} [Thanissaro]. Four things whose fundamental reality makes them worthy of deep contemplation.

SN 56.22: Vijja Sutta — Knowledge {S v 432; CDB ii 1853} [Walshe (excerpt)].

SN 56.30: Gavampati Sutta — Gavampati {S v 436} [Thanissaro]. Whoever sees one of the four noble truths see all four of them. [TB]

[SuttaReadings.net icon] SN 56.31: Simsapa Sutta — The Simsapa Leaves {S v 437; CDB ii 1857} [Thanissaro | Walshe]. The Buddha compares the knowledge he gained in his Awakening to all the leaves in the forest, and his teachings to a mere handful of leaves. He then explains why he didn't reveal the remainder.

SN 56.35: Sattisata Sutta — One Hundred Spears {S v 440; CDB ii 1606} [Thanissaro]. Life may be fraught with pain, but the breakthrough to Awakening is utterly painless.

SN 56.36: Pana Sutta — Animals {S v 441; CDB ii 1860} [Thanissaro]. The path leading out of samsara springs from contemplation of the Four Noble Truths.

SN 56.42: Papata Sutta — The Drop-off {S v 448; CDB ii 1865} [Thanissaro]. The Buddha reminds an anxious monk who stands with him at the edge of a high cliff that

some dangers are far more worrisome than this precipice.

SN 56.44: Kuta Sutta — Gabled {S v 452; CDB ii 1868} [Thanissaro]. Practicing Dhamma is like building a house: you have to start at the bottom and work your way up. You just can't do it the other way round.

SN 56.45: Vala Sutta — The Horsehair {S v 453; CDB ii 1869} [Thanissaro]. It's easy to admire the skill required to master a sport or a feat of manual dexterity. But even more difficult is the skill required to master the Four Noble Truths.

SN 56.46: Andhakara Sutta — Darkness {S v 454; CDB ii 1870} [Thanissaro]. A monk ponders the darkness of deep space and asks the Buddha: "Is there any darkness more frightening than this?" The Buddha asserts that yes, there most certainly is.

SN 56.48: Chiggala Sutta — The Hole {S v 456; CDB ii 1872} [Thanissaro]. The Buddha's famous simile of the blind sea-turtle, illustrating the precious rarity of this human birth.

SN 56.102-113: Pansu Suttas — Dust {S v 474; CDB ii 1885} [Thanissaro]. A fortunate rebirth is rare. Therefore: practice!

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

[DN](#)

[MN](#)

[SN](#)

[AN](#)

[KN](#)

[Khp](#)

[Dhp](#)

[Ud](#)

[Iti](#)

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Quick links to the individual sections (vaggas) and chapters (samyuttas):

Sagatha Vagga: 1 2 3 4 5 6 7 8 9 10 11
Nidana Vagga: 12 13 14 15 16 17 18 19 20 21
Khandha Vagga: 22 23 24 25 26 27 28 29 30 31 32 33 34
Salayatana Vagga: 35 36 37 38 39 40 41 42 43 44
Maha Vagga: 45 46 47 48 49 50 51 52 53 54 55 56

The Samyutta Nikaya, the third division of the Sutta Pitaka, contains 2,889 suttas grouped into five sections (vaggas). Each vagga is further divided into samyuttas, each of which in turn contains a group of suttas on related topics. The samyuttas are named according to the topics of the suttas they contain. For example, the Kosala Samyutta (in the Sagatha Vagga) contains suttas concerning King Pasenadi of Kosala; the Vedana Samyutta (in the Salayatana Vagga) contains suttas concerning feeling (vedana); and so on.

For a complete translation, see Bhikkhu Bodhi's *The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya* (Boston: Wisdom Publications, 2000; originally published in two volumes, but now available in a single volume).

A selected anthology of 370 suttas from the Samyutta Nikaya, *Handful of Leaves, Volume Three*, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org

The suttas are numbered here by samyutta (chapter) and sutta, with the suttas numbered sequentially from the start of each samyutta, using as a guide the Rhys Davis & Woodward PTS English translations of the Samyutta Nikaya (*The Book of the Kindred Sayings*). The braces {} that follow each sutta and samyutta title contain the corresponding volume and starting page number, first in the PTS romanized Pali edition of the Samyutta Nikaya, then in Bhikkhu Bodhi's *Connected Discourses of the Buddha* ("CDB"). The translator appears in the square brackets [].

See also this handy table for converting between traditional (DPR, CSCD) and modern (ATI, CDB) samyutta numbering systems.

Contents

Sagatha-vagga — The Section of Verses (contains samyuttas 1-11)
Nidana-vagga — The Section on Causation (12-21)
Khandha-vagga — The Section on the Aggregates (22-34)
Salayatana-vagga — The Section on the Six Sense Bases (35-44)
Maha-vagga — The Great Section (45-56)

Sagatha Vagga — The Section of Verses

Samyutta: 1 2 3 4 5 6 7 8 9 10 11

1. Devata-samyutta — Devas

SN 1.1: Ogha-tarana Sutta — Crossing over the Flood {S i 1; CDB i 89} [Thanissaro].

The Buddha explains how he "crossed over the flood" of craving.

SN 1.3: Upaneyya.m Sutta — Doomed {S i 2; CDB i 90} [Walshe].

SN 1.7: Appaṭivīditā Sutta — Unpenetrated {S i 3} [Thanissaro]. Wake up by penetrating the nature of phenomena. [TB]

SN 1.9: Maanakaamo Sutta — Vain Conceits {S i 4; CDB i 93} [Thanissaro | Walshe].

SN 1.10: Arañña Sutta — The Wilderness/A Face So Calm {S i 4; CDB i 93} [Ireland | Olendzki | Thanissaro]. Why do monks living in the forest wilderness look so happy?

SN 1.17: Dukkara.m (Kummo) Sutta — Difficult {S i 7; CDB i 96} [Walshe].

SN 1.18: Hiri Sutta — Conscience {S i 7; CDB i 96} [Thanissaro]. A lovely short teaching on the rarity and value of conscientiousness.

SN 1.20: Samiddhi Sutta — About Samiddhi/Samiddhi {S i 8; CDB i 97} [Thanissaro | Walshe]. A devata wonders: why waste time meditating in the hopes of some future reward, when one can enjoy sensual pleasures right here and now?

SN 1.25: Arahanta Sutta — An Arahant {S i 14; CDB i 102} [Thanissaro | Walshe]. Even though they have abandoned the conceit, "I am," arahants still speak in line with the conventions of the world. [TB]

SN 1.38: Sakalika Sutta — The Stone Sliver {S i 27; CDB i 116} [Thanissaro]. After an attempt on his life, the Buddha shows by example how to handle pain.

SN 1.41: Aditta Sutta — (The House) On Fire {S i 31; CDB i 119} [Thanissaro]. A deva visits the Buddha and recites a lovely verse on the urgency of giving.

SN 1.42: Kindada Sutta — A Giver of What {S i 32; CDB i 120} [Thanissaro]. The Buddha explains to a deva the true value of various kinds of gifts.

SN 1.51: Jarā Sutta — Old Age {S i 36} [Thanissaro]. What are your lasting possessions? [TB]

SN 1.55: Jana Sutta — Engendered {S i 37} [Thanissaro]. The Buddha answers some riddles. [TB]

SN 1.69: Iccha Sutta — Desire {S i 40; CDB i 132} [Thanissaro]. A brief and elegant summary of the heart of the Buddha's teaching.

SN 1.71: Ghatva Sutta — Having Killed {S i 41; CDB i 133} [Thanissaro]. The Buddha describes one thing that deserves to be killed.

2. Devaputta-samyutta — Sons of the Devas

SN 2.6: Kamada Sutta — Kamada's Lament {S i 48; CDB i 142} [Olendzki]. The Buddha reassures a doubting deva that, though the journey to Awakening may indeed be long and hard, it really can be done.

SN 2.7: Pañcalacanda Sutta — Pañcalacanda the Deva's Son {S i 48; CDB i 142} [Thanissaro]. Finding an opening to Nibbana.

SN 2.8: Taayano Sutta — Taayana {S i 49; CDB i 143} [Walshe].

SN 2.9: Candima Sutta — The Moon Deity's Prayer for Protection {S i 50; CDB i 144} [Piyadassi]. The Buddha intervenes on behalf of a deva caught in the grips of an evil demon. This sutta belongs to the group of paritta (protection) suttas that are chanted by monastics for devotional and ceremonial purposes.

SN 2.10: Suriya Sutta — The Sun Deity's Prayer for Protection {S i 51; CDB i 145}

[Piyadassi]. The Buddha intervenes on behalf of a deva caught in the grips of an evil demon. This sutta belongs to the group of paritta (protection) suttas that are chanted by monastics for devotional and ceremonial purposes.

SN 2.19: Uttara Sutta — Uttara the Deva's Son {S i 54; CDB i 150} [Thanissaro]. Doing good and making merit: are these the best one can aim for in this short life?

SN 2.25: Jantu Sutta — Jantu {S i 61; CDB i 156} [Walshe].

SN 2.26: Rohitassa Sutta — To Rohitassa {S i 61; CDB i 157} [Thanissaro]. A well-traveled deva learns that we don't have to go to the ends of the world to find an end to suffering; we need look no further than right here, in this very body.

3. Kosala-samyutta — King Pasenadi of Kosala

SN 3.1: Dahara Sutta — Young {S i 68; CDB i 164} [Thanissaro]. The Buddha reminds King Pasenadi that one's age is no measure of one's wisdom.

SN 3.4: Piya Sutta — Dear {S i 71; CDB i 167} [Thanissaro]. If you truly care about your own and others' welfare, then choose your actions with care.

SN 3.5: Atta-rakkhita Sutta — Self-protected {S i 72; CDB i 169} [Thanissaro]. The Buddha's defense policy. [TB]

SN 3.6: Appaka Sutta — Few {S i 73; CDB i 168} [Thanissaro]. The Buddha reminds King Pasenadi of the pitfalls of wealth and luxury.

SN 3.7: Atthakarana Sutta — In Judgment {S i 74; CDB i 170} [Thanissaro]. King Pasenadi discovers what motivates people to tell lies.

SN 3.8: Mallikaa Sutta — Mallikaa {S i 75; CDB i 170} [Walshe].

SN 3.9: Yañña Sutta — Sacrifice {S i 75} [Thanissaro]. What kind of sacrifice bears great fruit? [TB]

SN 3.10: Bandhana Sutta — Bonds {S i 76} [Thanissaro]. Internal bonds are stronger than external ones. [TB]

SN 3.11: Jaṭṭila Sutta — Coiled-hair Ascetics {S i 77} [Thanissaro]. How to know another person's character. [TB]

SN 3.13: Donapaka Sutta/Do.napaaka Sutta — King Pasenadi Goes on a Diet/A Heavy Meal {S i 81; CDB i 176} [Olendzki | Walshe]. How King Pasenadi learns to use mindfulness to control his overeating

SN 3.14: Sangama Sutta — A Battle (1) {S i 82; CDB i 177} [Thanissaro].

SN 3.15: Sangama Sutta — A Battle (2) {S i 84; CDB i 178} [Thanissaro]. Two stories about the battles fought between rival kings, poignantly demonstrating how in war there is security neither for the victor nor the vanquished.

SN 3.17: Appamada Sutta — Heedfulness {S i 86; CDB i 179} [Thanissaro]. The Buddha reveals the one quality in the heart that offers real security.

SN 3.19: Aputtaka Sutta — Heirless (1) {S i 89; CDB i 182} [Thanissaro]. The Buddha advises a rich householder on the proper use and enjoyment of wealth.

SN 3.20: Aputtaka Sutta — Heirless (2) {S i 92; CDB i 183} [Thanissaro]. Give generously and without regret, or you may suffer the same sad consequences as this wealthy householder.

SN 3.23: Loka Sutta — (Qualities of) the World {S i 98; CDB i 189} [Thanissaro]. Three common things in the world that inevitably lead to harm and suffering.

SN 3.24: Issattha Sutta — Archery Skills {S i 98; CDB i 190} [Thanissaro]. Generosity yields good results. But to whom should we give to reap the very best results?

[SuttaReadings.net icon] SN 3.25: Pabbatopama Sutta — Irresistible Force/The Simile

of the Mountains {S i 100; CDB i 192} [Olendzki | Thanissaro]. The Buddha offers a powerful simile to King Pasenadi to underscore the imminence of death and the urgency of Dhamma practice.

4. Mara-samyutta — Mara

Stories of Mara's attempts to outwit the Buddha.

SN 4.8: Nandana Sutta — Delight {S i 107; CDB i 200} [Thanissaro]. Mara and the Buddha debate this question: Are possessions a source of joy or of grief?

SN 4.13: Sakalika Sutta — The Stone Sliver {S i 110; CDB i 203} [Thanissaro]. The Buddha, recuperating from an assassination attempt, receives an unwelcome visit from Mara.

SN 4.19: Kassaka Sutta — The Farmer {S i 114; CDB i 208} [Thanissaro]. Mara proclaims his dominion over the sensory world, but the Buddha explains that he (Buddha) dwells in the one place that Mara can never go.

SN 4.20: Rajja Sutta — Rulership {S i 116; CDB i 209} [Thanissaro]. Mara, seeing that the Buddha has developed the four bases of power (iddhipada), tries to persuade him to give up the monastic life and become a powerful world ruler.

5. Bhikkhuni-samyutta — Nuns

Stories of Mara's attempts to lure the nuns away from their meditation spots in the forest by asking them provocative questions. Without exception, these wise women conquer Mara decisively.

SN 5.1: Alavika Sutta — Alavika/Sister Alavika {S i 128; CDB i 221} [Bodhi | Thanissaro]. Mara: Why bother meditating? Why not just relax and enjoy life's pleasures?

SN 5.2: Soma Sutta — Soma/Mara Meets His Match/Sister Soma {S i 129; CDB i 222} [Bodhi | Olendzki | Thanissaro]. Can women achieve Awakening? Ven. Sister Soma handles this misguided question with ease.

SN 5.3: Gotami Sutta — Gotami/Sister Gotami {S i 129; CDB i 223} [Bodhi | Thanissaro]. Mara: Why bother sitting in solitude in the forest?

SN 5.4: Vijaya Sutta — Vijaya/Sister Vijaya {S i 130; CDB i 224} [Bodhi | Thanissaro]. Mara: Why don't we just put aside the meditation for awhile and go out dancing?

SN 5.5: Uppalavanna Sutta — Uppalavanna/Sister Uppalavanna {S i 131; CDB i 225} [Bodhi | Thanissaro]. Mara: Why don't you just give up the dangers of the forest and live somewhere safer?

SN 5.6: Cala Sutta — Cala/Sister Cala {S i 132; CDB i 226} [Bodhi | Thanissaro]. Mara: What's wrong with being reborn, anyway?

SN 5.7: Upacala Sutta — Upacala/Sister Upacala {S i 133; CDB i 227} [Bodhi | Thanissaro]. Mara: Why not just settle for a happy rebirth among the devas?

SN 5.8: Sisupacala Sutta — Sisupacala/Sister Sisupacala {S i 133; CDB i 227} [Bodhi | Thanissaro]. Sister Sisupacala shows Mara how following the path of Dhamma doesn't mean buying into to a fixed philosophy.

SN 5.9: Sela Sutta — Sela/Sister Sela {S i 134; CDB i 228} [Bodhi | Thanissaro]. Mara tries to trip up Ven. Sister Sela with metaphysical questions.

SN 5.10: Vajira Sutta — Vajira/Sister Vajira {S i 134; CDB i 229} [Bodhi | Thanissaro]. Have you ever found yourself getting lured out of meditation by some fascinating, but

utterly speculative, train of thought? Ven. Sister Vajira shows how to deal with this.

6. Brahma-samyutta — Brahma deities

SN 6.1: Ayacana Sutta — The Request {S i 136; CDB i 231} [Thanissaro]. Immediately after his Awakening, the Buddha receives a visit from Brahma Sahampati, who pleads with the Buddha to teach the Dhamma, for the sake of those "with little dust in their eyes."

SN 6.2: Garava Sutta — Reverence {S i 138; CDB i 233} [Thanissaro]. Shortly after his Awakening, the Buddha reviews the world around him, searching for another being whom he can now rightly call his teacher.

SN 6.13: Andhakavinda Sutta — Let the Wilderness Serve! {S i 154; CDB i 248} [Olendzki]. Brahma Sahampati offers up verses of praise for the Buddha, who sits meditating alone in the wilderness.

SN 6.15: Parinibbana Sutta — Total Unbinding {S i 157; CDB i 251} [Thanissaro]. Four eyewitness accounts of the passing away of the Buddha.

7. Brahmana-samyutta — Brahmins

SN 7.1: Dhanañña Sutta — Dhanañña {S i 160; CDB i 254} [Walshe].

SN 7.2: Akkosa Sutta/Akkoso Sutta — Insult/Abuse {S i 161; CDB i 255}

[Buddharakkhita | Thanissaro | Walshe]. What is your best response when someone is angry with you? Hint: if you offer some food to a guest, but the guest declines the offer, to whom does the food belong?

SN 7.6: Jata Sutta — The Tangle {S i 165; CDB i 259} [Thanissaro]. The Buddha answers Jata Bharadvaja's famous question, "Who can untangle this tangle [of craving]?"

SN 7.11: Kasi Bharadvaja Sutta — Discourse to Bharadvaja, the Farmer/To the Plowing Bharadvaja {S i 171; CDB i 266} [Piyadassi | Thanissaro]. The Buddha answers a farmer who asserts that monks do no useful work, and thus don't deserve to eat.

SN 7.12: Udaya Sutta — Breaking the Cycle {S i 173; CDB i 268} [Olendzki]. In delightfully alliterative Pali verse, the Buddha tells how, without true wisdom, the cycle of death and re-becoming are doomed to drone on and on and on.

SN 7.14: Maha-sala Sutta — Very Rich {S i 175; CDB i 271} [Thanissaro]. A touching glimpse into the sorrow that a father feels when his ungrateful children fail to honor him in his old age. Treat your parents well.

SN 7.17: Navakammika Sutta — The Builder {S i 179; CDB i 274} [Thanissaro]. What useful work can one possibly accomplish by sitting in meditation under a tree in the forest?

SN 7.18: Katthaharaka Sutta — Buddha in the Forest/Firewood-gathering {S i 180; CDB i 275} [Olendzki | Thanissaro]. How does the Buddha practice jhana in the forest? [TB]

SN 7.21: Sangaarava Sutta — Sangaarava {S i 182; CDB i 278} [Walshe].

8. Vangisa-samyutta — Ven. Vangisa

SN 8.4: Ananda Sutta — Ananda {S i 188; CDB i 283} [Thanissaro]. Ven. Ananda offers advice to Ven. Vangisa on how to subdue lust.

9. Vana-samyutta — The forest

SN 9.1: Viveka Sutta — Seclusion {S i 197; CDB i 294} [Thanissaro]. A deva comes to the aid of a forest monk whose mind had been wandering during meditation.

SN 9.6: Anuruddha Sutta — Anuruddha {S i 200; CDB i 297} [Thanissaro]. One of Ven. Anuruddha's consorts from a previous life as a deva, visits him and invites him back.

SN 9.9: Vajjiputta Sutta — The Vajjian Princeling {S i 201; CDB i 300} [Thanissaro]. If you've ever wondered, "Why bother meditate?", listen to this devata's advice.

SN 9.11: Ayoniso-manasikara Sutta — Inappropriate Attention {S i 203; CDB i 301} [Thanissaro]. Food for thought for a monk being gnawed away by his thoughts.

SN 9.14: Gandhatthena Sutta — Stealing the Scent/The Thief of a Scent {S i 204; CDB i 303} [Olendzki | Thanissaro]. Have you ever wished for a guardian angel to warn you before you do something foolish? Here's one with an important lesson.

10. Yakkha-samyutta — Yakkha demons

SN 10.4: Maṇibhadda Sutta — With Maṇibhadda {S i 208} [Thanissaro]. Mindfulness is not a cure-all. [TB]

SN 10.8: Sudatta Sutta — About Sudatta (Anathapindika) {S i 210; CDB i 311} [Thanissaro]. Anathapindika, the wealthy benefactor who would later donate the famous Jeta's Grove monastery to the Sangha, meets the Buddha for the first time.

SN 10.12: Alavaka Sutta — Discourse to Alavaka/To the Alavaka Yakkha {S i 213; CDB i 314} [Piyadassi | Thanissaro]. A yakkha challenges the Buddha with riddles and threatens to beat him up.

11. Sakka-samyutta — Sakka (the Deva king)

SN 11.3: Dhajagga Sutta — Banner Protection/The Top of the Standard {S i 218; CDB i 319} [Piyadassi | Thanissaro]. Are you ever overcome by fear? The Buddha offers an antidote.

SN 11.4: Vepacitti Sutta — Calm in the Face of Anger {S i 220; CDB i 321} [Olendzki]. Sakka, king of the devas, explains to a skeptic how forbearance is the best response to another's anger.

SN 11.5: Subhasita-jaya Sutta — Victory Through What is Well Spoken {S i 222; CDB i 323} [Thanissaro]. Marvelous account of a debating contest between two deities concerning the best way to respond to an angry person.

Nidana Vagga — The Section on Causation

Samyutta: 12 13 14 15 16 17 18 19 20 21

12. Nidana-samyutta — Paticcasamuppada (dependent co-arising)

SN 12.2: Paticca-samuppada-vibhanga Sutta — Analysis of Dependent Co-arising {S ii 2; CDB i 534} [Thanissaro]. A summary of the causal chain of dependent co-arising.

SN 12.10: Mahaa Sakyamuni Gotamo Sutta — Gotama the Great Sage of the Sakya {S ii 10; CDB i 537} [Thanissaro | Walshe].

SN 12.11: Ahara Sutta — Nutriment {S ii 11; CDB i 540} [Nyanaponika | Thanissaro]. The Buddha explains how the teachings on the four nutriments (ahara) fits in with dependent co-arising.

SN 12.12: Phagguna Sutta — To Phagguna {S ii 13; CDB i 541} [Nyanaponika | Thanissaro]. Questions that presuppose the existence of an abiding "self," are fundamentally invalid. The Buddha shows how to re-frame these questions in a way that conduces to liberation.

SN 12.15: Kaccayanagotta Sutta/Kaccaayanagotto Sutta — To Kaccayana Gotta (on Right View)/Kaccaayana {S ii 16; CDB i 544} [Thanissaro | Walshe]. The Buddha explains to Ven. Kaccayana Gotta how dependent co-arising applies in the development of right view.

SN 12.16: Dhammakathiko Sutta — The Teacher of the Dhamma {S ii 18; CDB i 545} [Walshe].

SN 12.17: Acela Sutta — To the Clothless Ascetic/Naked Kassapa {S ii 18; CDB i 545} [Thanissaro | Walshe (excerpt)]. A perplexed ascetic asks the Buddha: "Is dukkha created by the self? By other? By both? By neither?" The Buddha's answers at first baffle, then inspire, Kassapa, who eventually gains Awakening.

SN 12.18: Timbarukkha Sutta — To Timbarukkha {S ii 22} [Thanissaro]. This sutta is similar to the preceding one, with the difference that the questions about pain in the preceding sutta are here expanded to include pleasure as well. [TB]

SN 12.19: Bala-pandita Sutta — The Fool & the Wise Person {S ii 23; CDB i 549} [Thanissaro]. What is the difference between a fool and a wise person?

SN 12.20: Paccaya Sutta — Requisite Conditions {S ii 25; CDB i 550} [Thanissaro]. The Buddha explains that when dependent co-arising is clearly seen and understood, wrong views and confusion disappear.

SN 12.22: Dasabalaa (2) Sutta — Ten Powers {S ii 28; CDB i 553} [Walshe (excerpt)].

SN 12.23: Upanisa Sutta/Upanisaa Sutta — Discourse on Supporting Conditions/Prerequisites/Upanisaa {S ii 29; CDB i 553} [Bodhi | Thanissaro | Walshe (excerpt)]. The Buddha explains how seeing deeply into dependent co-arising leads to Awakening. The causal chain here includes an additional set of factors not present in the "standard" chain of dependent co-arising.

SN 12.25: Bhumiija Sutta — To Bhumiija {S ii 37; CDB i 559} [Thanissaro]. What is the origin of pleasure and pain? Ven. Sariputta clears up some misconceptions.

SN 12.31: Bhutamidam Sutta — This Has Come Into Being {S ii 47; CDB i 566} [Thanissaro | Nyanaponika (excerpt)]. What characterizes the difference between a run-of-the-mill person, one who practices the Dhamma, and one who has fully realized the Dhamma?

SN 12.35: Avijjapaccaya Sutta — From Ignorance as a Requisite Condition {S ii 60; CDB i 573} [Thanissaro]. Is there someone or something that lies behind the processes described in dependent co-arising?

SN 12.38: Cetana Sutta/Cetanaa Sutta — Intention/Volition {S ii 65; CDB i 576} [Thanissaro | Walshe]. The Buddha explains the causal link between mental fabrications and consciousness.

SN 12.44: Loka Sutta — The World {S ii 73; CDB i 581} [Thanissaro]. How the world arises and falls according to the law of dependent co-arising.

SN 12.46: Aññatra Sutta — A Certain Brahman {S ii 75; CDB i 583} [Thanissaro]. A brahman wonders: When I perform an action (kamma), am I the same person when I experience its results, or am I a different person? The Buddha helps to clear up this man's confused thinking.

SN 12.48: Lokayatika Sutta — The Cosmologist {S ii 77; CDB i 584} [Thanissaro]. The Oneness of all being is sometimes taught as a basic Buddhist principle, but this discourse shows that the Buddha himself rejected the idea. It is simply one of the extremes that he avoided by teaching dependent co-arising.

SN 12.51: Parivīmaṃsa Sutta — Investigating {S ii 80} [Thanissaro]. How to investigate dependent co-arising so as to lead to the ending of suffering and stress.

SN 12.52: Upadana Sutta — Clinging {S ii 84; CDB i 589} [Thanissaro]. The Buddha uses a marvelous fire simile to describe the nature of clinging.

SN 12.60: Nidaana.m Sutta — Aananda's Mistake {S ii 92; CDB i 593} [Walshe (excerpt)].

SN 12.61: Assutavā Sutta — Uninstructed (1) {S ii 94; CDB i 595} [Nizamis | Thanissaro]. With a striking simile, the Buddha points out the folly of believing this fickle mind to be "self."

SN 12.62: Assutavā Sutta — Uninstructed (2) {S ii 95} [Thanissaro]. This sutta builds on the previous one, showing how to develop dispassion for the mind through a contemplation of feeling. [TB]

SN 12.63: Puttamansa Sutta — A Son's Flesh {S ii 97; CDB i 597} [Nyanaponika | Thanissaro]. A meditation on inter-relatedness, showing with four striking similes the suffering inherent in everything the body and mind depend upon for nourishment. [TB]

SN 12.64: Atthi Raga Sutta — Where There is Passion {S ii 101; CDB i 599} [Nyanaponika | Thanissaro]. The Buddha describes four factors to which the mind habitually clings. Those who succeed in abandoning passion for these "nutriments" can realize the cessation of birth, aging, and death.

[SuttaReadings.net icon] SN 12.65: Nagara Sutta — The City {S ii 104; CDB i 601} [Thanissaro]. The Buddha retells the story of how, on the eve of his Awakening, he re-discovered the long-forgotten laws of dependent co-arising and the Four Noble Truths.

SN 12.66: Sammasa Sutta — Scrutiny {S ii 107} [Thanissaro]. How to scrutinize the allures of the world so as not to suffer. [TB]

SN 12.67: Nalakalapiyo Sutta — Sheaves of Reeds {S ii 112; CDB i 607} [Thanissaro]. In a discussion about dependent co-arising with Ven. Maha Kotthita, Ven. Sariputta invokes a helpful simile to illustrate the relationship between consciousness and name-and-form.

SN 12.68: Kosambi Sutta — At Kosambi (On Knowing Dependent Co-arising) {S ii 115; CDB i 609} [Thanissaro]. Four good friends share a frank discussion about their grasp of dependent co-arising. One uses a memorable simile to describe the difference between stream-entry and arahatship.

SN 12.69: Upayanti Sutta — Rises {S ii 118} [Thanissaro]. The rising and ebbing of ignorance, and its effect on the other factors of dependent co-arising, is compared to the rising and ebbing of the ocean, and its effect on rivers and lakes. [TB]

SN 12.70: Susima Sutta — About Susima {S ii 119; CDB i 612} [Thanissaro]. The Buddha explains to Susima that development of psychic powers is not a prerequisite for enlightenment.

13. Abhisamaya-samyutta — Realization

SN 13.1: Nakhasikha Sutta — The Tip of the Fingernail {S ii 133; CDB i 621} [Thanissaro]. The Buddha uses a striking simile to make the point that the suffering remaining for a person who has reached stream-entry is much, much less than the suffering remaining for someone who hasn't. [TB]

SN 13.2: Pokkharani Sutta — The Pond {S ii 133; CDB i 621} [Thanissaro]. The Buddha uses another simile to make the same point as in the preceding sutta. [TB]

SN 13.8: Samudda Sutta — The Ocean {S ii 137; CDB i 624} [Thanissaro]. These three suttas offer vivid similes that give a sense of how much suffering one totally puts behind oneself upon attaining the stream to Nibbana. Good encouragement for putting some extra effort into the practice.

14. Dhatu-samyutta — Elements

SN 14.11: Sattadhatu Sutta — Seven Properties {S ii 150; CDB i 634} [Thanissaro]. An

alternative way of looking at the stages of concentration practice

15. Anamatagga-samyutta — The unimaginable beginnings of samsara

SN 15.3: Assu Sutta — Tears {S ii 179; CDB i 652} [Thanissaro]. "Which is greater, the tears you have shed while transmigrating and wandering this long, long time... or the water in the four great oceans?"

SN 15.5: Pabbata Sutta — A Mountain {S ii 181} [Thanissaro]. How long is an eon? The Buddha gives a simile. [TB]

SN 15.6: Sāsapa Sutta — Mustard Seed {S ii 182} [Thanissaro]. How long is an eon? The Buddha gives another simile. [TB]

SN 15.8: Gangā Sutta — The Ganges {S ii 183} [Thanissaro]. How many eons have gone by? [TB]

SN 15.9: Danda Sutta — The Stick {S ii 184; CDB i 656} [Thanissaro]. We bounce from one birth to the next, as a thrown stick bounces along the ground.

SN 15.11: Duggata Sutta — Fallen on Hard Times {S ii 186; CDB i 657} [Thanissaro]. When you encounter an unfortunate person, remember: you've been there, too.

SN 15.12: Sukhita Sutta — Happy {S ii 186; CDB i 658} [Thanissaro]. When you encounter a fortunate person, remember: you've been there, too.

SN 15.13: Timsa Sutta — Thirty {S ii 187; CDB i 658} [Thanissaro]. Which is greater, the blood you have shed in your long journey in samsara, or the water in the four great oceans?

SN 15.14-19: Mata Sutta — Mother {S ii 189; CDB i 659} [Thanissaro]. It's hard to meet someone who has not been, at some time in the distant past, your mother, father, son, daughter, sister, or brother.

16. Kassapa-samyutta — Ven. Maha Kassapa

SN 16.1: Santu.t.tha.m Sutta — Contentment {S ii 194; CDB i 662} [Walshe].

SN 16.2: Anottaapi Sutta — Carelessness {S ii 195; CDB i 663} [Thanissaro | Walshe]. What it means to be ardent and to have compunction. [TB]

SN 16.5: Jinna Sutta — Old {S ii 202; CDB i 666} [Thanissaro]. Ven. Maha Kassapa explains why he chooses to continue meditating in the forest wilderness even though he has long since attained arahantship.

SN 16.13: Saddhammapatirupaka Sutta/Saddhamma-pa.tiruupaka.m Sutta — A Counterfeit of the True Dhamma/False Dhamma {S ii 223; CDB i 680} [Thanissaro | Walshe]. The Buddha issues a warning: a society that fails to show respect for these five things contributes to the eventual decline and disappearance of the Dhamma.

17. Labhasakkara-samyutta — Gains and tribute

SN 17.3: Kumma Sutta — The Turtle {S ii 227; CDB i 683} [Thanissaro]. To seek fame and status: like walking around with a harpoon stuck in your back.

SN 17.5: Pilahaka Sutta/Pil'hika Sutta — The Dung Beetle {S ii 228; CDB i 684} [Thanissaro | Walshe]. To seek fame and status: like carrying around a ball of dung.

SN 17.8: Sigala Sutta — The Jackal {S ii 230; CDB i 685} [Thanissaro]. To seek fame and status is like being a mangy jackal.

18. Rahula-samyutta — Ven. Rahula

19. Lakkhana-samyutta — Ven. Lakkhana

20. Opamma-samyutta — Comparisons

SN 20.2: Nakhasikha Sutta — The Tip of the Fingernail {S ii 263; CDB i 706} [Thanissaro]. The Buddha offers a simile for the preciousness of this human birth.

SN 20.4: Okkha Sutta — Serving Dishes {S ii 264; CDB i 707} [Thanissaro].

SN 20.5: Satti Sutta — The Spear {S ii 265; CDB i 707} [Thanissaro]. Two suttas on the extraordinary power of metta (goodwill).

SN 20.6: Dhanuggaha Sutta — The Archer {S ii 265; CDB i 708} [Thanissaro]. How quickly life passes! Knowing this, how should we conduct our lives?

SN 20.7: Ani Sutta — The Peg {S ii 266; CDB i 708} [Thanissaro]. Be careful: there are many popular teachings nowadays that may sound good, but they're not necessarily consistent with the Buddha's teachings.

21. Bhikkhu-samyutta — Monks

SN 21.1: Kolita Sutta — Kolita {S ii 273; CDB i 713} [Thanissaro]. The real meaning of noble silence.

SN 21.2: Upatissa Sutta — About Upatissa (Sariputta) {S ii 274; CDB i 714} [Thanissaro]. Is there anything in the world whose loss would sadden an arahant?

SN 21.3: Ghaṭa Sutta — The Barrel {S ii 275} [Thanissaro]. Ven. Sāriputta praises Ven. Moggallāna for his psychic powers; Ven. Moggallāna praises Ven. Sāriputta for his discernment. [TB]

SN 21.6: Lakuntaka Bhaddiya Sutta — About Bhaddiya the Dwarf {S ii 279; CDB i 718} [Nizamis]. One's inner wisdom and outward appearance are unrelated.

SN 21.8: Nando Sutta — Nanda {S ii 281; CDB i 719} [Walshe]. A primer for monks on what not to wear.

SN 21.9: Tissa Sutta — Tissa {S ii 281} [Thanissaro]. A monk makes himself miserable because he can't stand being admonished. [TB]

SN 21.10: Theranama Sutta — [A Monk] by the Name of Elder {S ii 282; CDB i 720} [Thanissaro]. The Buddha explains to a wandering monk the true meaning of solitude.

Khandha Vagga — The Section on the Aggregates

Samyutta: 22 23 24 25 26 27 28 29 30 31 32 33 34

22. Khandha-samyutta — The clinging-aggregates

SN 22.1: Nakulapita Sutta — To Nakulapita {S iii 1; CDB i 853} [Thanissaro]. The Buddha explains to the aging householder Nakulapita how one need not be sick in mind even though one may be sick in body.

SN 22.2: Devadaha Sutta — At Devadaha {S iii 5; CDB i 856} [Thanissaro]. Ven. Sariputta explains the best way to introduce the Buddha's teachings to inquisitive, intelligent people.

SN 22.3: Haliddakani Sutta — To Haliddakani {S iii 9; CDB i 859} [Thanissaro]. Ven. Maha Kaccana explains to a householder what it means to live as a monk, free of society, free of sensual passion, free of yearning, and free of quarreling.

SN 22.5: Samadhi Sutta — Concentration {S iii 13; CDB i 863} [Thanissaro]. How the development of concentration leads to discernment.

SN 22.7: Upaadaaparitassana Sutta — Grasping and Worry {S iii 15; CDB i 865} [Walshe]. The Buddha describes how ideas about the self lead to worry, and how to be free of such worry.

SN 22.22: Bhāra Sutta — The Burden {S iii 25; CDB i 871} [Nizamis | Thanissaro | Walshe]. The Buddha describes the burdens we carry, and how to cast them off.

SN 22.23: Pariñña Sutta — Comprehension {S iii 26; CDB i 872} [Thanissaro]. True comprehension means the end of passion, aversion, and delusion.

SN 22.36: Bhikkhu Sutta — The Monk {S iii 36; CDB i 879} [Thanissaro]. How we define

ourselves in terms of the aggregates, and how we don't have to do so.

SN 22.39: Anudhamma Sutta — In Accordance with the Dhamma (1) {S iii 40; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma."

This sutta explains what that means, in terms of cultivating disenchantment (nibbida). [TB]

SN 22.40: Anudhamma Sutta — In Accordance with the Dhamma (2) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma."

This sutta explains what that means, in terms of focusing on inconstancy (anicca). [TB]

SN 22.41: Anudhamma Sutta — In Accordance with the Dhamma (3) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma."

This sutta explains what that means, in terms of focusing on stress/suffering (dukkha). [TB]

SN 22.42: Anudhamma Sutta — In Accordance with the Dhamma (4) {S iii 41; CDB i 882} [Thanissaro]. Towards the end of his life, the Buddha stated that the proper way to pay homage to him was to "practice the Dhamma in accordance with the Dhamma."

This sutta explains what that means, in terms of focusing on not-self (anatta). [TB]

SN 22.43: Attadiipaa Sutta — An Island to Oneself {S iii 42; CDB i 882} [Walshe].

Presaging the famous words he would utter in his final days, the Buddha elaborates on his advice to "be an island unto yourself."

SN 22.47: Samanupassana Sutta/Samanupassanaa Sutta — Assumptions/Ways of Regarding {S iii 46; CDB i 885} [Thanissaro | Walshe]. The Buddha speaks on the assumptions that underlie self-view.

SN 22.48: Khandha Sutta — Aggregates {S iii 47; CDB i 886} [Thanissaro]. The Buddha gives a summary of the teaching on the five aggregates.

SN 22.49: So.no Sutta — So.na {S iii 48; CDB i 887} [Walshe]. How can you tell when you're seeing things as they really are?

SN 22.53: Upaya Sutta — Attached {S iii 53; CDB i 890} [Thanissaro]. When passion for each of the five aggregates is completely abandoned, Awakening ensues.

SN 22.54: Bija Sutta — Means of Propagation {S iii 54; CDB i 891} [Thanissaro]. This sutta is nearly identical to the preceding one (SN 22.53), and illustrates the same point with a striking image.

SN 22.55: Udana Sutta — Exclamation {S iii 55; CDB i 892} [Thanissaro]. What does it take to break free of the five lower fetters?

SN 22.56: Parivatta Sutta — The (Fourfold) Round {S iii 58; CDB i 895} [Thanissaro]. Awakening results from direct knowledge of the "fourfold round" with respect to the aggregates (i.e., knowledge of the aggregate, its origination, its cessation, and the path leading to its cessation).

SN 22.57: Sattatthana Sutta — Seven Bases {S iii 61; CDB i 897} [Thanissaro]. The Buddha explains how one becomes an arahant through mastery of the seven-fold skill of analyzing the five aggregates.

SN 22.58: Buddha Sutta — Awakened {S iii 65; CDB i 900} [Thanissaro]. Some schools of Buddhism teach that there is a qualitative difference between the liberation of a Buddha and that of an arahant disciple — namely, that a Buddha awakens to one level

of truth, whereas an arahant awakens to another. This sutta shows that the Buddha saw the distinction in different terms. [TB]

[SuttaReadings.net icon] SN 22.59: Anatta-lakkhana Sutta/Pañcavaggi Sutta — The Discourse on the Not-self Characteristic/Five Brethren {S iii 66; CDB i 901} [Mendis | Ñanamoli | Thanissaro]. The Buddha's second discourse, in which he discusses the principle of anatta (not-self) with the group of five ascetics. By means of a question-and-answer dialogue with his audience, the Buddha demonstrates that there can be no abiding self in any of the five aggregates that we tend to identify as "self." The sutta illustrates the Buddha's skillfulness as teacher: at the end of the discourse, all five monks attain full Awakening.

SN 22.60: Mahali Sutta — To Mahali {S iii 68; CDB i 903} [Thanissaro]. The Buddha points out that attachment to things comes from paying more attention to the pleasure they give than to the stress and pain (dukkha) they cause. By turning your attention to the dukkha, however, you can gain release.

SN 22.63: Upaadiyamaano Sutta — Clinging {S iii 73; CDB i 906} [Walshe]. Cling to anything at all, and you are in bondage to Mara.

SN 22.79: Khajjaniya Sutta — Chewed Up {S iii 86; CDB i 914} [Thanissaro]. How to gain release from identification with the five aggregates.

SN 22.80: Pindolya Sutta/Pi.n.dolya.m Sutta — Almsgoers/Going Begging {S iii 91; CDB i 918} [Thanissaro | Walshe]. A monk who is half-hearted in his meditation misses out on the rewards of both lay life and monastic life.

SN 22.81: Parileyyaka Sutta — At Parileyyaka {S iii 94; CDB i 921} [Thanissaro]. Despite having heard many teachings from the Buddha, a monk still wonders how to bring his meditation practice to a speedy conclusion. The Buddha explains that the goal can be reached by a deep understanding of the five aggregates.

SN 22.83: Ananda Sutta — Ananda {S iii 105; CDB i 928} [Thanissaro]. Ven. Ananda recalls the teachings that led him to stream-entry.

SN 22.84: Tissa Sutta/Tisso Sutta — Tissa/Tissa the Waverer {S iii 106; CDB i 929} [Thanissaro | Walshe (excerpt)]. Ven. Tissa, mired in laziness, receives a wake-up call from the Buddha.

SN 22.85: Yamaka Sutta — To Yamaka {S iii 109; CDB i 931} [Thanissaro]. Ven. Yamaka claims that when an arahant dies, he/she is utterly annihilated. Ven. Sariputta pulls him out of this wrong view, and in so doing leads him to Awakening.

[SuttaReadings.net icon] SN 22.86: Anuradha Sutta/Anuraadho Sutta — To Anuradha/Anuraadha is Caught Out {S iii 116; CDB i 936} [Thanissaro | Walshe]. Ven. Anuradha learns that if you can't even locate the Tathagata in space when he's sitting right in front of you, how can you ever hope to answer questions about his fate after death?

SN 22.87: Vakkali Sutta — Vakkali {S iii 119; CDB i 938} [Walshe (excerpt)]. The Buddha gives an ailing Ven. Vakkali a timeless teaching: "He who sees Dhamma, sees me."

SN 22.88: Assaji Sutta — To Assaji {S iii 124} [Thanissaro]. The Buddha teaches a sick monk who is concerned that he cannot attain the level of concentration he had before falling ill. [TB]

SN 22.89: Khemaka Sutta/Khemo Sutta — About Khemaka/Khemaka {S iii 126; CDB i 942} [Thanissaro | Walshe (excerpt)]. Although dis-identification with the five aggregates

is necessary for becoming a noble disciple, full Awakening calls for even more.

SN 22.90: Channa Sutta — To Channa {S iii 132; CDB i 946} [Thanissaro]. Ven. Channa, formerly the bodhisattha's horseman, receives a teaching on dis-identification with the five aggregates.

SN 22.93: Nadi Sutta — The River {S iii 137; CDB i 949} [Thanissaro]. The Buddha explains that a person who incorrectly takes the five aggregates to be "self" is like a person swept away by a swift river, who grasps in vain at the passing trees and branches.

SN 22.94: Puppha Sutta — Flowers {S iii 137} [Thanissaro]. What the Buddha describes as existing and not-existing. [TB]

[SuttaReadings.net icon] SN 22.95: Phena Sutta — Foam {S iii 140; CDB i 951} [Thanissaro]. The Buddha invokes a series of vivid similes to illustrate the voidness of the five aggregates.

SN 22.97: Nakhasikha Sutta — The Tip of the Fingernail {S iii 147; CDB i 955} [Thanissaro]. Not even the slightest trace of the aggregates is exempt from stress and suffering.

SN 22.99: Gaddula Sutta — The Leash (1) {S iii 149; CDB i 957} [Thanissaro].

SN 22.100: Gaddula Sutta — The Leash (2) {S iii 151; CDB i 958} [Thanissaro]. Those who don't penetrate the not-self nature of the five aggregates are doomed to go round and round in circles, like a dog tied to a post.

[SuttaReadings.net icon] SN 22.101: Nava Sutta — The Ship {S iii 152; CDB i 959} [Thanissaro]. The Buddha explains that Awakening comes about not by wishful thinking, but only through deliberate effort.

SN 22.109: Sotaapanno Sutta — The Sotaapanna ('Stream-winner') {S iii 160; CDB i 965} [Walshe]. What is a Stream-winner?

SN 22.110: Araha.m Sutta — The Arahant {S iii 161; CDB i 966} [Walshe]. What is an Arahant?

SN 22.121: Upadana Sutta — Clinging {S iii 167; CDB i 970} [Thanissaro]. What are the phenomena to which we cling? Answer: each one of the five aggregates.

SN 22.122: Silavant Sutta — Virtuous {S iii 167; CDB i 970} [Thanissaro]. Ven. Sariputta explains how every meditator, from beginner to arahant, should contemplate the five aggregates (khandha).

SN 22.126: Samudaya-dhamma Sutta — Subject to Origination (1) {S iii 170} [Thanissaro]. Ignorance defined. [TB]

SN 22.127: Samudaya-dhamma Sutta — Subject to Origination (2) {S iii 172} [Thanissaro]. Clear knowing (vijjā) defined. [TB]

SN 22.131: Samudaya Sutta — Origination (1) {S iii 174} [Thanissaro]. Another definition of ignorance. [TB]

SN 22.132: Samudaya Sutta — Origination (2) {S iii 174} [Thanissaro]. Another definition of clear knowing (vijjā). [TB]

23. Radha-samyutta — Ven. Radha

SN 23.2: Satta Sutta — A Being {S iii 189; CDB i 985} [Thanissaro]. The Buddha invokes a dramatic simile to explain how to dismantle attachment to the five aggregates.

24. Ditthi-samyutta — Views

25. Okkanta-samyutta — Entering

In this samyutta the Buddha explains the kinds of conviction and understanding that are

required for the attainment of stream-entry. These short suttas share an identical structure, with each one focusing on a different aspect of experience (including the six senses, the six elements (dhatu), and the five aggregates). See also the Study Guides on stream-entry.

SN 25.1: Cakkhu Sutta — The Eye {S iii 225; CDB i 1004} [Thanissaro]. How conviction in, and understanding of, inconstancy of the six senses can lead to stream-entry.

SN 25.2: Rupa Sutta — Forms {S iii 225; CDB i 1004} [Thanissaro]. How conviction in, and understanding of, inconstancy of sense objects can lead to stream-entry.

SN 25.3: Viññāna Sutta — Consciousness {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of sense consciousness can lead to stream-entry.

SN 25.4: Phassa Sutta — Contact {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of contact can lead to stream-entry.

SN 25.5: Vedana Sutta — Feeling {S iii 226; CDB i 1005} [Thanissaro]. How conviction in, and understanding of, inconstancy of feeling can lead to stream-entry.

SN 25.6: Sañña Sutta — Perception {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of perception can lead to stream-entry.

SN 25.7: Cetana Sutta — Intention {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of intentions can lead to stream-entry.

SN 25.8: Tanha Sutta — Craving {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of craving can lead to stream-entry.

SN 25.9: Dhatu Sutta — Properties {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of the six elements (earth, liquid, fire, wind, space, and consciousness) can lead to stream-entry.

SN 25.10: Khandha Sutta — Aggregates {S iii 227; CDB i 1006} [Thanissaro]. How conviction in, and understanding of, inconstancy of the five aggregates can lead to stream-entry.

26. Uppada-samyutta — Arising

27. Kilesa-samyutta — Defilements

SN 27.1-10: Upakkilesa Samyutta — Defilements {S iii 232; CDB i 1012} [Thanissaro].

These ten suttas explain why it is worth abandoning desire that is associated with: (1) the six sense bases; (2) their objects; (3) consciousness; (4) contact; (5) feeling; (6) perception; (7) intentions; (8) craving; (9) the six elements (earth, liquid, fire, wind, space, and consciousness); and (10) the five aggregates.

28. Sariputta-samyutta — Ven. Sariputta

29. Naga-samyutta — Nagas

30. Supanna-samyutta — Garudas

31. Gandhabbakaya-samyutta — Gandhabba devas

32. Valahaka-samyutta — Rain-cloud devas

33. Vacchagotta-samyutta — Ven. Vacchagotta

34. Jhana-samyutta — Concentration

Salayatana Vagga — The Section on the Six Sense Bases

Samyutta: 35 36 37 38 39 40 41 42 43 44

35. Salayatana-samyutta — The six senses

SN 35.23: Sabba Sutta — The All {S iv 15; CDB ii 1140} [Thanissaro]. What is the "All"?

SN 35.24: Pahanaya Sutta — To Be Abandoned {S iv 15; CDB ii 1140} [Thanissaro]. What, exactly, is it that we must let go of?

[SuttaReadings.net icon] SN 35.28: Adittapariyaya Sutta — The Fire Sermon {S iv 19; CDB ii 1143} [Nanamoli | Thanissaro]. Several months after his Awakening, the Buddha delivers this sermon to an audience of 1,000 fire-worshipping ascetics. The Buddha uses the metaphor of fire to illustrate the nature of clinging. Upon hearing the sermon, the entire audience attains full Awakening.

SN 35.63: Migajala Sutta/Migajaalena Sutta — To Migajala/Migajaala {S iv 35; CDB ii 1150} [Thanissaro | Walshe]. Why is true solitude so hard to find? The Buddha explains why, no matter where you go, your most annoying companions always tag along.

SN 35.69: Upasena Sutta — Upasena {S iv 35; CDB ii 1150} [Thanissaro]. Ven. Upasena, mortally wounded by a venomous snake, remains perfectly composed as he utters his dying words to Ven. Sariputta.

SN 35.74: Gilana Sutta — Ill (1) {S iv 46; CDB ii 1157} [Thanissaro]. An ailing monk attains stream-entry when the Buddha engages him in a dialogue about not-self.

SN 35.75: Gilana Sutta — Ill (2) {S iv 47; CDB ii 1159} [Thanissaro]. An ailing monk attains arahatship when the Buddha engages him in a dialogue about not-self.

SN 35.80: Avijja Sutta — Ignorance {S iv 50; CDB ii 1161} [Thanissaro]. What one thing must be abandoned in order to overcome ignorance?

SN 35.82: Loka Sutta — The World {S iv 52; CDB ii 1162} [Thanissaro]. The Buddha explains how all things in the world share one inevitable and unfortunate characteristic. Do you want to remain bound to a world like this?

SN 35.85: Suñña Sutta — Empty {S iv 54; CDB ii 1163} [Thanissaro]. The Buddha explains to Ven. Ananda in what way the world is devoid of anything that can rightly be called "self."

SN 35.88: Punna Sutta — To Punna {S iv 60; CDB ii 1167} [Thanissaro]. What would you do with your mind while you're being beaten and stabbed? Consider the Buddha's advice to Punna.

SN 35.93: Dvaya Sutta — A Pair {S iv 69; CDB ii 1172} [Thanissaro]. On the arising of sense-consciousness.

SN 35.95: Malunkyaputta Sutta/Maalunkyaputta Sutta — To Malunkyaputta/Maalunkyaputta {S iv 72; CDB ii 1175} [Thanissaro | Walshe]. An aging Ven. Malunkyaputta receives from the Buddha a short teaching regarding dispassion towards the senses ("In reference to the seen, there will be only the seen..."), and soon thereafter becomes an arahant.

SN 35.97: Pamadaviharin Sutta — Dwelling in Heedlessness {S iv 79; CDB ii 1179} [Thanissaro]. The benefits of living with heedfulness (appamada).

SN 35.99: Samadhi Sutta — Concentration {S iv 80; CDB ii 1181} [Thanissaro]. The Buddha recommends concentration practice as a way to develop discernment.

SN 35.101: Na Tumhaka Sutta — Not Yours {S iv 81; CDB ii 1181} [Thanissaro]. Do you usually think of "grass" or "leaves" as being "you"? Of course not. In the same way, the sense of "self" cannot be found anywhere within the realm of the senses.

SN 35.115: Marapasa Sutta — Mara's Power {S iv 93; CDB ii 1188} [Thanissaro]. The Buddha explains that once one is completely freed from chasing after sense pleasures, one is then finally safe from Mara.

SN 35.116: Loka Sutta — Cosmos {S iv 93} [Thanissaro]. How to come to the end of the

cosmos within. [TB]

SN 35.117: Kāmaguṇa Sutta — Strings of Sensuality {S iv 97} [Thanissaro]. That dimension is to be experienced where the internal sense media cease and the perception of the external sense media fades away. [TB]

SN 35.120: Sariputto Sutta — Sariputta {S iv 103; CDB ii 1193} [Walshe]. Ven. Sariputta's advice on how to guard the sense-doors, be moderate in eating, and remain steadfast in heedfulness.

SN 35.127: Bharadvaja Sutta/Bhaaradvaja Sutta — About Bharadvaja/Bhaaradvaja Instructs a King {S iv 110; CDB ii 1197} [Thanissaro | Walshe]. Ven. Pindola Bharadvaja explains to a king how to maintain one's resolve towards celibacy.

SN 35.132: Lohicca Sutta — Lohicca {S iv 116; CDB ii 1201} [Walshe]. Ven.

Mahakaccana's advice on guarding the sense doors.

SN 35.133: Verahaccaani Sutta — Verahaccaani {S iv 121; CDB ii 1204} [Walshe]. For one withholding respect for the Dhamma, Ven. Udayi withholds a Dhamma teaching.

SN 35.135: Khana Sutta — The Opportunity {S iv 126; CDB ii 1207} [Thanissaro]. This human realm — neither too pleasurable nor too painful — is the best place to practice Dhamma.

SN 35.145: Kamma Sutta/Kamma.m Sutta — Action/Kamma {S iv 132; CDB ii 1211 (corresponds to CDB SN 35.146)} [Thanissaro | Walshe]. The Buddha explains how the results of "old" kamma (the actions we performed in the past) and "new" kamma (the ones we perform now) are both experienced in the present.

SN 35.152: Atthinukhopariyaayo Sutta — Is There a Criterion? {S iv 138; CDB ii 1214 (corresponds to CDB 35.153)} [Walshe]. The Buddha offers a method for ascertaining whether one has attained enlightenment.

SN 35.153: Indriya Sutta — Faculties {S iv 140; CDB ii 1216 (corresponds to CDB 35.154)} [Thanissaro]. A monk asks the Buddha: "What does it mean to be 'consummate in faculties'?"

SN 35.187: Samuddo (1) Sutta — The Ocean (1) {S iv 157; CDB ii 1226 (corresponds to CDB 35.228)} [Walshe]. What does it mean to cross over the ocean of the six senses?

SN 35.189: Balisika Sutta — The Fisherman {S iv 158; CDB ii 1228 (corresponds to CDB 35.230)} [Thanissaro]. How to avoid getting caught, like a fish, on Mara's hooks.

SN 35.191: Kotthita Sutta/Ko.t.thiko Sutta — To Kotthita/Ko.t.thika {S iv 162; CDB ii 1230 (corresponds to CDB SN 35.232)} [Thanissaro | Walshe]. Ven. Sariputta explains to Ven. Maha Kotthita that our problem lies neither in the senses themselves nor in the objects to which the senses cling. Suffering comes from the passion that arises in dependence on both.

SN 35.193: Udayin Sutta — With Udayin {S iv 166; CDB ii 1232 (corresponds to CDB 35.234)} [Thanissaro]. Since none of the five aggregates can arise on their own, independent of their objects, how can we identify any one of them as "self"?

SN 35.197: Asivisa Sutta — Vipera {S iv 172; CDB ii 1237 (corresponds to CDB 35.238)} [Thanissaro]. The Buddha uses some vivid imagery to illustrate the life-and-death urgency of Dhamma practice.

SN 35.198: Ratha Sutta — The Chariot {S iv 175} [Thanissaro]. Similes to illustrate three practices: guarding the doors to your sense faculties, knowing moderation in eating, and being devoted to wakefulness. [TB]

SN 35.199: Kumma Sutta — The Tortoise {S iv 177; CDB ii 1240 (corresponds to CDB 35.240)} [Thanissaro]. If we guard the senses wisely, as a tortoise guards against attack by withdrawing into the safety of its shell, we are safely out of Mara's reach.

SN 35.200: Daruka-khandha Sutta — The Log {S iv 179; CDB ii 1241 (corresponds to CDB 35.241)} [Thanissaro]. A lowly cowherd overhears the Buddha speak of the many hazards that lurk in the stream to Nibbana. He takes it to heart and soon succeeds in reaching the goal.

SN 35.202: Avassuta Sutta — Soggy {S iv 182; CDB ii 1244 (corresponds to CDB 35.243)} [Thanissaro]. How to guard your concentration against Mara's onslaughts.

SN 35.203: Dukkhadhammaa Sutta — Things Productive of Suffering {S iv 188; CDB ii 1248 (corresponds to CDB SN 35.244)} [Walshe (excerpt)]. One practiced in sense restraint dispels evil states just as water drops evaporate from a hot iron pot.

SN 35.204: Kimsuka Sutta/Ki.msukaa Sutta — The Riddle Tree/The 'What's It' Tree (Ki.msuka) {S iv 191; CDB ii 1251 (corresponds to CDB SN 35.245)} [Thanissaro | Walshe]. The Buddha explains how tranquillity (samatha) and insight (vipassana) function together as a "swift pair of messengers" to guide the meditator onwards to Nibbana.

SN 35.205: Vina Sutta/Vii.naa Sutta — The Lute {S iv 195; CDB ii 1253 (corresponds to CDB SN 35.246)} [Thanissaro | Walshe (excerpt)]. The heart of insight (vipassana): When you take apart a lute in search of its music, what do you find? When you take apart the five aggregates in search of "self," what do you find?

SN 35.206: Chappana Sutta/Chapaa.na Sutta — The Six Animals {S iv 198; CDB ii 1255 (corresponds to CDB SN 35.247)} [Thanissaro | Walshe (excerpt)]. The Buddha explains how training the mind is like keeping six unruly animals tied together on a leash.

SN 35.207: Yavakalapi Sutta — The Sheaf of Barley {S iv 201; CDB ii 1257 (corresponds to CDB 35.248)} [Thanissaro]. This sutta, though disjointed, offers some fine similes to illustrate the mind's tendency to create suffering for itself.

36. Vedana-samyutta — Feeling

SN 36.1: Samadhi Sutta — Concentration {S iv 204; CDB ii 1260} [Nyanaponika]. How an understanding of feeling leads to Nibbana.

SN 36.2: Sukha Sutta — Happiness {S iv 204; CDB ii 1260} [Nyanaponika]. How an understanding of feeling leads to the ending of passion.

SN 36.3: Pahana Sutta — Giving Up {S iv 205; CDB ii 1261} [Nyanaponika]. True freedom is found by abandoning the mind's underlying habitual tendencies (anusaya).

SN 36.4: Patala Sutta — The Bottomless Pit/The Bottomless Chasm {S iv 206; CDB ii 1262} [Nyanaponika | Thanissaro]. The Buddha teaches that by meeting intense physical pain with mindfulness, we can spare ourselves from falling into a bottomless pit of anguish and suffering.

SN 36.5: Datthabba Sutta — To Be Known {S iv 207; CDB ii 1263} [Nyanaponika]. Behind even the happiest and most pleasant of feelings lurks a persistent pain that can, through practice, be overcome.

SN 36.6: Sallatha Sutta — The Dart/The Arrow {S iv 207; CDB ii 1263} [Nyanaponika | Thanissaro]. When shot by the arrow of physical pain, an unwise person makes matters worse by piling mental anguish on top of it, just as if he had been shot by two arrows. A wise person feels the sting of one arrow alone.

SN 36.7: Gelañña Sutta — At the Sick Room (1)/The Sick Ward (1) {S iv 210; CDB ii 1266} [Nyanaponika | Thanissaro]. The Buddha visits a sick ward, and offers advice to the monks on how to approach death with mindfulness.

SN 36.8: Gelañña Sutta — At the Sick Room (2) {S iv 213; CDB ii 1268} [Nyanaponika]. (This sutta is nearly identical to the preceding one, except here the feeling of pleasure, etc., is said to be dependent on contact rather than on the body.)

SN 36.9: Anicca Sutta — Impermanent {S iv 214; CDB ii 1269} [Nyanaponika]. The impermanence of feeling.

SN 36.10: Phassamulaka Sutta — Rooted in Sense-impression {S iv 215; CDB ii 1270} [Nyanaponika]. How sense-impression gives rise to feeling.

SN 36.11: Rahogata Sutta — Secluded/Alone {S iv 216; CDB ii 1270} [Nyanaponika | Thanissaro]. The Buddha explains how the practice of jhāna leads to progressive stages of cessation and stillness. Only when the defilements are finally extinguished, however, is true peace and stillness achieved.

SN 36.12: Akasa Sutta — In the Sky (1) {S iv 218; CDB ii 1272} [Nyanaponika]. Feelings rise and fall, like winds blowing across the skies.

SN 36.13: Akasa Sutta — In the Sky (2) {S iv 219; CDB ii 1273} [This sutta repeats the prose section of the preceding sutta, without the verse.]

SN 36.14: Agara Sutta — The Guest House {S iv 219; CDB ii 1273} [Nyanaponika]. Feelings come and go, like house-guests.

SN 36.15: Santaka Sutta — To Ananda (1) {S iv 219; CDB ii 1273} [Nyanaponika]. The Buddha explains to Ven. Ananda the origin of, danger in, and escape from feeling.

SN 36.16: Santaka Sutta — To Ananda {S iv 221; CDB ii 1274} [The Buddha puts to Ven. Ananda the same questions as in the preceding sutta, and answers them in the same way.]

SN 36.17-18: Atthaka Sutta — Eightfold (1 & 2) {S iv 221; CDB ii 1274} [In these two suttas the same questions and answers found in SN 36.15 are repeated in the case of "many monks."]

SN 36.19: Pañcakanga Sutta — Carpenter Fivetools/With Pañcakanga {S iv 223; CDB ii 1274} [Nyanaponika | Thanissaro]. The Buddha describes the many kinds of happiness that can be experienced through sustained practice. Which kind of happiness do you seek?

SN 36.20: Bhikkhu Sutta — Monks {S iv 228; CDB ii 1278} [This discourse, addressed to some bhikkhus, repeats the main part of the preceding sutta, without its introductory section.]

SN 36.21: Sivaka Sutta — To Sivaka {S iv 230; CDB ii 1278} [Nyanaponika | Thanissaro]. The Buddha explains that present experience cannot be described solely in terms of the results of past actions (kamma).

SN 36.22: Atthasatapariyaya Sutta/Atthasata Sutta — One Hundred Eight Feelings/The One-hundred-and-eight Exposition {S iv 231; CDB ii 1280} [Nyanaponika | Thanissaro]. A summary and enumeration of the different ways that the Buddha has analyzed feeling (hint: $3 \times 6 \times 6 = 108$).

SN 36.23: Bhikkhu Sutta — To a Certain Bhikkhu {S iv 232; CDB ii 1281} [Thanissaro]. A discussion of the ways that feeling must be understood in order to gain freedom from attachment to feeling. Includes an interesting reference to craving as an unskillful "path of practice."

SN 36.30: Suddhikavedana Sutta — Purified of Feeling {S iv 235; CDB ii 1283} One of the shortest suttas in the Tipitaka. In its entirety it reads: "Bhikkhus, there are these three feelings. What three? Pleasant feeling, unpleasant feeling, and neither-painful-nor-pleasant feeling."

SN 36.31: Niramisa Sutta — Unworldly/Not of the Flesh {S iv 235; CDB ii 1283} [Nyanaponika | Thanissaro]. The Buddha describes the various grades of potential happiness and freedom, ranging from the worldly to the transcendent.

37. Matugama-samyutta — Destinies of women

SN 37.34: Vaddha Sutta — Growth {S iv 250; CDB ii 1293} [Thanissaro]. This brief sutta, which encourages education for women, may account for the fact that in the pre-modern world Theravada Buddhist countries had the highest rates of female literacy. [TB]

38. Jambhukhadaka-samyutta — Jambhukhadaka the wanderer

SN 38.14: Dukkha Sutta — Stress {S iv 259; CDB ii 1299} [Thanissaro]. Ven. Sariputta describes three kinds of stress (dukkha) and how they should be comprehended.

39. Samandaka-samyutta — Samandaka the wanderer

40. Moggallana-samyutta — Ven. Moggallana

SN 40.9: Animitto Sutta — The Signless {S iv 268; CDB ii 1308} [Walshe]. Ven. Moggallana describes the concentration attainment beyond the eighth jhana.

41. Citta-samyutta — Citta the householder

SN 41.3: Isidatta Sutta — About Isidatta {S iv 285; CDB ii 1316} [Thanissaro]. On the origin of self-view. In this touching story, Ven. Isidatta, a wise young forest monk, declines his elders' invitation to become a Dhamma teacher, and instead quietly slips off into the forest and disappears.

SN 41.4: Mahaka Sutta — About Mahaka {S iv 288; CDB ii 1319} [Thanissaro]. How one monk misused his psychic powers.

SN 41.5: Pathama Kamabhu — About Kamabhu (1) {S iv 291; CDB ii 1320} [Nizamis]. Citta the householder explains to a monk the meaning of a metaphorical verse previously uttered by the Buddha.

SN 41.6: Kamabhu Sutta — With Kamabhu (2) {S iv 293; CDB ii 1322} [Thanissaro]. Ven. Kamabhu answers a layperson's detailed questions concerning cessation-attainment (nirodha-samapatti), a state of profound — and potentially liberating — concentration whose prerequisite is full mastery of the jhanas.

SN 41.7: Godatta Sutta — To Godatta {S iv 295; CDB ii 1325} [Thanissaro]. A layperson points out the similarities and differences between several states of concentration.

SN 41.10: Gilana Sutta/Gilaana-dassana.m Sutta — Sick/Seeing the Sick (Citta) {S iv 302; CDB ii 1330} [Thanissaro | Walshe]. While on his deathbed, Citta delivers an inspiring teaching on generosity to his friends, his family, and a gathering of devas.

42. Gamani-samyutta — Village headmen

SN 42.2: Talaputa Sutta — To Talaputa the Actor {S iv 306; CDB ii 1333} [Thanissaro]. Comedians and actors take heed: making others laugh may not always be a particularly commendable occupation, as Talaputa learns.

SN 42.3: Yodhajiva Sutta — To Yodhajiva (The Warrior) {S iv 308; CDB ii 1334} [Thanissaro]. The Buddha cautions a soldier against expecting a favorable rebirth because of his battlefield heroics.

SN 42.6: Paccha-bhumika Sutta — [Brahmans] of the Western Land {S iv 311; CDB ii

1336} [Thanissaro]. The Buddha explains how the principles of kamma and rebirth are as inviolable as the law of gravity. Choose your actions with care, lest you sink like a stone!

SN 42.7: Desanaa Sutta — Teaching {S iv 314; CDB ii 1338} [Thanissaro | Walshe]. Why does the Buddha teach the Dhamma with full attentiveness to some, and not with full attentiveness to others? The Buddha answers with the simile of the farmer sowing seed. [TB]

SN 42.8: Sankha Sutta — The Conch Trumpet {S iv 317; CDB ii 1340} [Thanissaro]. The Buddha clarifies a crucial point about kamma: although you can never undo a past misdeed, there are ways you can mitigate its inevitable harmful results.

SN 42.9: Kula Sutta — Families {S iv 322; CDB ii 1345} [Thanissaro]. A questioner challenges the Buddha: "If you're so supportive of familial harmony, then how can you justify accepting alms from poor families in times of famine?"

SN 42.10: Maniculaka Sutta — To Maniculaka {S iv 325; CDB ii 1346} [Thanissaro]. A questioner asks the Buddha: "Are monks allowed to use money?"

SN 42.11: Gandhabhaka (Bhadraka) Sutta — To Gandhabhaka (Bhadraka) {S iv 327; CDB ii 1348} [Thanissaro]. Why do we experience suffering and stress? Using simple analogies, the Buddha offers a clear and penetrating answer.

43. Asankhata-samyutta — The unfashioned (Nibbana)

SN 43: Asaṅkhata Saṃyutta — Unfabricated-Connected {S iv 359} [Thanissaro]. This saṃyutta provides a list of 33 names for the goal of the practice. [TB]

44. Avyakata-samyutta — Undeclared

See Thanissaro Bhikkhu's Introduction to this samyutta.

SN 44.1: Khema Sutta — With Khema {S iv 374; CDB ii 1380} [Thanissaro]. Ven. Sister Khema explains to King Pasenadi why questions about the fate of the Tathagata after death are unanswerable.

SN 44.2: Anuradha Sutta — To Anuradha {S iv 381; CDB ii 1383} [Thanissaro]. Ven. Anuradha learns that if one can't even locate the Tathagata in the present life, how can one ever hope to answer questions about his fate after death?

SN 44.3: Sariputta-Kotthita Sutta — Sariputta and Kotthita (1) {S iv 384; CDB ii 1383} [Thanissaro]. The Buddha takes no position on questions about the fate of the Tathagata after death because each question is bound up in the five khandhas.

SN 44.4: Sariputta-Kotthita Sutta — Sariputta and Kotthita (2) {S iv 386; CDB ii 1384} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who see the aggregates as they actually are.

SN 44.5: Sariputta-Kotthita Sutta — Sariputta and Kotthita (3) {S iv 387; CDB ii 1385} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who have abandoned passion for the aggregates.

SN 44.6: Sariputta-Kotthita Sutta — Sariputta and Kotthita (4) {S iv 388; CDB ii 1386} [Thanissaro]. Questions regarding the fate of the Tathagata do not arise in those who no longer take delight in the aggregates, in clinging, in becoming, or in craving.

SN 44.7: Moggallana Sutta — With Moggallana {S iv 391; CDB ii 1388} [Thanissaro]. The Buddha takes no position on the ten speculative views because he does not identify any of the six senses as "self."

SN 44.8: Vacchagotta Sutta — With Vacchagotta {S iv 395; CDB ii 1390} [Thanissaro].

The Buddha takes no position on the ten speculative views because he does not identify any of the five aggregates as "self."

SN 44.9: Kutuhalasala Sutta — With Vacchagotta {S iv 398; CDB ii 1392} [Thanissaro]. The Buddha uses the image of a fire to explain what carries a being over into its next rebirth.

SN 44.10: Ananda Sutta — To Ananda {S iv 400; CDB ii 1393} [Thanissaro]. Why the Buddha did not take a position on the question of whether or not there is a self.

SN 44.11: Sabhiya Sutta — With Sabhiya {S iv 401; CDB ii 1394} [Thanissaro]. The fate of the Tathagata after death cannot be described because the causes for any worldly description of his fate would have totally ceased.

Maha Vagga — The Great Section

Samyutta: 45 46 47 48 49 50 51 52 53 54 55 56

45. Magga-samyutta — The Noble Eightfold Path

SN 45.1: Avijja Sutta — Ignorance {S v 1; CDB ii 1523} [Thanissaro]. The Buddha explains that ignorance is the cause of wrong view, wrong resolve, wrong speech, etc., whereas clear knowing gives rise to right view and all the factors of the eightfold path.

[SuttaReadings.net icon] SN 45.2: Upaddha Sutta — Half (of the Holy Life) {S v 2; CDB ii 1524} [Thanissaro]. In this famous sutta the Buddha corrects Ven. Ananda, pointing out that having "admirable" friends, companions, and comrades is not half but the whole of the holy life. (For more about this special kind of friendship, see the page on kalyanamittata.)

SN 45.4: Brāhmaṇa Sutta — The Brahman {S v 2} [Thanissaro]. The Buddha gives an extended metaphor to explain how the noble eightfold path can be described as a "sublime vehicle," a "Dhamma-vehicle," and "unexcelled victory in battle." [TB]

SN 45.8: Magga-vibhanga Sutta — An Analysis of the Path {S v 2; CDB ii 1524} [Thanissaro]. A summary of the Noble Eightfold Path.

SN 45.56-62: Kalyāṇa-mittatā Sutta — Admirable Friendship {S v 30} [Thanissaro]. Various factors that are forerunners for the arising of the noble eightfold path. [TB]

SN 45.154: Suka Sutta — The Spike {S v 49} [Thanissaro]. Right view can cut into ignorance just as a well-aimed spike of bearded wheat or bearded barley can cut into the hand. [TB]

SN 45.155: Ākāsa Sutta — The Air {S v 49} [Thanissaro]. Just as the air contains winds of many types, a person who has developed the noble eightfold path brings all the wings to awakening (bodhi-pakkhiya-dhamma) to the culmination of their development. [TB]

SN 45.159: Agantuka Sutta — For All Comers {S v 51; CDB ii 1557} [Walshe]. The states that are to be comprehended, abandoned, experienced, and cultivated through the practice of the Eightfold Path.

SN 45.165: Dukkhatta Sutta — Suffering {S v 56; CDB ii 1561} [Walshe]. The three kinds of suffering.

SN 45.171: Ogha Sutta — Floods (1) {S v 59; CDB ii 1563} [Thanissaro]. Many discourses speak of "crossing over the flood." This discourse lists the floods that should be crossed over, and how it should be done. [TB]

46. Bojjhanga-samyutta — The Seven Factors for Awakening

[See "The Seven Factors for Awakening" in The Wings to Awakening.]

SN 46.1: Himavanta Sutta — The Himalayas {S v 63; CDB ii 1567} [Thanissaro]. A summary of the seven Factors for Awakening.

SN 46.4: Vattha Sutta — Clothes {S v 70} [Thanissaro]. An arahant can observe the seven factors for awakening as they arise and cease within him. [TB]

SN 46.5: Bhikkhu Sutta — To a Monk {S v 72} [Thanissaro]. The Buddha explains that the factors for awakening lead to awakening (and, by implication, they are not constituent factors of awakening itself). [TB]

SN 46.8: Upavāṇa Sutta — Upavāṇa {S v 76} [Thanissaro]. How a monk can know that “through appropriate attention, the seven factors for awakening, mastered in me in such a way, lead to a pleasant abiding.” [TB]

SN 46.11: Pāṇa Sutta — Living Beings {S v 78} [Thanissaro]. To neglect the factors for awakening is to neglect the noble path. [TB]

SN 46.14: Gilana Sutta — Ill {S v 79; CDB ii 1580} [Piyadassi | Thanissaro]. The Buddha instructs a very ill Ven. Maha Kassapa on the seven Factors for Awakening.

SN 46.16: Gilana Sutta — Ill {S v 81; CDB ii 1581} [Piyadassi]. The Buddha, who is very ill, asks Ven. Maha Cunda to recite for him the seven Factors of Awakening.

SN 46.18: Viraddha Sutta — Neglected {S v 82} [Thanissaro]. The Buddha helps Ven. Mahā Kassapa recover from an illness by reminding him of the factors for awakening. [TB]

SN 46.26: Khaya Sutta — Ending {S v 86} [Thanissaro]. The practice of the factors for awakening leads to the ending of craving, the ending of action, and the ending of stress. [TB]

SN 46.29: Ekadhamma Sutta — One Quality {S v 88} [Thanissaro]. The factors for awakening lead to the abandoning of things conducive to the fetters. [TB]

SN 46.30: Udāyin Sutta — To Udāyin {S v 89} [Thanissaro]. Ven. Udāyin reports on how much he has benefitted from his love and respect for the Buddha, and from his sense of shame and compunction with regard to the Buddha. [TB]

SN 46.51: Ahara Sutta — Food {S v 102; CDB ii 1597} [Thanissaro]. The Buddha describes how we can either “feed” or “starve” the wholesome and unwholesome tendencies in the mind according to how we apply our attention.

SN 46.52: Pariyāya Sutta — An Exposition {S v 107} [Thanissaro]. An analysis of the hindrances and factors for awakening, showing how the five hindrances can be described as ten, and the seven factors for awakening as fourteen. [TB]

SN 46.53: Aggi Sutta — Fire {S v 112; CDB ii 1605} [Thanissaro | Walshe (excerpt)]. The right and wrong ways to respond to sluggishness or restlessness.

SN 46.54: Metta Sutta/Mettam Sutta — Good Will/The Brahma-viharas {S v 115; CDB ii 1607} [Thanissaro | Walshe (excerpt)]. How to develop the four brahma-viharas.

SN 46.55: Sangaravo Sutta — Sangarava {S v 121; CDB ii 1611} [Walshe]. Why do some sacred texts seem clear, while others are muddled?

47. Satipatthana-samyutta — The Four Frames of Reference (Foundations of Mindfulness)

[See “The Four Frames of Reference” in The Wings to Awakening.]

SN 47.4: Sālā Sutta — At Sālā {S v 146} [Thanissaro]. Three levels of mindfulness and concentration practice: for newcomers, for those in training, and for arahants. [TB]

SN 47.6: Sakunagghi Sutta — The Hawk {S v 146; CDB ii 1632} [Thanissaro]. The

Buddha uses a lovely parable — that of a hawk catching a quail far outside the quail's familiar hunting ground — to reveal the need for keeping the mind in its proper territory: the four frames of reference.

SN 47.7: Makkata Sutta — The Foolish Monkey/The Monkey {S v 148; CDB ii 1633} [Olendzki | Thanissaro]. Keep your mind in its proper territory — the four frames of reference — lest you lose it altogether, like this pitiful monkey stuck in a tar trap.

SN 47.8: Suda Sutta — The Cook {S v 149; CDB ii 1634} [Thanissaro]. How is meditation like cooking? The Buddha explains.

SN 47.10: Bhikkhunupassaya Sutta/Bhikkhunivasako Sutta — Directed and Undirected Meditation/Mindfulness {S v 154; CDB ii 1638} [Olendzki | Thanissaro | Walshe (excerpt)]. How to respond skillfully to distracted states of mind that interfere with concentration.

SN 47.13: Cunda Sutta — About Cunda {S v 161; CDB ii 1642} [Nyanaponika | Thanissaro]. Ven. Ananda grieves over Ven. Sariputta's death, and the Buddha consoles him with Dhamma: make the Dhamma your island, your true refuge!

SN 47.14: Cunda Sutta — At Ukkacela {S v 163; CDB ii 1644} [Nyanaponika]. The Buddha's reaction to the death of Ven. Sariputta.

SN 47.16: Uttiya Sutta — To Uttiya {S v 166} [Thanissaro]. The practice of establishing mindfulness is based on well-purified virtue and views made straight. [TB]

[SuttaReadings.net icon] SN 47.19: Sedaka Sutta — The Bamboo Acrobat/At Sedaka {S v 168; CDB ii 1648} [Olendzki | Thanissaro]. Is meditation a selfish endeavor? Using a famous simile of two acrobats, the Buddha resolves this question decisively.

SN 47.20: Sedaka Sutta — At Sedaka {S v 169; CDB ii 1649} [Thanissaro]. How solid is your concentration? Try this test, proposed by the Buddha: Can you keep a glass of oil balanced on your head while your favorite movie star is singing and dancing right in front of you?

SN 47.25: Brāhmaṇa Sutta — To a Brahman {S v 174} [Thanissaro]. The practice of the four establishing of mindfulness helps the True Dhamma to last long. [TB]

SN 47.33: Viraddha Sutta — Neglected {S v 180} [Thanissaro]. To neglect the four establishing of mindfulness is to neglect the noble path. [TB]

SN 47.35: Sata Sutta — Mindful {S v 180; CDB ii 1657} [Thanissaro]. What does it mean to be mindful? What does it mean to be alert?

SN 47.37: Chanda Sutta — Desire {S v 181; CDB ii 1658} [Thanissaro]. How mindfulness leads to freedom from desire — and beyond.

SN 47.38: Pariñña Sutta — Comprehension {S v 182; CDB ii 1658} [Thanissaro]. Comprehension of these four things leads to Awakening.

SN 47.40: Satipatthana-vibhanga Sutta — Analysis of the Frames of Reference {S v 183; CDB ii 1659} [Thanissaro]. A summary of the four Frames of Reference, and how they are to be developed.

SN 47.41: Amata Sutta — Deathless {S v 184; CDB ii 1660} [Thanissaro]. Don't let the Deathless be lost to you!

SN 47.42: Samudaya Sutta — Origination {S v 184; CDB ii 1660} [Thanissaro]. The origination and subsiding of the foundations of mindfulness.

SN 47.46: Paa.timokkha Sutta — Obligation {S v 187; CDB ii 1662} [Walshe]. Success in meditation depends upon laying skillful foundations.

48. Indriya-samyutta — The Five Mental Faculties

[See "The Five Faculties" in The Wings to Awakening.]

SN 48.03: Sota Sutta — The Stream {S v 193} [Thanissaro]. The results of discerning the origination, the passing away, the allure, the drawbacks, and the escape from the five faculties of conviction, persistence, mindfulness, concentration, and discernment. [TB]

SN 48.04: Arahant Sutta — The Arahant {S v 194} [Thanissaro]. The higher results of discerning the origination, the passing away, the allure, the drawbacks, and the escape from the five faculties of conviction, persistence, mindfulness, concentration, and discernment. [TB]

SN 48.10: Indriya-vibhanga Sutta — Analysis of the Mental Faculties {S v 197; CDB ii 1671} [Thanissaro]. A summary of the five mental faculties: conviction, persistence, mindfulness, concentration, and discernment.

SN 48.38: Vibhanga Sutta — An Analysis {S v 211; CDB ii 1682; Thai: SN 48.37} [Thanissaro]. On the Buddha's five-fold classification of feelings.

SN 48.39: Katthopama Sutta — The Fire-stick {S v 211; CDB ii 1682; Thai: SN 48.38} [Thanissaro]. On the Buddha's five-fold classification of feelings.

SN 48.41: Jara Sutta — Old Age {S v 216; CDB ii 1686} [Thanissaro]. The Buddha, now a wrinkled old man, issues a stirring rebuke against old age.

SN 48.42: Unnabho Brahmano Sutta — The Brahman Unnabha {S v 217; CDB ii 1687} [Walshe].

SN 48.44: Pubbakotthaka Sutta — Eastern Gatehouse {S v 220; CDB ii 1689} [Thanissaro]. The Buddha and Ven. Sariputta discuss conviction, and whether it is present in those who have seen the Deathless. They concur that until one experiences the Deathless for oneself, one can only take its existence on faith.

SN 48.46: Pubbārāma Sutta — The Eastern Monastery {S v 222} [Thanissaro]. The development of two faculties—noble discernment and noble release—enables an arahant to declare knowledge of awakening. [TB]

SN 48.50: Saddhā Sutta — Conviction {S v 225} [Thanissaro]. How conviction is developed into the faculty of conviction. [TB]

SN 48.52: Malla Sutta — Mallans {S v 228} [Thanissaro]. The faculty of discernment makes the other faculties firm, just as the ridge-beam of a roof makes the rafters that support it firm. [TB]

SN 48.53: Sekha Sutta — The Learner {S v 229; CDB ii 1696} [Thanissaro]. How can one tell if one is a "learner" (sekha; one who has attained at least stream-entry, but not yet arahantship) or an arahant?

SN 48.54: Pade Sutta — In the Foot {S v 231; CDB ii 1697} [Walshe].

SN 48.56: Patitthita Sutta — Established {S v 232; CDB ii 1698} [Thanissaro]. Heedfulness: the cornerstone upon which all other skillful qualities are based.

49. Sammappadhana-samyutta — The Four Right Exertions
[See "The Four Right Exertions" in The Wings to Awakening.]

50. Bala-samyutta — The Five Strengths

[See "The Five Strengths" in The Wings to Awakening.]

51. Iddhipada-samyutta — The Four Bases of Power

[See "The Four Bases of Power" in The Wings to Awakening.]

SN 51.13: Chanda Sutta — Desire {S v 268} [Thanissaro]. The four bases of power and the fabrications of exertion defined. [TB]

SN 51.14: Moggallāna Sutta — Moggallāna {S v 269} [Thanissaro]. At the Buddha's request, Ven. Moggallāna displays a feat of psychic power to bring a group of rowdy monks to their senses. The Buddha then explains to the monks the other feats that Moggallāna has mastered through his mastery of the four bases of power. [TB]

SN 51.15: Brahmana Sutta — To Unnabha the Brahman {S v 271; CDB ii 1732} [Thanissaro]. Ven. Ananda explains to Unnabha that the path of Dhamma is one with a definite goal — the abandoning of desire — which can only be attained by developing a strong desire to end desire.

SN 51.20: Iddhipada-vibhanga Sutta — Analysis of the Bases of Power {S v 276; CDB ii 1736} [Thanissaro]. The Buddha explains how the four bases of power are to be developed.

52. Anuruddha-samyutta — Ven. Anuruddha

SN 52.09: Ambapālī Sutta — Ambapālī {S v 301} [Thanissaro]. How Ven. Anuruddha, an arahant, meditates so that his faculties are bright. [TB]

SN 52.10: Gilana Sutta — Illness {S v 302; CDB ii 1757} [Thanissaro]. Ven. Anuruddha explains to the other monks how he keeps the pain of his physical illness from invading the mind.

53. Jhana-samyutta — Jhana (mental absorption)

54. Anapana-samyutta — Mindfulness of breathing

SN 54.6: Arittha Sutta — To Arittha {S v 314; CDB ii 1768} [Thanissaro]. The Buddha explains that success in meditation calls for more than simply being mindful; there are specific skills that must be developed.

SN 54.8: Dipa Sutta — The Lamp {S v 316; CDB ii 1770} [Thanissaro]. No matter how far along you are in your meditation practice, the basic principle is the same: you should develop and sustain mindfulness of breathing.

SN 54.9: Vesali Sutta — At Vesali {S v 320; CDB ii 1773} [Thanissaro]. How the practice of concentration through mindfulness of breathing clarifies the underlying purpose of other meditation practices.

SN 54.11: Icchānaṅgala Sutta — At Icchānaṅgala {S v 325} [Thanissaro]. The Buddha describes his own practice of the sixteen steps of breath meditation. [TB]

SN 54.13: Ananda Sutta — To Ananda {S v 328; CDB ii 1780} [Thanissaro]. The Buddha explains to Ven. Ananda how the sustained practice of mindfulness of breathing (anapanasati) leads, by stages, to full Awakening.

55. Sotapatti-samyutta — Stream-entry

SN 55.1: Raja Sutta — The Emperor {S v 342; CDB ii 1788} [Thanissaro]. Which is better: being a world leader, or gaining the four factors of stream-entry?

SN 55.21: Mahanama Sutta — To Mahanama (1) {S v 369; CDB ii 1808} [Thanissaro].

SN 55.22: Mahanama Sutta — To Mahanama (2) {S v 371; CDB ii 1809} [Thanissaro]. Sometimes it is said that the last moment of consciousness is all-important in determining one's rebirth, but these suttas show that well-developed virtues in the mind can override even a muddled mind-state at death.

SN 55.24: Sarakaani Sutta — Sarakaani (Who Took to Drink) {S v 375; CDB ii 1811}

[Walshe].

SN 55.30: Licchavi Sutta — To the Licchavi {S v 389; CDB ii 1821} [Thanissaro]. The Buddha instructs the layman Nandaka on the four factors of stream-entry.

SN 55.31: Abhisanda Sutta — Bonanzas (1) {S v 391; CDB ii 1821} [Thanissaro].

SN 55.32: Abhisanda Sutta — Bonanzas (2) {S v 391; CDB ii 1822} [Thanissaro].

SN 55.33: Abhisanda Sutta — Bonanzas (3) {S v 392; CDB ii 1822} [Thanissaro]. The Buddha describes three variations on the four factors of stream-entry.

SN 55.40: Nandiya Sutta — To Nandiya {S v 397; CDB ii 1826} [Thanissaro]. On what it means to live with heedfulness (appamada).

SN 55.54: Gilana Sutta — Ill {S v 408; CDB ii 1834} [Thanissaro]. A short instruction manual on how to give comfort to a gravely ill lay follower.

56. Sacca-samyutta — The Four Noble Truths

SN 56.9: Viggahika Sutta — Wordy Warfare {S v 419; CDB ii 1842} [Walshe]. Some kinds of speech are counterproductive.

[SuttaReadings.net icon] SN 56.11: Dhammacakkappavattana Sutta — The Discourse on the Setting in Motion of the Wheel (of Vision) of the Basic Pattern: the Four True Realities for the Spiritually Ennobled Ones/Setting Rolling the Wheel of Truth/Setting in Motion the Wheel of Truth/Setting the Wheel of Dhamma in Motion {S v 420; CDB ii 1843} [Harvey | Ñanamoli | Piyadassi | Thanissaro]. This is the Buddha's first discourse, delivered shortly after his Awakening to the group of five monks with whom he had practiced the austerities in the forest for many years. The sutta contains the essential teachings of the Four Noble Truths and the Noble Eightfold Path. Upon hearing this discourse, the monk Kondañña attains the first stage of Awakening, thus giving birth to the ariya sangha (Noble Sangha).

SN 56.20: Tatha Sutta — Real {S v 430; CDB ii 1851} [Thanissaro]. Four things whose fundamental reality makes them worthy of deep contemplation.

SN 56.22: Vijja Sutta — Knowledge {S v 432; CDB ii 1853} [Walshe (excerpt)].

SN 56.30: Gavampati Sutta — Gavampati {S v 436} [Thanissaro]. Whoever sees one of the four noble truths see all four of them. [TB]

[SuttaReadings.net icon] SN 56.31: Simsapa Sutta — The Simsapa Leaves {S v 437; CDB ii 1857} [Thanissaro | Walshe]. The Buddha compares the knowledge he gained in his Awakening to all the leaves in the forest, and his teachings to a mere handful of leaves. He then explains why he didn't reveal the remainder.

SN 56.35: Sattisata Sutta — One Hundred Spears {S v 440; CDB ii 1606} [Thanissaro]. Life may be fraught with pain, but the breakthrough to Awakening is utterly painless.

SN 56.36: Pana Sutta — Animals {S v 441; CDB ii 1860} [Thanissaro]. The path leading out of samsara springs from contemplation of the Four Noble Truths.

SN 56.42: Papata Sutta — The Drop-off {S v 448; CDB ii 1865} [Thanissaro]. The Buddha reminds an anxious monk who stands with him at the edge of a high cliff that some dangers are far more worrisome than this precipice.

SN 56.44: Kuta Sutta — Gabled {S v 452; CDB ii 1868} [Thanissaro]. Practicing Dhamma is like building a house: you have to start at the bottom and work your way up. You just can't do it the other way round.

SN 56.45: Vala Sutta — The Horsehair {S v 453; CDB ii 1869} [Thanissaro]. It's easy to admire the skill required to master a sport or a feat of manual dexterity. But even more difficult is the skill required to master the Four Noble Truths.

SN 56.46: Andhakara Sutta — Darkness {S v 454; CDB ii 1870} [Thanissaro]. A monk ponders the darkness of deep space and asks the Buddha: "Is there any darkness more frightening than this?" The Buddha asserts that yes, there most certainly is.

SN 56.48: Chiggala Sutta — The Hole {S v 456; CDB ii 1872} [Thanissaro]. The Buddha's famous simile of the blind sea-turtle, illustrating the precious rarity of this human birth.

SN 56.102-113: Pansu Suttas — Dust {S v 474; CDB ii 1885} [Thanissaro]. A fortunate rebirth is rare. Therefore: practice!

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The Suttas

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From the Majjhima Nikaya:

MN 20: Vitakkasanthana Sutta — The Removal of Distracting Thoughts

Five practical methods of responding wisely to unskillful thoughts (thoughts connected with desire, aversion, or delusion).

[Loudspeaker icon] Listen to this sutta read by Ayya Medhanandi (11'31" 3.9 MB)

Recorded by the reader in July 2005 in Paekakariki, New Zealand. Translated from the Pali by Bhikkhu Ñanamoli and Bhikkhu Bodhi. From »The Middle Length Discourses of the Buddha (Somerville: »Wisdom Publications, 1995). Text is copyright © 1995 Wisdom Publications. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

Read a translation of this sutta by »Soma Thera or »Thanissaro Bhikkhu.

MN 10: Satipatthana Sutta — The Four Establishments of Mindfulness

The Buddha's comprehensive practical instructions on the development of mindfulness as the basis for insight.

[Loudspeaker icon] Listen to this sutta read by Sally Clough (27'47" 9.4 MB)

Recorded by jtb on 11 December 2005 at Gaston Pond, Barre, Massachusetts, USA. Translated from the Pali by Bhikkhu Bodhi. From »In the Buddha's Words: An Anthology of Discourses from the Pali Canon, Bhikkhu Bodhi, trans. and ed. (Somerville: »Wisdom Publications, 2005). Text is copyright © 2005 Bhikkhu Bodhi. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

Read a translation of this sutta by »Nyanasatta Thera or »Soma Thera or »Thanissaro Bhikkhu.

MN 21: Kakacupama Sutta — The Simile of the Saw (excerpt)

How to cultivate a heart of metta (loving-kindness), no matter how others may try to provoke you.

[Loudspeaker icon] Listen to this sutta read by Sharon Salzberg (01'22" 0.4 MB)

Recorded by jtb on 18 Feb 2006 in Barre, Massachusetts, USA. Translated from the Pali by Bhikkhu Bodhi. From »In the Buddha's Words: An Anthology of Discourses from the Pali Canon, Bhikkhu Bodhi, trans. and ed. (Somerville: »Wisdom Publications, 2005). Text is copyright © 2005 Bhikkhu Bodhi. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

Read a translation of this sutta by »Acharya Buddharakkhita or »Thanissaro Bhikkhu.

MN 29: Mahasaropama Sutta — The Heartwood of the Spiritual Life

The Buddhist path naturally brings about the development of many wholesome qualities of heart. In this discourse the Buddha urges his followers not to settle for anything less than the highest goal: "unshakable liberation of mind" — Nibbana.

[Loudspeaker icon] Listen to this sutta read by Steve Armstrong (16'11" 5.5 MB)

Recorded by jtb on 11 December 2005 at Gaston Pond, Barre, Massachusetts, USA. Translated from the Pali by Bhikkhu Bodhi. From »In the Buddha's Words: An Anthology of Discourses from the Pali Canon, Bhikkhu Bodhi, trans. and ed. (Somerville: »Wisdom Publications, 2005). Text is copyright © 2005 Bhikkhu Bodhi. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

MN 58: Abhayarajakumara Sutta — To Prince Abhaya

The Buddha explains the criteria for determining whether or not something is worth saying. This discourse is a beautiful example of the Buddha's skill as teacher: not only

does he talk about right speech, but he also demonstrates right speech in action.

[Loudspeaker icon] Listen to this sutta read by Ajahn Candasiri (09'55" 2.8 MB)

Recorded by jtb on 17 May 2006 in Lexington, Massachusetts, USA. Translated from the Pali by Bhikkhu Ñānamoli and Bhikkhu Bodhi. From »The Middle Length Discourses of the Buddha (Somerville: »Wisdom Publications, 1995). Text is copyright © 1995 Wisdom Publications. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

Read a translation of this sutta by »Thanissaro Bhikkhu.

MN 61: Ambalatthika-rahulovada Sutta — Instructions to Rahula at Mango Stone

The Buddha admonishes his son, the novice Rahula, on the dangers of lying and stresses the importance of constant reflection on one's motives.

[Loudspeaker icon] Listen to this sutta read by Thanissaro Bhikkhu (11'29" 3.9 MB)

Recorded by the reader in Spring 2006 at Metta Forest Monastery, USA. Translated from the Pali by Thanissaro Bhikkhu. From »Handful of Leaves, Volume One: An Anthology from the Digha and Majjhima Nikayas, Thanissaro Bhikkhu, trans. and ed. Text is copyright © 2006 Thanissaro Bhikkhu.

Read a translation of this sutta by »Thanissaro Bhikkhu.

MN 62: Maharahulovada Sutta — The Greater Discourse to Rahula

The Buddha delivers meditation instructions to his son, the novice Rahula.

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Read a translation of this sutta by »Thanissaro Bhikkhu.

MN 99: Subha Sutta — To Subha (excerpt)

The Buddha instructs a brahman youth on how to reach the company of Brahma through the practice of developing metta (loving-kindness).

[Loudspeaker icon] Listen to this sutta read by Sharon Salzberg (01'07" 0.4 MB)

Recorded by jtb on 18 Feb 2006 in Barre, Massachusetts, USA. Translated from the Pali by Bhikkhu Bodhi. From »In the Buddha's Words: An Anthology of Discourses from the Pali Canon, Bhikkhu Bodhi, trans. and ed. (Somerville: »Wisdom Publications, 2005). Text is copyright © 2005 Bhikkhu Bodhi. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

MN 131: Bhaddekaratta Sutta — An Auspicious Day

In this stirring discourse the Buddha underscores the vital urgency of keeping one's attention firmly rooted in the present moment. After all, the past is gone, the future isn't here; this present moment is all we have.

[Loudspeaker icon] Listen to this sutta read by Larry Rosenberg (08'24" 2.8 MB)

Recorded by jtb on 24 August 2005 at Cambridge Insight Meditation Center, Cambridge, Massachusetts, USA. Translated from the Pali by Thanissaro Bhikkhu. From »Access to Insight. Text is copyright © 1997 Thanissaro Bhikkhu. Courtesy of Access to Insight, »www.accesstoinsight.org.

Read a translation of this sutta by »Bhikkhu Ñānananda or »Thanissaro Bhikkhu.

MN 143: Anathapindikovada Sutta — Advice to Anathapindika

Ven. Sariputta offers a deep teaching on non-clinging to the ailing lay-follower Anathapindika.

[Loudspeaker icon] Listen to this sutta read by Sarah Doering (11'18" 3.8 MB)

Recorded by jtb on 16 Jan 2006 in Cambridge, Massachusetts, USA. Translated from the Pali by Bhikkhu Ñānamoli and Bhikkhu Bodhi. From » The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya, Bhikkhu Ñānamoli and Bhikkhu Bodhi, trans. (Somerville: »Wisdom Publications, 1995). Text is copyright © 1995 Bhikkhu Bodhi. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

Read a translation of this sutta by »Thanissaro Bhikkhu.

From the Samyutta Nikaya:

SN 3.25: Pabbatopama Sutta — The Mountain Simile

The Buddha delivers a stirring discourse to King Pasenadi on the imminence of death and the urgency of Dhamma practice.

[Loudspeaker icon] Listen to this sutta read by Thanissaro Bhikkhu (04'18" 1.4 MB)

Recorded by jtb in February 2006 in Cambridge, Massachusetts, USA. Translated from the Pali by Thanissaro Bhikkhu. From »Handful of Leaves, Volume Four: An Anthology from the Khuddaka Nikaya, Thanissaro Bhikkhu, trans. and ed. Text is copyright © 2005 Thanissaro Bhikkhu.

Read a translation of this sutta by »Thanissaro Bhikkhu.

SN 7.2: Akkosa Sutta — Abuse

What is your best response when someone is angry with you? Hint: if you offer some food to a guest, but the guest declines the offer, to whom does the food belong?

[Loudspeaker icon] Listen to this sutta read by Ayya Medhanandi (05'05" 1.7 MB)

Recorded by the reader in July 2005 in Paekakariki, New Zealand. Translated from the Pali by Bhikkhu Bodhi. From »The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya, Bhikkhu Bodhi, trans. (Somerville: »Wisdom Publications, 2000). Text is copyright © 2000 Wisdom Publications. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

Read a translation of this sutta by »Acharya Buddharakkhita or »Thanissaro Bhikkhu.

SN 12.15: Kaccayanagotta Sutta — To Kaccayanagotta

The Buddha explains how dependent co-arising functions in the development of right view.

[Loudspeaker icon] Listen to this sutta read by Leigh Brasington (03'47" 1.3 MB)

Recorded by jtb 30 April 2006 in Barre, Massachusetts. Translated from the Pali by Bhikkhu Bodhi. From »The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya, Bhikkhu Bodhi, trans. (Somerville: »Wisdom Publications, 2000). Text is copyright © 2000 Wisdom Publications. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

Read a translation of this sutta by »Thanissaro Bhikkhu.

SN 12.23: Upanisa Sutta — Transcendental Dependent Origination

The Buddha explains how seeing deeply into dependent co-arising leads to Awakening. The causal chain here includes an additional set of factors not present in the "standard" chain of dependent co-arising.

[Loudspeaker icon] Listen to this sutta read by Leigh Brasington (05'44" 2.0 MB)

Recorded by jtb on 30 April 2006 in Barre, Massachusetts. Translated from the Pali by Bhikkhu Bodhi. From »The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya, Bhikkhu Bodhi, trans. (Somerville: »Wisdom Publications, 2000). Text is copyright © 2000 Wisdom Publications. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

Read a translation of this sutta by »Bhikkhu Bodhi or »Thanissaro Bhikkhu.

SN 12.40: Cetana Sutta (3) — Volition

The Buddha traces the cause of all our suffering: the mental quality of intention.

[Loudspeaker icon] Listen to this sutta read by Ajahn Sucitto (02'38" 0.9 MB)

Recorded by jtb on 4 July 2006 in Concord, Massachusetts. Translated from the Pali by Bhikkhu Bodhi. From »The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya, Bhikkhu Bodhi, trans. (Somerville: »Wisdom Publications, 2000). Text is copyright © 2000 Wisdom Publications. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

Read a closely related sutta (SN 12.38), translated by »Thanissaro Bhikkhu.

SN 12.65: Nagara Sutta — The Ancient City

The Buddha retells the story of how, on the eve of his Awakening, he re-discovered the long-forgotten laws of dependent co-arising and the Four Noble Truths.

[Loudspeaker icon] Listen to this sutta read by Leigh Brasington (08'16" 2.8 MB)

Recorded by jtb on 30 April 2006 in Barre, Massachusetts. Translated from the Pali by Bhikkhu Bodhi. From »The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya, Bhikkhu Bodhi, trans. (Somerville: »Wisdom Publications, 2000). Text is copyright © 2000 Wisdom Publications. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

Read a translation of this sutta by »Thanissaro Bhikkhu.

SN 22.59: Anattalakkhana Sutta — The Discourse on the Not-self Characteristic

The Buddha's second discourse, in which he discusses the principle of anatta (not-self)

with the group of five ascetics. By means of a question-and-answer dialogue with his audience, the Buddha demonstrates that there can be no abiding self in any of the five aggregates that we tend to identify as "self." As a result of this discourse, all five monks attain full Awakening (arahatta).

[Loudspeaker icon] Listen to this sutta read by Bhante H. Gunaratana (08'48" 3.0 MB)

Recorded in October 2005 at the Bhavana Society, High View, West Virginia, USA. Translated from the Pali by Bhante H. Gunaratana. From Bhavana Vandana: Book of Devotion (High View, WV: »Bhavana Society, 1990). Text is copyright © 1990 Bhavana Society. Courtesy of, and with permission from, Bhavana Society, Rt. 1, Box 218-3, Back Creek Road, High View, WV 26808 USA, »www.bhavanasociety.org.

Read a translation of this sutta by »Ñānamoli Thera or »Thanissaro Bhikkhu.

SN 22.86: Anuradha Sutta — Anuradha

Ven. Anuradha learns that if you can't even locate the Tathagata in space when he's sitting right in front of you, how can you ever hope to answer questions about his fate after death?

[Loudspeaker icon] Listen to this sutta read by Joseph Goldstein (4'54" 1.7 MB)

Recorded by jtb on 18 Feb 2006 at the Forest Refuge, Barre, Massachusetts, USA. Translated from the Pali by Bhikkhu Bodhi. From »The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya, Bhikkhu Bodhi, trans. (Somerville: »Wisdom Publications, 2000). Text is copyright © 2000 Wisdom Publications. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

Read a translation of this sutta by »Thanissaro Bhikkhu.

SN 22.95: Phena Sutta — A Lump of Foam

The Buddha invokes a series of vivid similes to illustrate the voidness of the five aggregates.

[Loudspeaker icon] Listen to this sutta read by Guy Armstrong (06'57" 2.3 MB)

Recorded by jtb on 11 December 2005 at Gaston Pond, Barre, Massachusetts, USA. Translated from the Pali by Bhikkhu Bodhi. From »The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya, Bhikkhu Bodhi, trans. (Somerville: »Wisdom Publications, 2000). Text is copyright © 2000 Wisdom Publications. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

Read a translation of this sutta by »Thanissaro Bhikkhu.

SN 22.101: Nava Sutta — The Adze Handle/The Boat

You can wish for Awakening all you want; but the only way to bring it about is by making the necessary effort.

[Loudspeaker icon] Listen to this sutta read by Joseph Goldstein (5'24" 1.8 MB)

Recorded by jtb on 18 Feb 2006 at the Forest Refuge, Barre, Massachusetts, USA. Translated from the Pali by Bhikkhu Bodhi. From »The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya, Bhikkhu Bodhi, trans. (Somerville: »Wisdom Publications, 2000). Text is copyright © 2000 Wisdom Publications. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

Read a translation of this sutta by »Thanissaro Bhikkhu.

SN 35.28: Adittapariyaya Sutta — The Fire Sermon

Several months after his Awakening, the Buddha delivers this sermon to an audience of 1,000 fire-worshipping ascetics. In his characteristically brilliant teaching style, the Buddha uses a metaphor that quickly penetrates to the heart of the audience — in this case, the metaphor of fire. Upon hearing this sermon, the entire audience attains full Awakening (arahatta).

[Loudspeaker icon] Listen to this sutta read by Bhante H. Gunaratana (08'37" 2.9 MB)

Recorded in October 2005 at the Bhavana Society, High View, West Virginia, USA. Translated from the Pali by Bhante H. Gunaratana. From Bhavana Vandana: Book of Devotion (High View, WV: »Bhavana Society, 1990). Text is copyright © 1990 Bhavana Society. Courtesy of, and with permission from, Bhavana Society, Rt. 1, Box 218-3, Back Creek Road, High View, WV 26808 USA, »www.bhavanasociety.org.

Read a translation of this sutta by »Ñānamoli Thera or »Thanissaro Bhikkhu.

SN 43.1-44: Various Suttas — The Thirty-three Synonyms for Nibbana

Taken together, this series of parallel suttas offers one of the most evocative descriptions of Nibbana to be found in the entire Canon.

[Loudspeaker icon] Listen to this sutta read by Joseph Goldstein (03'05" 1.1 MB)

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SN 45.2: Upaddha Sutta — Good Friendship

In this famous sutta the Buddha corrects Ven. Ananda, pointing out that having "admirable" friends, companions, and comrades is not half but the whole of the spiritual life. (For more about this special kind of friendship, see »Kalyanamittata.)

[Loudspeaker icon] Listen to this sutta read by Joseph Goldstein (02'25" 0.8 MB)

Recorded by jtb on 18 Feb 2006 at the Forest Refuge, Barre, Massachusetts, USA. Translated from the Pali by Bhikkhu Bodhi. From »In the Buddha's Words: An Anthology of Discourses from the Pali Canon, Bhikkhu Bodhi, trans. and ed. (Somerville: »Wisdom Publications, 2005). Text is copyright © 2000 Bhikkhu Bodhi. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

Read a translation of this sutta by »Thanissaro Bhikkhu.

SN 47.19: Sedaka Sutta — At Sedaka (The Acrobat)

Which is correct: by protecting oneself, one protects others; or by protecting others, one protects oneself? The Buddha's answer may surprise you.

[Loudspeaker icon] Listen to this sutta read by Ajahn Candasiri (03'18" 1.1 MB)

Recorded by jtb on 17 May 2006 in Lexington, Massachusetts, USA. Translated from the Pali by Bhikkhu Bodhi. From »In the Buddha's Words: An Anthology of Discourses from the Pali Canon, Bhikkhu Bodhi, trans. and ed. (Somerville: »Wisdom Publications, 2005). Text is copyright © 2000 Bhikkhu Bodhi. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

Read a translation of this sutta by »Andrew Olendzki or »Thanissaro Bhikkhu.

SN 56.11: Dhammacakkappavattana Sutta — Setting in Motion the Wheel of Dhamma

This is the Buddha's first discourse, delivered shortly after his Awakening to the group of five monks with whom he had practiced the austerities in the forest for many years. The sutta contains the essential teachings of the Four Noble Truths and the Noble Eightfold Path. Upon hearing this discourse, the monk Kondañña attains the first stage of Awakening, thus giving birth to the ariya sangha (Noble Sangha).

[Loudspeaker icon] Listen to this sutta read by Guy Armstrong (10'06" 3.4 MB)

Recorded by jtb on 11 December 2005 at Gaston Pond, Barre, Massachusetts, USA. Translated from the Pali by Bhikkhu Bodhi. From »The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya, Bhikkhu Bodhi, trans. (Somerville: »Wisdom Publications, 2000). Text is copyright © 2000 Wisdom Publications. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

Read a translation of this sutta by »Ñānamoli Thera, »Piyadassi Thera, or »Thanissaro Bhikkhu.

SN 56.31: Simsapa Sutta — The Simsapa Grove/A Handful of Leaves

The Buddha compares the knowledge he gained in his Awakening to all the leaves in the forest, and his teachings to a mere handful of leaves. He then explains why he didn't reveal the remainder.

[Loudspeaker icon] Listen to this sutta read by Sarah Doering (02'36" 0.9 MB)

Recorded by jtb on 21 Oct 2005 The Forest Refuge, Barre, Massachusetts, USA. Translated from the Pali by Bhikkhu Bodhi. From »The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya, Bhikkhu Bodhi, trans. (Somerville: »Wisdom Publications, 2000). Text is copyright © 2000 Bhikkhu Bodhi. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

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[Loudspeaker icon] Listen to this sutta read by Sharon Salzberg (01'44" 0.6 MB)

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Read a translation of this sutta by »Thanissaro Bhikkhu.

From the Anguttara Nikaya:

AN 4.62: Anana Sutta — Debtlessness/Four Kinds of Happiness

The Buddha explains to the wealthy lay-follower Anathapindika about four kinds of happiness that a householder may enjoy. Some require wealth, but the best is free of charge

[Loudspeaker icon] Listen to this sutta read by Kamala Masters (03'36" 1.2 MB)

Recorded by jtb on 11 Dec 2005 at Gaston Pond, Barre, Massachusetts, USA.
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Read a translation of this sutta by »Thanissaro Bhikkhu.

AN 5.57: Upajjhatthana Sutta — Five Contemplations for Everyone

The Buddha's instructions on five facts that everyone — man, woman, monk, or nun — should frequently reflect upon.

[Loudspeaker icon] Listen to this sutta read by Kamala Masters (06'35" 2.2 MB)

Recorded by jtb on 11 Dec 2005 at Gaston Pond, Barre, Massachusetts, USA.
Translated from the Pali by Nyanaponika Thera and Bhikkhu Bodhi. From Numerical Discourses of the Buddha: An Anthology of Suttas from the Anguttara Nikaya, translated and edited by Nyanaponika Thera and Bhikkhu Bodhi (Kandy: »Buddhist Publication Society, 1999). Text is copyright © 1999 Buddhist Publication Society. Courtesy of, and with permission from, Buddhist Publication Society, P.O. Box 61, No. 54 Sangharaja Mawatha, Kandy, Sri Lanka, »www.bps.lk.

Read a translation of this sutta by »Thanissaro Bhikkhu.

AN 5.161: Aghatapativinaya Sutta — How to Remove Grudges

Five simple practices to help overcome malicious habits of thought.

[Loudspeaker icon] Listen to this sutta read by Kamala Masters (01'16" 0.4 MB)

Recorded by jtb on 11 Dec 2005 at Gaston Pond, Barre, Massachusetts, USA.
Translated from the Pali by Nyanaponika Thera and Bhikkhu Bodhi. From Numerical Discourses of the Buddha: An Anthology of Suttas from the Anguttara Nikaya, translated and edited by Nyanaponika Thera and Bhikkhu Bodhi (Kandy: »Buddhist

Publication Society, 1999). Text is copyright © 1999 Buddhist Publication Society. Courtesy of, and with permission from, Buddhist Publication Society, P.O. Box 61, No. 54 Sangharaja Mawatha, Kandy, Sri Lanka, »www.bps.lk.

AN 11.2: Cetana Sutta — An Act of Will

Good qualities in the heart naturally lead to the development of other good qualities. And it all starts with sila (virtue).

[Loudspeaker icon] Listen to this sutta read by Ajahn Sucitto (04'58" 1.7 MB)

Recorded by jtb on 4 July 2006 in Concord, Massachusetts. Translated from the Pali by Thanissaro Bhikkhu. From »Handful of Leaves, Volume Three: An Anthology from the Khuddaka Nikaya, Thanissaro Bhikkhu, trans. and ed. Text is copyright © 2005 Thanissaro Bhikkhu. #PERMISSION#

Read a translation of this sutta by »Thanissaro Bhikkhu.

From the Khuddaka Nikaya:

Khp 9: Karaniya Metta Sutta — Good Will/Loving-kindness

The Buddha's words on cultivating a heart filled with good will (metta) towards all beings.

[Loudspeaker icon] Listen to this sutta read by Thanissaro Bhikkhu (01'56" 1.7 MB)

Recorded by the reader in January 2006 at Metta Forest Monastery, Valley Center, California. Translated from the Pali by Thanissaro Bhikkhu. From »Handful of Leaves, Volume Four: An Anthology from the Khuddaka Nikaya, Thanissaro Bhikkhu, trans. and ed. Text is copyright © 2005 Thanissaro Bhikkhu.

Read a translation of this sutta by »Acharya Buddharakkhita or »The Amaravati Sangha or »Ñanamoli Thera or »Piyadassi Thera or »Thanissaro Bhikkhu.

Ud 1.10: Bahiya Sutta — Bahiya

The ascetic Bahiya receives a brief teaching from the Buddha about dispassion towards the senses ("In the seen will be merely what is seen...") and immediately becomes an arahant.

[Loudspeaker icon] Listen to this sutta read by Sarah Doering (08'39" 2.9 MB)

Recorded by jtb on 21 Oct 2005 at the Forest Refuge, Barre, Massachusetts, USA. Translated from the Pali by John D. Ireland. From The Udana and the Itivuttaka: Two Classics from the Pali Canon (Kandy: »Buddhist Publication Society, 1997). Text is

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Read a translation of this sutta by »John D. Ireland or »Thanissaro Bhikkhu.

Iti 27: The Development of Loving-kindness

How the practice of loving-kindness excels all other paths to a happy rebirth.

[Loudspeaker icon] Listen to this sutta read by Sharon Salzberg (01'51" 0.6 MB)

Recorded by jtb on 18 Feb 2006 in Barre, Massachusetts, USA. Translated from the Pali by Bhikkhu Bodhi. From »In the Buddha's Words: An Anthology of Discourses from the Pali Canon, Bhikkhu Bodhi, trans. and ed. (Somerville: »Wisdom Publications, 2005). Text is copyright © 2005 Bhikkhu Bodhi. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

Read a translation of this sutta by »John D. Ireland or »Thanissaro Bhikkhu.

Iti 84: For the Welfare of Many

The three kinds of people who are capable of bringing true happiness into the world.

[Loudspeaker icon] Listen to this sutta read by Sharon Salzberg (02'16" 0.8 MB)

Recorded by jtb on 18 Feb 2006 in Barre, Massachusetts, USA. Translated from the Pali by Bhikkhu Bodhi. From »In the Buddha's Words: An Anthology of Discourses from the Pali Canon, Bhikkhu Bodhi, trans. and ed. (Somerville: »Wisdom Publications, 2005). Text is copyright © 2005 Bhikkhu Bodhi. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA, »www.wisdompubs.org.

Read a translation of this sutta by »John D. Ireland or »Thanissaro Bhikkhu.

Sn 3.1: Pabbajja Sutta — The Going Forth

King Bimbisara, struck by the young Buddha's radiant demeanor, follows him to the mountains to discover who he is and whence he comes.

[Loudspeaker icon] Listen to this sutta read by Ajahn Candassiri (04'38" 1.6 MB)

Recorded by jtb on 17 May 2006 in Lexington, Massachusetts, USA. Translated from the Pali by H. Saddhatissa. From The Sutta Nipata (London: »Curzon Press, Ltd., 1985). Text is copyright © 1985 H. Saddhatissa. Permission pending.

Read a translation of this sutta by »Thanissaro Bhikkhu.

Sn 3.2: Padhana Sutta — The Striving

The ten armies of Mara approach the Bodhisatta (Buddha-to-be) in an unsuccessful attempt to lure him from his meditation seat.

[Loudspeaker icon] Listen to this sutta read by Ajahn Candasiri (05'23" 1.9 MB)

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Read a translation of this sutta by »John D. Ireland or »Thanissaro Bhikkhu.

Sn 4.11: Kalahavivada Sutta — Disputes and Contention

The Buddha answers a series of questions on the causes of anger and attachment.

[Loudspeaker icon] Listen to this sutta read by Sister Cittapala (06'13" 2.1 MB)

Recorded by jtb on 17 May 2006 in Lexington, Massachusetts, USA. Translated from the Pali by H. Saddhatissa. From The Sutta Nipata (London: »Curzon Press, Ltd., 1985). Text is copyright © 1985 H. Saddhatissa. Permission pending.

Read a translation of this sutta by »John D. Ireland or »Thanissaro Bhikkhu.

Sn 5.4: Mettagu-manava-puccha — Mettagu's Questions

How does one cross the flood of birth and old age, sorrow, and grief?

[Loudspeaker icon] Listen to this sutta read by Ajahn Sucitto (04'41" 1.6 MB)

Recorded by jtb on 4 July 2006 in Concord, Massachusetts. Translated from the Pali by H. Saddhatissa. From The Sutta Nipata (London: »Curzon Press, Ltd., 1985). Text is copyright © 1985 H. Saddhatissa. Permission pending.

Read a translation of this sutta by »John D. Ireland or »Thanissaro Bhikkhu.

Sn 5.6: Upasiva-manava-puccha — Upasiva's Questions

What one thing should a person hold onto in order to cross the flood of birth and old age, sorrow, and grief?

[Loudspeaker icon] Listen to this sutta read by Ajahn Sucitto (03'11" 1.1 MB)

Recorded by jtb on 4 July 2006 in Concord, Massachusetts. Translated from the Pali by H. Saddhatissa. From The Sutta Nipata (London: »Curzon Press, Ltd., 1985). Text is copyright © 1985 H. Saddhatissa. Permission pending.

Read a translation of this sutta by »Thanissaro Bhikkhu.

Sn 5.10: Kappa-manava-puccha Sutta — Kappa's Question

Is there anywhere safe to stand where we won't be swept away by aging and death?

[Loudspeaker icon] Listen to this sutta read by Ayya Medhanandi (02'08" 0.7 MB)

Recorded by the reader in July 2005 in Paekakariki, New Zealand. Translated from the Pali by H. Saddhatissa. From The Sutta Nipata (London: »Curzon Press, Ltd., 1985). Text is copyright © 1985 H. Saddhatissa. Permission pending.

[Loudspeaker icon] Listen to this sutta read by Ajahn Sucitto (01'32" 0.5 MB)

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Read a translation of this sutta by »Thanissaro Bhikkhu.

Dhp 1-20: Yamaka Vagga — Pairs/Dichotomies

The first chapter of verses from the Dhammapada, a classic collection of concise teachings from the Buddha.

[Loudspeaker icon] Listen to this sutta read by Gil Fronsdal (04'49" 1.7 MB)

Recorded by the reader in Feb 2006 . Translated from the Pali by Gil Fronsdal. From »The Dhammapada: A New Translation of the Buddhist Classic with Annotations, edited by Gil Fronsdal (Boston: »Shambhala Publications, 2005). Text is copyright © 2005 Shambhala Publications. Courtesy of, and with permission from, the author.

[Loudspeaker icon] Listen to this sutta read by Kamala Masters (04'30" 1.5 MB)

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Read a translation of these verses by »Acharya Buddharakkhita or »Thanissaro

Bhikkhu.

Dhp 21-32: Appamada Vagga — Vigilance

The second chapter of verses from the Dhammapada, a classic collection of concise teachings from the Buddha.

[Loudspeaker icon] Listen to this sutta read by Gil Fronsdal (03'03" 1.1 MB)

Recorded by the reader in Feb 2006 . Translated from the Pali by Gil Fronsdal. From »The Dhammapada: A New Translation of the Buddhist Classic with Annotations, edited by Gil Fronsdal (Boston: »Shambhala Publications, 2005). Text is copyright © 2005 Shambhala Publications. Courtesy of, and with permission from, the author.

Read a translation of these verses by »Acharya Buddharakkhita or »Thanissaro Bhikkhu.

Dhp 33-43: Citta Vagga — The Mind

The third chapter of verses from the Dhammapada, a classic collection of concise teachings from the Buddha.

[Loudspeaker icon] Listen to this sutta read by Gil Fronsdal (02'41" 0.9 MB)

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Read a translation of these verses by »Acharya Buddharakkhita or »Thanissaro Bhikkhu.

From various sources:

Various Suttas: On Giving

Six short suttas on the theme of giving. Passages include Iti 26; AN 8.33; AN 4.57; AN 5.148; Iti 107; and AN 8.35.

[Loudspeaker icon] Listen to this sutta read by Steve Armstrong (11'01" 3.7 MB)

Recorded by jtb on 11 December 2005 at Gaston Pond, Barre, Massachusetts, USA. Translated from the Pali by Bhikkhu Bodhi. From »In the Buddha's Words: An Anthology of Discourses from the Pali Canon, Bhikkhu Bodhi, trans. and ed. (Somerville: »Wisdom Publications, 2005). Text is copyright © 2005 Bhikkhu Bodhi. Courtesy of, and with permission from, Wisdom Publications, 199 Elm Street, Somerville, MA 02144 USA,

»www.wisdompubs.org.

Translations of several of these passages are available for reading online:

Passage #1 (Iti 26: If People Knew the Result of Giving) translated by »John D. Ireland or »Thanissaro Bhikkhu.

Passage #4 (AN 5.148: A Superior Person's Gifts) translated by »Thanissaro Bhikkhu

Passage #5 (Iti 107: Mutual Support) translated by »Thanissaro Bhikkhu

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[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

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[Sutta Pitaka](#)

[DN](#)

[MN](#)

[SN](#)

[AN](#)

[KN](#)

[Khp](#)

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[Ud](#)

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Nipata: [1](#) [2](#) [3](#) [4](#) [5](#) [6](#) [7](#) [8](#) [9](#) [10](#) [11](#)

The Anguttara Nikaya, the fourth division of the Sutta Pitaka, consists of several thousand[1] suttas arranged in eleven books (nipatas) according to numerical content. For example, the first nipata — the Book of the Ones — contains suttas concerning a single topic; the second nipata — the Book of the Twos — contains suttas concerning pairs of things (e.g., a sutta about tranquillity and insight; another about the two people one can never adequately repay (one's parents); another about two kinds of happiness; etc.); the third nipata contains suttas concerning three things (e.g., a sutta on the three kinds of praiseworthy acts; another about three kinds of offense), and so on.

At first glance this may seem a rather pedantic classification scheme, but in fact it often proves quite useful. For example, if you dimly recall having heard something about the five subjects worthy of daily contemplation and you'd like to track down the original passage in the Canon, a good place to begin your search is the Book of the Fives in the Anguttara. (The Index by Number may also be helpful in such cases.)

For a complete translation, see Bhikkhu Bodhi's *The Numerical Discourses of the Buddha: A New Translation of the Anguttara Nikaya* (Boston: Wisdom Publications, 2012).

A selected anthology of 333 suttas from the Anguttara Nikaya, *Handful of Leaves, Volume Four*, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org

The suttas are numbered here by nipata (book) and sutta, with the suttas numbered sequentially from the start of each nipata, using as a guide the Woodward & Hare PTS English translations of the Anguttara Nikaya (*The Book of the Gradual Sayings*). Because suttas in the Anguttara have often been numbered inconsistently in different Tipitaka editions and translations, I have also provided alternate reference numbers in the braces {} that follow the sutta descriptions. For all suttas, these alternate references include the volume and starting page number in the PTS romanized Pali edition of the Anguttara Nikaya (example: A i 60 = PTS Anguttara Nikaya volume one, page 60). For suttas in the Ones and Twos, whose numberings are particularly problematic, I have also included the nipata, vagga (chapter), and number of the sutta, with suttas counted from the start of each vagga (example: II,iii,5 = Book of the Twos, third vagga, fifth sutta).

The translator appears in the square brackets [].

Note

1.

The exact count of suttas in the Anguttara depends on the particular edition (Sri Lankan, Thai, or Burmese) and on the way the suttas are enumerated. Jayawardhana says: "Although the text tells us that it consists of 9,557 suttas, the present edition [the modern Sri Lankan Tipitaka] has only 8,777 suttas. Most of these suttas are mere repetitions with a new word added here and there. Therefore, the number of suttas distinctive in character could be brought down to a little over one thousand" [Somapala Jayawardhana, *Handbook of Pali Literature* (Colombo: Karunaratne, 1993), p. 12]. Bhikkhu Bodhi counts 2,344 suttas [Nyanaponika & Bodhi, *Numerical Discourses of the Buddha*, p. xv], while Webb counts 2,308 [Russell Webb, *An Analysis of the Pali Canon*, (Kandy: Buddhist Publication Society, 1975), p. 26].

1. Book of the Ones

AN 1.21-40: Ekadhamma Suttas — A Single Thing {A i 5; I,iii,1-10; I,iv,1-10}

[Thanissaro]. The Buddha enumerates twenty things of singular importance to the spiritual path.

AN 1.31-40: Adanta Suttas — Untamed {A i 5; I,iii,1-4 and iv,9-10} [Woodward (excerpt)]. There's nothing so conducive to happiness as a mind that has been tamed.

AN 1.45-46: Udakarahaka Suttas — A Pool of Water {A i 9; I,v,5-6} [Thanissaro]. The difference between a clear mind and a muddy one.

AN 1.47: Mudu Sutta — Soft {A i 8; I,v,7} [Thanissaro]. A simile for a mind that's pliant.

AN 1.48: Lahu-parivatta Sutta — Quick to Reverse Itself {A i 10; I,v,8} [Thanissaro]. The Buddha, normally so adept at finding similes, is here at a loss.

AN 1.49-52: Pabhassara Sutta — Luminous {A i 10; (I,v,9-10; I,vi,1-2)} [Thanissaro]. The mind is inherently luminous; the unwise person can't even see that it is obscured by defilements.

AN 1.140-141: Bahujanahitāya Sutta — For the Benefit of Many People {A i 19} [Thanissaro]. It's for the benefit of the world that Dhamma is explained as Dhamma, and not-Dhamma as not-Dhamma. [TB]

AN 1.328: Duggandha Sutta — Foul-smelling {A i 34} [Thanissaro]. Becoming compared to feces. [TB]

2. Book of the Twos

AN 2.5: Appativana Sutta — Relentlessly {A i 50} [Thanissaro]. What is the one thing regarding which the Buddha does not recommend contentment?

AN 2.9: Lokapala Sutta — The Bright Protectors/Guardians of the World {A i 51} [Ireland | Thanissaro]. Conscience and concern — two qualities that keep one from harm.

AN 2.18: Ekamsena Sutta — Categorically {A i 57; II,ii,8} [Thanissaro]. The drawbacks of unskillful conduct and the rewards of skillful conduct.

AN 2.19: Kusala Sutta — Skillful {A i 58; II,ii,9} [Thanissaro]. Yes, it really is possible to abandon unskillful habits and to develop skillful ones.

AN 2.21: Bala-pandita Sutta — Fools & Wise People {A i 59; II,iii,1} [Thanissaro]. What's the difference between a fool and a wise person?

AN 2.23: Abhasita Sutta — What Was Not Said {A i 59; II,iii,3} [Thanissaro].

AN 2.25: Neyyatha Sutta — A Meaning to be Inferred {A i 60; II,iii,5} [Thanissaro]. Two short reminders not to misquote or misrepresent the Buddha's teachings.

AN 2.30: Vijja-bhagiya Sutta — A Share in Clear Knowing {A i 61; II,iii,10} [Thanissaro]. How tranquillity (samatha) and insight (vipassana) function together to uproot passion and ignorance.

AN 2.31-32: Kataññu Suttas — Gratitude {A i 61; II,iv,1-2} [Thanissaro]. We owe a great debt to our parents. The gratitude we show to them is a measure of our personal integrity.

AN 2.33: Aññataro Brāhmaṇo Sutta — A Certain Brahman {A i 62; II,iv,3} [Nizamis]. The Buddha answers the question, "What do you teach?".

AN 2.38: Kandarayana Sutta — To Kandarayana {A i 67; II,iv,8} [Thanissaro]. What makes a person an elder worthy of respect?

AN 2.46: Ukkacita Sutta — Bombast {A i 72; II,v,6} [Thanissaro]. Two kinds of people: those who listen attentively and critically to the Dhamma, and those who listen uncritically to other teachings.

AN 2.98: Bala Sutta — Fools {A i 83; II,x,1} [Thanissaro]. Two kinds of fools.

AN 2.119: Dullabha Sutta — Hard to Find {A i 87; II,xi,2} [Thanissaro]. A grateful person is hard to find.

AN 2.125-126: Ghosa Suttas — Voice {A i 87; II,xi,8-9} [Thanissaro]. Appropriate

attention (yoniso manasikara) is a condition for Right View.

3. Book of the Threes

AN 3.2: Lakkhana Sutta — Characterized (by Action) {A i 102} [Thanissaro]. How to recognize a wise person and a fool.

AN 3.15: Rathakara (Pacetana) Sutta — The Chariot Maker {A i 110} [Thanissaro]. The Buddha recalls a previous lifetime during which he was a chariot-maker "skilled in dealing with the crookedness of wood." Now, as the Buddha, he is skilled in dealing with the crookedness of thought, word, and deed.

AN 3.22: Gilana Sutta — Sick People {A i 120} [Thanissaro]. The Buddha compares the Dhamma to good medicine.

AN 3.32: Ānanda Sutta — To Ven. Ānanda {A i 132} [Thanissaro]. The Buddha explains a passage from Sn 5:3 by describing a state of concentration free from I-making and mine-making. [TB]

AN 3.33: Sāriputta Sutta — To Ven. Sāriputta {A i 133} [Thanissaro]. The Buddha explains a passage from Sn 5:13 by describing a state of concentration free from I-making and mine-making. [TB]

AN 3.34: Nidana Sutta — Causes {A i 134; Thai 3.34; BJT 3.34} [Thanissaro]. An action (kamma) performed by an arahant bears no kammic fruit. This sutta explains why. [TB]

AN 3.35: Hatthaka Sutta — To Hatthaka {A i 136; Thai 3.35; BJT 3.35} [Thanissaro]. The state of the mind, rather than the comfort of the bed, determines who gets a good night's sleep. [TB]

AN 3.38: Sukhamala Sutta — Refinement {A i 145; Thai 3.39; BJT 3.39} [Thanissaro]. The Buddha describes the insights that led him as a young man to go forth, and how those insights apply to the conduct of our own lives.

AN 3.40: Adhipateyya Sutta — Governing Principles {A i 147} [Thanissaro]. The Buddha describes three governing principles that keep one's Dhamma practice on-track.

Beware: there's nowhere to hide from your unskillful actions!

AN 3.47: Sankhata Sutta — Fabricated {A i 152} [Thanissaro]. The marks by which fabricated and unfabricated experiences can be recognized.

AN 3.48: Pabbata Sutta — A Mountain {A i 152} [Thanissaro]. A parent's responsibility to his or her family. If you want your family to prosper, then be like a mountain of virtue, conviction, and discernment.

AN 3.51: Dvejana Sutta — Two People (1) {A i 155; Thai 3.52; BJT 3.52} [Thanissaro].

AN 3.52: Dvejana Sutta — Two People (2) {A i 156; Thai 3.53; BJT 3.53} [Thanissaro].

The Buddha offers advice to two aging brahmins who are facing the end of life.

AN 3.57: Vaccha Sutta — To Vaccha {A i 160; Thai: III.58} [Thanissaro]. Every act of generosity is meritorious, but some are more so than others.

AN 3.60: Sangarava Sutta — To Sangarava {A i 168; Thai 3.61} [Thanissaro]. The Buddha answers the accusation that the spiritual path he teaches is a selfish one.

AN 3.61: Titttha Sutta — Sectarians {A i 173; Thai 3.62} [Thanissaro]. The Buddha explains how three common views about pain and pleasure can, if followed to their logical conclusion, lead to a life of inaction. He then shows how pain and pleasure actually do come about and how they can be transcended.

AN 3.62: Bhaya Sutta — Dangers {A i 178; Thai: AN 3.63} [Thanissaro]. Although fire, flood, and war may threaten to divide families, the world is fraught with even greater dangers. Here is a surefire way to overcome them all.

AN 3.65: Kalama Sutta — The Instruction to the Kalamas/To the Kalamas {A i 188; Thai 3.66} [Soma | Thanissaro]. The Buddha explains to a group of skeptics the proper criteria for accepting a spiritual teaching.

AN 3.66: Salha Sutta — To Salha {A i 193; Thai 3.67} [Ñānamoli]. The arahant Ven. Nandaka engages the layman Salha in a dialogue that ranges from elementary principles all the way to the nature of arahantship.

AN 3.67: Kathavatthu Sutta — Topics for Discussion {A i 197} [Thanissaro]. This short discourse contains detailed practical instructions on how to answer questions skillfully. A valuable teaching for politicians, debaters, and the rest of us.

AN 3.68: Tittiya Sutta — Sectarians {A i 199} [Thanissaro]. How appropriate attention (yoniso manasikara) lies at the heart of any effort to abandon the roots of greed, hatred, and delusion.

AN 3.69: Mula Sutta — Roots {A i 201} [Thanissaro]. What motivates a person to wrongly imprison people and subject them to beatings? The answer lies right here, in your own heart.

AN 3.70: Muluposatha Sutta — The Roots of the Uposatha {A i 205; Thai 3.71} [Thanissaro]. The Buddha describes to Visakha, the laywoman, right and wrong ways of observing the Uposatha days. Those who observe the Uposatha correctly are reap great rewards.

AN 3.71: Channa Sutta — To Channa the Wanderer {A i 215; Thai 3.72} [Thanissaro]. Ven. Ananda instructs Channa on abandoning the mental defilements of passion, aversion, and delusion.

AN 3.72: Ajivaka Sutta — To the Fatalists' Student {A i 217; Thai 3.73} [Thanissaro]. Ven. Ananda gives a skillful answer to the questions, "Whose teaching is right? Whose practice is right?"

AN 3.73: Sakka Sutta — To the Sakyan {A i 219; Thai 3.74} [Thanissaro]. Mahanama asks the Buddha, "Which comes first: concentration or wisdom?" Ven. Ananda answers on behalf of the Buddha, who is recovering from an illness.

AN 3.76: Bhava Sutta — Becoming (1) {A i 223; Thai 3.77} [Thanissaro]. The three levels on which becoming (bhava) operates, in relation to consciousness.

AN 3.77: Bhava Sutta — Becoming (2) {A i 224; Thai 3.78} [Thanissaro]. The three levels on which becoming (bhava) operates, in relation to intention.

AN 3.78: Silabbata Sutta — Precept & Practice {A i 225; Thai 3.79} [Thanissaro]. Are all religious paths fruitful? Ven. Ananda answers.

AN 3.81: Gadrabha Sutta — The Donkey {A i 229; Thai 3.83} [Thanissaro]. Practicing the Dhamma means more than simply acting the part.

AN 3.83: Vajjiputta Sutta — The Vajjian Monk {A i 230; Thai 3.85} [Thanissaro]. A monk who is having difficulty following all the Pāṭimokkha training rules can boil them all down to these three.

AN 3.85: Sekhin Sutta — One in Training (1) {A i 231; Thai 3.87} [Thanissaro]. The various levels of noble attainment, described in terms of the degree of accomplishment of each of the three trainings.

AN 3.86: Sekhin Sutta — One in Training (2) {A i 232; Thai 3.88} [Thanissaro]. A discussion of the various levels of noble attainment, dividing stream-winners into three types, and non-returners into five.

AN 3.88: Sikkha Sutta — Trainings (1) {A i 235; Thai 3.90} [Thanissaro].

AN 3.89: Sikkha Sutta — Trainings (2) {A i 235; Thai 3.91} [Thanissaro]. The Buddha summarizes the three aspects of Dhamma practice that should be developed.

AN 3.91: Accayika Sutta — Urgent {A i 239; Thai 3.93} [Thanissaro]. Just as a farmer can't predict when the fruit will ripen, so we can't predict when Awakening will occur. So just keep your practice strong; the rest will take care of itself.

AN 3.94: Ajaniya Sutta — The Thoroughbred {A i 244; Thai 3.97} [Thanissaro]. What qualities make a monk worthy of respect?

AN 3.99: Lonaphala Sutta — The Salt Crystal {A i 249; Thai 3.101} [Thanissaro]. A Buddhist response to the question, "Why do bad things happen to good people?"

AN 3.100 (i-x): Pansadhovaka Sutta — The Dirt-washer {A i 256; Thai 3.102} [Thanissaro].

AN 3.100 (xi-xv): Nimitta Sutta — Themes {A i 255; Thai 3.103} [Thanissaro]. The Buddha compares the skillful training of one's mind to the way a goldsmith purifies gold ore.

AN 3.105: Kuta Sutta — The Peak of the Roof {A i 261; Thai 3.110} [Thanissaro].

Protect your mind, and you guard yourself from harm.

AN 3.120: Moneyya Sutta — Sagacity {A i 273; Thai 3.123} [Thanissaro]. The Buddha describes three kinds of wisdom: bodily, verbal, and mental. (This is one of the suttas selected by King Asoka (r. 270-232 BCE) to be studied and reflected upon frequently by all practicing Buddhists. See *That the True Dhamma Might Last a Long Time: Readings Selected by King Asoka*, by Thanissaro.)

AN 3.123: Gotamaka-cetiya Sutta — At Gotamaka Shrine {A i 276; Thai 3.126} [Thanissaro]. What more do you want from the Buddha's teachings?

AN 3.126: Katuviya Sutta — Putrid {A i 279; Thai 3.129} [Thanissaro]. When you let your concentration slip and your mindfulness falter, there's no telling what nasty sorts of flies will start swarming around you.

AN 3.130: Lekha Sutta — Inscriptions {A i 283; Thai 3.133} [Thanissaro]. Why hold on to your anger? Beware you don't let it get carved deep into your psyche, like an inscription in solid rock.

AN 3.134: Dhamma-niyama Sutta — The Discourse on the Orderliness of the Dhamma {A i 286; Thai 3.137} [Thanissaro]. Whether or not a Buddha arises in the world, the three characteristics of existence always remain: impermanence, stress, and not-self.

4. Book of the Fours

AN 4.1: Anubuddha Sutta — Understanding {A ii 1} [Thanissaro]. Why do we wander aimlessly in samsara? It's because we haven't yet realized four noble qualities.

AN 4.5: Anusota Sutta — With the Flow {A ii 5} [Thanissaro]. A reminder that the popular advice to "just go with the flow" finds no support in the Buddha's teachings.

AN 4.10: Yoga Sutta — Bondage/Yokes {A ii 10} [Nizamis | Thanissaro]. In many discourses, the Buddha speaks of "the unexcelled rest from the yoke." In this discourse he explains what yokes he is referring to, and how that rest comes about. [TB]

AN 4.19: Agati Sutta — Off Course {A ii 18} [Thanissaro]. The Buddha explains the difference between staying "on course" and straying "off course" in one's Dhamma practice.

AN 4.24: Kalaka Sutta — At Kalaka's Park {A ii 23} [Thanissaro]. Even though the Buddha has deep understanding, he doesn't take a stance on any of it.

AN 4.28: Ariya-vamsa Sutta — The Discourse on the Traditions of the Noble Ones {A ii

27} [Thanissaro]. The Buddha describes four good qualities in a monk: contentment with regard to robes, almsfood, and lodging, and finding pleasure in cultivating wholesome mental states. (This is one of the suttas selected by King Asoka (r. 270-232 BCE) to be studied and reflected upon frequently by all practicing Buddhists. See *That the True Dhamma Might Last a Long Time: Readings Selected by King Asoka*, by Thanissaro.)

AN 4.31: Cakka Sutta — Wheels {A ii 32} [Thanissaro]. Here is one kind of four-wheel drive that is sure to keep you on the road.

AN 4.32: Sangaha Sutta — The Bonds of Fellowship {A ii 32} [Thanissaro]. The qualities that help hold together a family — or any community.

AN 4.35: Vassakara Sutta — With Vassakara {A ii 35} [Thanissaro]. Four distinguishing qualities of a wise person.

AN 4.36: Dona Sutta — With Dona {A ii 37} [Thanissaro]. A passerby, struck by the Buddha's serene presence, asks him, "What are you? Are you a deva? A spirit? A human being?" The Buddha's now-famous reply has made this one of the most oft-quoted passages in the entire Canon.

AN 4.37: Aparihani Sutta — No Falling Away {A ii 39} [Thanissaro]. If one is sincere in one's aspirations to realize Awakening, these four aspects of Dhamma practice should be constantly developed.

AN 4.41: Samadhi Sutta — Concentration {A ii 44} [Thanissaro]. The Buddha explains how concentration, when fully developed, can bring about any one of four different desirable results.

AN 4.42: Pañha Sutta — Questions {A ii 46} [Thanissaro]. The Buddha's teachings on skillfulness and speech extend to mastering the art of answering questions.

AN 4.45: Rohitassa Sutta — To Rohitassa {A ii 47} [Thanissaro]. A well-traveled deva learns that we don't have to go to the ends of the world to find an end to suffering; we need look no further than right here, in this very body.

AN 4.49: Vipallasa Sutta — Distortions of the Mind/Perversions {A ii 52} [Olendzki | Thanissaro]. Four kinds of misperceptions that keep us bound to the cycle of rebirths.

AN 4.50: Upakkilesa Sutta — Obscurations {A ii 53} [Thanissaro]. Four unskillful activities that prevent a monk from shining with Dhamma.

AN 4.55: Samajivina Sutta — Living in Tune {A ii 61} [Thanissaro]. Would you like to live with your current spouse in future lives, too? Here's how.

[SuttaReadings.net icon] AN 4.62: Anana Sutta — Debtless {A ii 69} [Thanissaro]. The Buddha tells the wealthy lay-follower Anathapindika about four kinds of happiness that a householder may enjoy. Some require wealth, but the best is free of charge.

AN 4.67: Ahi Sutta/Ahina Sutta — A Snake/By a Snake {A ii 72} [Piyadassi | Thanissaro]. How the practice of metta (loving-kindness) can serve as a protection against harm.

AN 4.73: Sappurisa Sutta — A Person of Integrity {A ii 77} [Thanissaro]. Are you a person of integrity? How you speak about yourself and others reveals much about your personal integrity.

AN 4.77: Acintita Sutta — Unconjecturable {A ii 80} [Thanissaro]. If you spend too much time pondering these four things you will surely drive yourself crazy.

AN 4.79: Vanijja Sutta — Trade {A ii 81} [Thanissaro]. One reason why some people succeed and others fail in their trades.

AN 4.85: Tamonata Sutta — Darkness {A ii 85} [Thanissaro]. A person's goodness is

measured not by his or her wealth, beauty, or status, but by the goodness of his or her actions.

AN 4.94: Samadhi Sutta — Concentration (Tranquillity and Insight) {A ii 93} [Thanissaro]. The Buddha explains how correct meditation practice consists of the development of both insight (vipassana) and tranquillity (samatha).

AN 4.95: Chavalata Sutta — Wood from a Pyre/The Firebrand {A ii 95} [Buddharakkhita | Thanissaro]. Which is better: to practice Dhamma for one's own benefit or for another's? The answer may surprise you.

AN 4.96: Raga-vinaya Sutta — The Subduing of Passion {A ii 96} [Thanissaro]. What does it mean to practice Dhamma for one's own benefit — and for another's?

AN 4.99: Sikkha Sutta — Trainings {A ii 98} [Thanissaro]. It is best of all if you not only follow the precepts yourself, but can support others in following them, too.

AN 4.102: Valahaka Sutta — Thunderheads {A ii 103} [Thanissaro]. Reading suttas is good, but there is more to be done. Go meditate!

AN 4.111: Kesi Sutta — To Kesi the Horsetrainer {A ii 111} [Thanissaro]. The Buddha explains to Kesi, a horsetrainer, how he teaches Dhamma. This brilliant exposition warrants close study by every teacher, as it reveals the multiple levels in which effective teaching operates: the Buddha speaks in terms that the listener understands (horsetraining), he uses similes to great effect, and he deftly answers the real question that lies behind the student's query ("Please, can you train me?").

AN 4.113: Patoda Sutta — The Goad-stick/The Goad {A ii 114} [Thanissaro | Woodward]. How much dukkha does it take to motivate you to practice the Dhamma in earnest? The Buddha illustrates his point with the famous simile of a thoroughbred horse stirred to action by its rider.

AN 4.115: Thana Sutta — Courses of Action {A ii 118} [Thanissaro]. When faced with a choice, how does one decide which course of action to follow? The Buddha here offers some helpful advice.

AN 4.123: Jhana Sutta — Mental Absorption (1) {A ii 126} [Thanissaro]. The Buddha describes four possible courses of rebirth open to someone who practices jhana.

AN 4.124: Jhana Sutta — Mental Absorption (2) {A ii 128} [Thanissaro]. The Buddha describes another possible course of rebirth open to someone who practices jhana.

AN 4.125: Metta Sutta — Loving-kindness (1)/Good Will (1) {A ii 128} [Ñānamoli | Thanissaro]. The Buddha describes four possible courses of rebirth open to someone who practices the brahma-vihara (good will, compassion, appreciative joy, and equanimity).

AN 4.126: Metta Sutta — Loving-kindness (2)/Good Will (2) {A ii 129} [Ñānamoli | Thanissaro]. The Buddha describes another possible course of rebirth open to someone who practices the brahma-vihara (good will, compassion, appreciative joy, and equanimity).

AN 4.131: Saṃyojana Sutta — Fetters {A ii 133} [Thanissaro]. Once-returners, two types of non-returners, and arahants, analyzed in terms of the fetters they have and haven't abandoned. [TB]

AN 4.144: Obhasa Sutta — Brightness {A ii 139} [Thanissaro]. What provides the most brightness in life?

AN 4.156: Kappa Sutta — An Eon {A ii 142} [Thanissaro]. What are the parts of an eon, and how long are they? [TB]

AN 4.159: Bhikkhuni Sutta — The Nun {A ii 144} [Thanissaro]. Ven. Ananda teaches a nun that, although craving can be used to overcome craving, and conceit to overcome conceit, the same principle does not hold for sexual intercourse.

AN 4.162: Vitthara Sutta — (Modes of Practice) in Detail {A ii 150} [Thanissaro]. Your native personality traits may influence how painful or pleasant your meditation practice is; but the speed of progress is determined by factors within your control.

AN 4.163: Asubha Sutta — Unattractiveness {A ii 151} [Thanissaro]. How to make meditation practice both more pleasant and more efficient.

AN 4.164: Khama Sutta — Tolerant (1) {A ii 152} [Thanissaro]. Four modes of practice: intolerant, tolerant, self-controlled, and even.

AN 4.165: Khama Sutta — Tolerant (2) {A ii 153} [Thanissaro]. Four modes of practice: intolerant, tolerant, self-controlled, and even.

AN 4.170: Yuganaddha Sutta — In Tandem {A ii 156} [Thanissaro]. Ven. Ananda describes the paths to arahantship by which insight (vipassana) and tranquillity (samatha) work hand-in-hand.

AN 4.173: Kotthita Sutta — To Kotthita {A ii 161; Thai 4.173} [Thanissaro]. How Sariputta answers the question, "What lies beyond Nibbana?"

AN 4.178: Jambali Sutta — The Waste-water Pool {A ii 165} [Thanissaro]. The Buddha uses some memorable similes to describe the overcoming of self-identification and ignorance.

AN 4.179: Nibbana Sutta — Unbinding {A ii 167} [Thanissaro]. Why do some people gain Awakening in this life, while others don't?

AN 4.181: Yodhajiva Sutta — The Warrior {A ii 170} [Thanissaro]. An accomplished meditator — like a great warrior — develops these four qualities.

AN 4.183: Suta Sutta — On What is Heard {A ii 172} [Thanissaro]. Why the principle of truthfulness does not imply total frankness or openness.

AN 4.184: Abhaya Sutta — Fearless {A ii 173} [Thanissaro]. The Buddha explains to Janussonin four ways to overcome the fear of death.

AN 4.192: Thana Sutta — Traits {A ii 187} [Thanissaro]. How can you recognize a good and wise person? The Buddha explains what qualities to look for and how to spot them.

AN 4.194: Sāpuga Sutta — At Sāpuga {A ii 194} [Thanissaro]. Ven. Ānanda teaches a large number of Koliyans four factors of exertion: with regard to purity of virtue, purity of mind, purity of discernment, and purity of release. [TB]

AN 4.199: Tanha Sutta — Craving {A ii 211} [Thanissaro]. The Buddha enumerates the many kinds of tangled thoughts experienced by a mind not yet free of craving. Sound familiar?

AN 4.200: Pema Sutta — Affection {A ii 213} [Thanissaro]. The opinions of our friends and enemies often influence our own thoughts and feelings about others. This kind of thinking is rooted in craving, and the Buddha offers a cure.

AN 4.237: Ariyamagga Sutta — The Noble Path {A ii 235} [Thanissaro]. Skillful actions (kamma) eventually bring good results, while unskillful ones bring bad. But best of all are the actions that lead to the ending of kamma altogether.

AN 4.245: Sikkha Sutta — Training {A ii 243} [Thanissaro]. This sutta makes the point that the duty of mindfulness is not simply to watch things arise and pass away. Instead, its duty is to remember to make the elements of the path arise and to prevent them from passing away.

AN 4.252: Pariyesana Sutta — Searches {A ii 247} [Thanissaro]. What are you searching for? Are you looking for happiness in all the wrong places? Are you looking for a lasting, noble happiness?

AN 4.255: Kula Sutta — On Families {A ii 249} [Thanissaro]. How a family loses or preserves its wealth.

AN 4.262: Araññika Sutta — A Wilderness Dweller {A ii 252; Thai 4.262} [Thanissaro]. What sort of person is fit to live in the wilderness?

5. Book of the Fives

AN 5.2: Vitthara Sutta — (Strengths) in Detail {A iii 2} [Thanissaro]. A summary of the five "strengths" (bala) to be developed in Dhamma practice.

AN 5.20: Hita Sutta — Benefit {A iii 14} [Thanissaro]. How to practice Dhamma for the benefit of both oneself and others.

AN 5.25: Anuggahita Sutta — Supported {A iii 20} [Thanissaro]. Five factors that lead to the fulfillment of right view.

AN 5.27: Samadhi Sutta — (Immeasurable) Concentration {A iii 24} [Thanissaro]. The Buddha encourages the practice of the brahmavihara (sublime states of metta, karuna, mudita, and upekkha) as a basis for concentration practice, as it leads to five important realizations.

AN 5.28: Samadhanga Sutta — The Factors of Concentration {A iii 25} [Thanissaro]. The Buddha explains how the progressive development of jhana (absorption) leads to the development of the supranormal powers and Awakening.

AN 5.29: Cankama Sutta — Walking {A iii 29} [Aggacitta/Kumara | Thanissaro]. The benefits of walking meditation.

AN 5.30: Nagita Sutta — To Nagita {A iii 30} [Thanissaro]. The raucous carryings-on of a group of brahmans lead the Buddha to reflect on the rewards of detachment.

AN 5.31: Sumanā Sutta — To Princess Sumanā {A iii 32} [Thanissaro]. Princess Sumanā asks the Buddha about the different rewards awaiting two people who are equal in terms of conviction, virtue, and discernment, but who differ in that one gives alms and the other doesn't. [TB]

AN 5.34: Siha Sutta — To General Siha (On Generosity) {A iii 38} [Thanissaro]. General Siha, known for his generosity, asks the Buddha about the fruits of generosity that one can experience in this life. The Buddha describes four such fruits; a fifth (a happy rebirth) Siha can only take on faith.

AN 5.36: Kaladana Sutta — Seasonable Gifts {A iii 41} [Thanissaro]. Gifts given at the proper time bear the greatest fruit. Here the Buddha describes five such occasions. [Often chanted by monks as a blessing after receiving food or other offerings.]

AN 5.37: Bhojana Sutta — A Meal {A iii 42} [Thanissaro]. Whenever one gives the gift of food, five wonderful things are also given, automatically, to both giver and recipient alike. [Often chanted by monks as a blessing after receiving food or other offerings.]

AN 5.38: Saddha Sutta — Conviction {A iii 42} [Thanissaro]. The five rewards that a layperson can expect for having conviction (faith) in the Triple Gem.

AN 5.41: Adiya Sutta — Benefits to be Obtained (from Wealth) {A iii 45} [Thanissaro]. The Buddha describes for the wealthy householder Anathapindika five skillful ways of using one's money that bring immense benefits to the giver — benefits that last long after all the wealth is gone. [Often chanted by monks as a blessing after receiving food or other offerings.]

AN 5.43: Ittha Sutta — What is Welcome {A iii 47} [Thanissaro]. The Buddha explains to Anathapindika how true happiness can never be achieved merely by wishing for it.

AN 5.49: Kosala Sutta — The Kosalan {A iii 57} [Hecker/Khema | Thanissaro]. When Queen Mallika dies, her husband, King Pasenadi, is overcome with grief. The Buddha advises the king on how to free himself of obsessive grieving.

AN 5.51: Avarana Sutta — Obstacles {A iii 63} [Thanissaro]. The Buddha invokes a vivid simile to illustrate the hazards posed by the hindrances.

AN 5.53: Anga Sutta — Factors (for Exertion) {A iii 65} [Thanissaro]. The five factors that sustain the proper level of exertion toward the goal.

[SuttaReadings.net icon] AN 5.57: Upajjhatthana Sutta — Subjects for Contemplation {A iii 71} [Thanissaro]. The Buddha describes the "five facts that one should reflect on often, whether one is a woman or a man, lay or ordained."

AN 5.59: Dullabha Sutta — Hard to Find (1) {A iii 78} [Thanissaro]. Five qualities that are hard to find in one who has gone forth when old. [TB]

AN 5.60: Dullabha Sutta — Hard to Find (2) {A iii 78} [Thanissaro]. Another list of five qualities that are hard to find in one who has gone forth when old. [TB]

AN 5.64: Vuddhi Sutta — Growth {A iii 80} [Thanissaro]. What does it mean to grow in the Dhamma?

AN 5.73: Dhamma-viharin Sutta — One Who Dwells in the Dhamma {A iii 86} [Thanissaro]. To dwell in the Dhamma doesn't mean just to study, teach, recite, or contemplate the Dhamma. It means studying the Dhamma and then committing oneself to tranquility of awareness. [TB]

AN 5.75: Yodhajiva Sutta — The Warrior (1) {A iii 89} [Thanissaro]. The Buddha compares the victorious monk to a victorious warrior. In this analogy, a celibate is not a wimp, but is instead a warrior to the highest degree. [TB]

AN 5.76: Yodhajiva Sutta — The Warrior (2) {A iii 93} [Thanissaro]. Another sutta in which the Buddha compares the victorious monk to a victorious warrior. [TB]

AN 5.77: Anagata-bhayani Sutta — The Discourse on Future Dangers (1) {A iii 100} [Thanissaro]. This sutta and the three following it are apparently the "future danger" suttas that King Asoka advised monks, nuns, lay men, and lay women to listen to frequently and to ponder so that the True Dhamma will last a long time. This sutta advises reflecting on the dangers of living in the wilderness as a goad to practice. [TB]

AN 5.78: Anagata-bhayani Sutta — The Discourse on Future Dangers (2) {A iii 103} [Thanissaro]. This sutta advises reflecting on the dangers of aging, illness, famine, social unrest, and a split in the Saṅgha as a goad to practice. [TB]

AN 5.79: Anagata-bhayani Sutta — The Discourse on Future Dangers (3) {A iii 105} [Thanissaro]. This sutta advises reflecting on the dangers of the future corruption of the Dhamma and Vinaya as a goad to practice. [TB]

AN 5.80: Anagata-bhayani Sutta — The Discourse on Future Dangers (4) {A iii 108} [Thanissaro]. The Buddha reminds the monks that the practice of Dhamma should not be put off for a later date, for there are no guarantees that the future will provide any opportunities for practice. (These suttas are among those selected by King Asoka (r. 270-232 BCE) to be studied and reflected upon frequently by all practicing Buddhists. See *That the True Dhamma Might Last a Long Time: Readings Selected by King Asoka*, by Thanissaro.)

AN 5.95: Akuppa Sutta — Discourse on the Unshakeable {A iii 119} [Nizamis]. Five

qualities that are conducive to Awakening.

AN 5.96: Sutadhara Sutta — One Who Retains What He Has Heard {A iii 120} [Thanissaro]. Five qualities that help a person practicing mindfulness of breathing to gain release. [TB]

AN 5.97: Katha Sutta — Talk {A iii 120} [Thanissaro]. Another list of five qualities that help a person practicing mindfulness of breathing to gain release. [TB]

AN 5.98: Arañña Sutta — Wilderness {A iii 121} [Thanissaro]. Another list of five qualities that help a person practicing mindfulness of breathing to gain release. [TB]

AN 5.106: Phāsu Sutta — Comfortably {A iii 132} [Thanissaro]. How can a monk live peacefully in a community of monks? [TB]

AN 5.114: Andhakavinda Sutta — At Andhakavinda {A iii 138} [Thanissaro]. Five things that the Buddha exhorted his newly ordained monks to do. Laypeople should take heed, too!

AN 5.121: Gilana Sutta — To a Sick Man {A iii 142} [Thanissaro]. The Buddha reminds a sick monk that by keeping five particular themes of meditation well established, even a sick person can realize Awakening.

AN 5.129: Parikuppa Sutta — In Agony {A iii 146} [Thanissaro]. Five grave deeds that prevent one from realising any of the noble attainments in this lifetime.

AN 5.130: Sampada Sutta — Being Consummate {A iii 147} [Thanissaro]. Which of life's many kinds of losses should we be truly concerned about? Which of life's many kinds of rewards should we truly aspire toward?

AN 5.139: Akkhama Sutta — Not Resilient {A iii 157} [Thanissaro]. The Buddha uses powerful imagery from the battlefield to underscore the importance of developing mastery over the senses.

AN 5.140: Sotar Sutta — The Listener {A iii 161} [Thanissaro]. Five qualities one should develop to gain mastery of the senses and become a truly worthy person.

[SuttaReadings.net icon] AN 5.148: Sappurisdana Sutta — A Person of Integrity's Gifts {A iii 172} [Thanissaro]. Five attributes of gift-giving that distinguish a person of integrity.

AN 5.151: Saddhamma-niyāma Sutta — The Orderliness of the True Dhamma {A iii 174} [Thanissaro]. Five ways of listening to a Dhamma talk that will determine whether you can alight on the True Dhamma while listening. [TB]

AN 5.159: Udayi Sutta — About Udayin {A iii 184} [Thanissaro]. The Buddha explains to Ven. Ananda the five prerequisites for teaching Dhamma to others.

[SuttaReadings.net icon] AN 5.161: Aghatavinaya Sutta — Removing Annoyance/Subduing Hatred (1) {A iii 185} [Ñānamoli | Thanissaro]. Five skillful ways of dealing with people who annoy you.

AN 5.162: Aghatavinaya Sutta — Subduing Hatred (2) {A iii 186} [Thanissaro]. Sariputta describes five skillful ways of dealing with feelings of hatred toward others.

AN 5.165: Pañhapuccha Sutta — On Asking Questions {A iii 191} [Thanissaro]. Five possible motives behind asking a question.

AN 5.170: Bhaddaji Sutta — To Bhaddaji {A iii 202} [Thanissaro]. Illustrating one of the motivations in the above sutta, Ven. Ānanda tests another monk: "What is supreme among sights? Supreme among sounds? Supreme among pleasures? Supreme among perceptions? Supreme among states of becoming?" [TB]

AN 5.175: Candala Sutta — The Outcaste {A iii 206} [Thanissaro]. This discourse lists — first in negative and then in positive form — the basic requirements for being a

Buddhist lay follower in good standing.

AN 5.176: Piti Sutta — Rapture {A iii 206} [Thanissaro]. Instructions to a generous lay person: Generosity is good, but there is still more to be done. An even greater happiness awaits if you practice meditation to attain an internal state of seclusion and rapture.

AN 5.177: Vanijja Sutta — Business (Wrong Livelihood) {A iii 208} [Thanissaro]. Five kinds of wrong livelihood for lay followers.

AN 5.179: Gihi Sutta — The Householder {A iii 211} [Thanissaro]. How to recognize a lay stream-winner.

AN 5.180: Gavesin Sutta — About Gavesin {A iii 214} [Thanissaro]. How the pursuit of excellence — and a competitive spirit — led a layman and his friends to attain arahantship. This story made even the Buddha smile.

AN 5.191: Soṇa Sutta — The Dog Discourse {A iii 221} [Thanissaro]. The Buddha compares brahmans with dogs, and the dogs come out better in the comparison. An example of how pointed the Buddha's sense of humor could be. [TB]

AN 5.196: Supina Sutta — Dreams {A iii 240} [Thanissaro]. Five dreams that appeared to the Buddha before his Awakening, together with their interpretation.

AN 5.198: Vaca Sutta — A Statement {A iii 243} [Thanissaro]. The secret to blameless speech.

AN 5.199: Kula Sutta — A Family {A iii 243} [Thanissaro]. On the rewards of being attentive and hospitable to a visiting monk/nun.

AN 5.200: Nissaraniya Sutta — Leading to Escape {A iii 245} [Thanissaro]. Five qualities of mind that lead to true freedom.

AN 5.202: Dhammassavana Sutta — Listening to the Dhamma {A iii 248} [Thanissaro]. The five rewards in listening to the Dhamma.

AN 5.254-271: Macchhariya Suttas — Stinginess {A iii 272} [Thanissaro]. Generosity isn't just a nice idea: it is a requisite for progress along the Buddha's Path.

6. Book of the Sixes

AN 6.12: Saraniya Sutta — Conducive to Amiability {A iii 289} [Thanissaro]. The Buddha describes how to behave with one's peers in ways that engender mutual feelings of fellowship, friendship, and respect.

AN 6.13: Nissaraniya Sutta — Means of Escape {A iii 290} [Thanissaro]. Six qualities that, when fully developed, lead to liberation.

AN 6.16: Nakula Sutta — Nakula's Parents {A iii 295} [Thanissaro]. A wise female householder consoles her worried husband as he faces death from a grave illness.

AN 6.19: Maranassati Sutta — Mindfulness of Death (1) {A iii 303} [Thanissaro]. What does it mean to be acute in developing mindfulness of death for the sake of ending the effluents? [TB]

AN 6.20: Maranassati Sutta — Mindfulness of Death (2) {A iii 306} [Thanissaro]. Death could come at any time. Are you ready?

AN 6.37: Dana Sutta — Giving {A iii 335} [Thanissaro]. The six factors with which to make the most of giving.

AN 6.38: Attakārī Sutta — The Self-Doer {A iii 337} [Nizamis]. The Buddha corrects a brahman who believes that we are not responsible for our actions.

AN 6.41: Daruka-khandha Sutta — The Wood Pile {A iii 340} [Thanissaro]. If you ever wanted to know how psychic transformation works, here's a brief primer.

AN 6.42: Nagita Sutta — To Nagita {A iii 341} [Thanissaro]. While dwelling in a forest grove, the Buddha speaks in praise of modesty, contentment, unentanglement, and seclusion in the wilderness. (See AN 8.86 for a longer version of this conversation.)

AN 6.43: Nāga Sutta — On the Nāga {A iii 344} [Thanissaro]. In the Buddha's time, the term "nāga" was applied to any large being or tree, such as an elephant, a serpent, or a tree. In this sutta, though, the Buddha defines a nāga as anyone who does no misdeed in body, speech, or mind. Ven. Udāyin, inspired by the Buddha's statement, composes a spontaneous poem, celebrating the arahant as the true nāga. [TB]

AN 6.45: Ina Sutta — Debt {A iii 351} [Thanissaro]. Falling under the grip of sensuality is like falling heavily into debt.

AN 6.46: Cunda Sutta — Cunda {A iii 355} [Thanissaro]. Why the world needs both meditators and those who devote themselves to the study of Dhamma.

AN 6.47: Sanditthika Sutta — Visible Here-&-Now {A iii 356} [Thanissaro]. A few of the more obvious ways in which the Dhamma is visible here-&-now.

AN 6.49: Khema Sutta — With Khema {A iii 358} [Thanissaro]. Having abandoned all sense of self, arahants don't regard themselves as better than, worse than, or equal to anyone else.

AN 6.51: Ananda Sutta — Ven. Ananda {A iii 359} [Thanissaro]. Six ways for a monk's understanding of Dhamma to grow.

AN 6.54: Dhammika Sutta — Dhammika {A iii 366} [Olendzki (excerpt)]. In the first of these excerpts, the Buddha uses a telling simile to explain the meaning of his most common epithet, Tathagata — "the Thus-Gone one." In the second, the Buddha tells a story illustrating how patient endurance is the best response to the insults of others.

AN 6.55: Sona Sutta — About Sona {A iii 374} [Thanissaro]. In this famous sutta the Buddha explains to Ven. Sona that balancing one's effort in meditation practice is like tuning a musical instrument.

AN 6.60: Citta Sutta — On Citta {A iii 392} [Thanissaro]. A monk, rebuked by Ven. Mahā Koṭṭhita disrobes, but later returns to the monkhood and becomes an arahant. [TB]

AN 6.61: Parāyana Sutta — The Further Shore {A iii 399} [Thanissaro]. A group of elder monks offer their interpretations of a line from a verse in Sn 5:2. The issue is then taken to the Buddha, who states that all six interpretations are valid, but then identifies which interpretation he had in mind when stating the verse. [TB]

AN 6.63: Nibbedhika Sutta — Penetrative {A iii 410} [Thanissaro]. The Buddha explains that mastery of the Dhamma comes from meditating on six factors in the mind, each of which should be understood deeply in six different ways. This sutta contains a lovely short verse pointing out the true cause of attachment based on sensuality.

AN 6.85: Siti Sutta — Cooled {A iii 435} [Thanissaro]. Six qualities required to achieve Awakening.

AN 6.86: Avaranata Sutta — Obstructions {A iii 435} [Thanissaro]. Six qualities that prevent, and six that foster, the development of skillful states of mind.

AN 6.87: Kammavarānata Sutta — Kamma Obstructions {A iii 436} [Thanissaro]. Six things that can render one incapable of developing skillful mental qualities.

AN 6.88: Sussusa Sutta — Listening Well {A iii 437} [Thanissaro]. The Buddha's instructions on how to listen to the Dhamma so that it can be truly taken to heart.

AN 6.97: Anisansa Sutta — Rewards {A iii 441} [Thanissaro]. Six rewards of stream-entry.

AN 6.102: Anodhi Sutta — Without Exception (1) {A iii 443} [Thanissaro].

AN 6.103: Anodhi Sutta — Without Exception (2) {A iii 443} [Thanissaro].

AN 6.104: Anodhi Sutta — Without Exception (3) {A iii 444} [Thanissaro]. The rewards of establishing the perception of inconstancy with regard to all fabrications without exception. [TB]

7. Book of the Sevens

AN 7.6: Dhana Sutta — Treasure {A iv 5} [Thanissaro]. Possess these seven treasures and your life will not have been lived in vain.

AN 7.7: Ugga Sutta — To Ugga {A iv 6} [Thanissaro]. The Buddha teaches Ugga of seven treasures that are always safe from "fire, flood, kings, thieves, or hateful heirs."

AN 7.11: Anusaya Sutta — Obsessions (1) {A iv 9} [Thanissaro]. An enumeration of the seven anusaya (obsessions or latent tendencies).

AN 7.12: Anusaya Sutta — Obsessions (2) {A iv 9} [Thanissaro]. On abandoning the seven anusaya (obsessions or latent tendencies).

AN 7.15: Udakupama Sutta — The Water Simile {A iv 10} [Thanissaro]. In a beautiful progression of metaphors, the Buddha illustrates the various levels to which people allow their grasp of Dhamma to take them. How far are you willing to go?

AN 7.21: Bhikkhu-aparihaniya Sutta — Conditions for No Decline Among the Monks {A iv 21} [Thanissaro]. The seven conditions that lead to the long-term welfare of the Sangha.

AN 7.31: Appamada Sutta — Heedfulness {A iv 27} [Thanissaro]. Seven qualities of respect that support the practice of meditation.

AN 7.32: Hirima Sutta — A Sense of Shame {A iv 28} [Thanissaro]. Seven qualities of respect that support the practice of meditation.

AN 7.33: Sovacassata Sutta — Compliance (1) {A iv 29} [Thanissaro]. Seven qualities that support the practice of meditation.

AN 7.34: Sovacassata Sutta — Compliance (2) {A iv 30} [Thanissaro]. Seven qualities that support the practice of meditation.

AN 7.35: Mitta Sutta — A Friend {A iv 31} [Thanissaro]. What is a true friend?

AN 7.46: Sañña Sutta — Perceptions {A iv 46} [Thanissaro]. Seven inner reflections that are well worth pursuing.

AN 7.47: Methuna Sutta — Copulation {A iv 54} [Thanissaro]. Seven activities that create "a gap, a break, a spot, a blemish of the holy life" even in one who doesn't engage in sexual intercourse. [TB]

AN 7.48: Saññoga Sutta — Bondage {A iv 57} [Thanissaro]. How dwelling on one's sexual identity only leads to greater suffering.

AN 7.49: Dana Sutta — Giving {A iv 59} [Thanissaro]. The Buddha describes some of the motivations one might have for being generous. The karmic fruits of giving depend heavily on one's motives.

AN 7.51: Avyakata Sutta — Undeclared {A iv 67} [Thanissaro]. Why does doubt not arise in the mind of a stream-enterer?

AN 7.56: Kimila Sutta — To Kimila {A iv 84} [Thanissaro]. You say you want Buddhism to thrive in the West? In this sutta the Buddha explains to Ven. Kimila what is required of those who wish to see the Dhamma last a long, long time.

AN 7.58: Capala (Pacala) Sutta — Nodding {A iv 85} [Thanissaro]. Do you nod off during meditation? Here the Buddha catches Ven. Maha Moggallana nodding off, and

offers him a prescription for overcoming drowsiness.

AN 7.60: Kodhana Sutta — The Wretchedness of Anger/An Angry Person {A iv 94} [Ñānamoli | Thanissaro]. Seven dangers of giving in to anger.

AN 7.63: Nagara Sutta — The Fortress {A iv 106} [Thanissaro]. Seven qualities that must be developed for the truest kind of homeland security.

AN 7.64: Dhammaññu Sutta — One With a Sense of Dhamma {A iv 113} [Thanissaro]. Do you want to be worthy of other people's respect? Here are seven qualities of a respectable and honorable individual.

AN 7.68: Aggikkhandopama Sutta — The Mass of Fire Comparison {A iv 128} [Yahoo! Pali Group]. The Buddha warns a group of monks about the danger of abusing the generosity and good faith of their lay supporters.

AN 7.70: Arakenanusasani Sutta — Araka's Teaching {A iv 136} [Thanissaro]. Seven beautiful similes on the brevity of the human lifespan. Use your short time here well!

AN 7.83: Satthusasana Sutta — To Upali {A iv 143} [Thanissaro]. The Buddha explains to Ven. Upali how to recognize authentic teachings of Dhamma.

8. Book of the Eights

AN 8.2: Pañña Sutta — Discernment {A iv 151} [Thanissaro]. The Buddha outlines the skills that one must develop in order for wisdom to unfold.

AN 8.6: Lokavipatti Sutta — The Failings of the World {A iv 157} [Thanissaro]. The eight worldly conditions. The difference between an ordinary person and an Awakened one manifests in how they respond to life's inevitable ups and downs.

AN 8.7: Devadatta Sutta — About Devadatta {A iv 160} [Thanissaro]. On the hazards of allowing the mind to get caught up in the worldly ups and down of life (the eight 'untrue dhammas')

AN 8.8: Uttara Sutta — About Uttara {A iv 161} [Thanissaro]. Sakka, the king of the devas, repeats the Buddha's teaching on the eight 'untrue dhammas' for the benefit of Ven. Uttara.

AN 8.9: Nanda Sutta — About Nanda {A iv 166} [Thanissaro]. Ven. Nanda sets a good example of how to take care of the mind.

AN 8.13: Ajañña Sutta — The Thoroughbred {A iv 188} [Thanissaro]. Eight praiseworthy qualities that a good monk possesses.

AN 8.14: Khalunga Sutta — Unruly {A iv 190} [Thanissaro]. The eight unskillful ways we react to accusations are like the eight ways a horse can be unruly.

AN 8.23: Hatthaka Sutta — About Hatthaka (1) {A iv 216} [Thanissaro]. Eight qualities rarely found in people of power and wealth.

AN 8.24: Hatthaka Sutta — About Hatthaka (2) {A iv 218} [Thanissaro]. The Buddha's advice on how to win a large following.

AN 8.25: Mahanama Sutta — Being a Lay Buddhist {A iv 220} [Kumara]. What is a lay follower? A virtuous one? One engaged in his own welfare? His own and others'?

AN 8.26: Jivaka Sutta — To Jivaka {A iv 222} [Thanissaro]. The Buddha explains how a lay follower can best work for the welfare of others.

AN 8.28: Bala Sutta — Strengths {A iv 223} [Thanissaro]. The eight strengths enjoyed by the awakened mind.

AN 8.30: Anuruddha Sutta — To Anuruddha {A iv 228} [Thanissaro]. The Buddha tells of eight good qualities that, if actively cultivated, lead us toward the goal.

AN 8.39: Abhisanda Sutta — Rewards {A iv 245} [Thanissaro]. The Buddha tells of eight

rewards that can be expected from skillful conduct.

AN 8.40: Vipaka Sutta — Results {A iv 247} [Thanissaro]. The Buddha describes the unpleasant consequences of not sticking to the precepts.

AN 8.41: Uposatha Sutta — The Uposatha Observance {A iv 248} [Ñāṇavara/Kantasilō]. The Buddha summarizes the eight uposatha day observances.

AN 8.43: Visakhuposatha Sutta — The Discourse to Visakha on the Uposatha with the Eight Practices {A iv 255} [Khantipalo]. The Buddha explains to Visakha, a devout laywoman, the benefits of following the uposatha day (observance day) practices.

AN 8.53: Saṅkhitta Sutta — In Brief {A iv 280} [Thanissaro]. The Buddha explains to Mahapajapati Gotami (his aunt) how to recognize authentic teachings of Dhamma.

AN 8.54: Dighajanu (Vyagghapajja) Sutta — Conditions of Welfare/To Dighajanu {A iv 281} [Narada | Thanissaro]. The Buddha's instructions for householders on how to preserve and increase wealth and happiness, in both the mundane and spiritual senses.

AN 8.59: Pathama Atthapuggala Sutta — Eight Individuals (a) {A iv 292} [Kumara (excerpt)]. The eight individuals who are worthy of gifts.

AN 8.63: Sankhitta Sutta — In Brief {A iv 299} [Thanissaro]. The Buddha describes the practices of the four sublime states (metta, karuna, mudita, and upekkha) and of the four frames of reference (satipatthana) as a basis for concentration practice.

AN 8.64: Gayā Sutta — At Gayā {A iv 302} [Thanissaro]. The Buddha discusses the eight stages in which he developed the knowledge of devas that constituted part of his awakening. [TB]

AN 8.80: Kusita-Arambhavatthu Sutta — The Grounds for Laziness & the Arousal of Energy {A iv 332} [Thanissaro]. "I'm too tired too meditate! I'm too hungry! I'm too full!" Sound familiar? The Buddha offers sound advice for overcoming this kind of laziness.

AN 8.86: Yasa Sutta — Honor {A iv 340} [Thanissaro]. While dwelling in a forest grove, the Buddha speaks in praise of modesty, contentment, unentanglement, and seclusion in the wilderness. (This sutta is a longer version of the conversation reported in AN 6.42.)

9. Book of the Nines

AN 9.1: Sambodhi Sutta — Self-awakening {A iv 351} [Thanissaro]. Having admirable friends, companions, and comrades is an essential part of the path to Awakening.

AN 9.7: Sutava Sutta — To Sutavan {A iv 369} [Thanissaro]. Nine unskillful acts an Awakened one is incapable of doing.

AN 9.13: Kotthita Sutta — With Kotthita {A iv 382} [Thanissaro]. The holy life is lived, not with the purpose of altering the results of past actions, but with the purpose of gaining direct knowledge of the four noble truths.

AN 9.14: Samiddhi Sutta — About Samiddhi {A iv 385} [Thanissaro]. Where do thoughts and intentions come from?

AN 9.15: Ganda Sutta — A Boil {A iv 386} [Thanissaro]. Nine good reasons not to get enchanted with the body.

AN 9.16: Sañña Sutta — Perception {A iv 387} [Thanissaro]. Nine useful perceptions.

AN 9.20: Velāma Sutta — About Velāma {A iv 392} [Thanissaro]. The fruits of giving depend upon the inner qualities of both giver and recipient.

AN 9.31: Anupubbanirodha Sutta — Step-by-step Stopping {A iv 409} [Thanissaro]. The nine step-by-step "stoppings" (nirodhā).

AN 9.32: Vihāra Sutta — Dwellings (1) {A iv 410} [Thanissaro]. The nine step-by-step

"dwellings" (vihāra).

AN 9.33: Vihāra Sutta — Dwellings (2) {A iv 410} [Thanissaro]. The nine step-by-step "dwelling-attainments" (vihārasamāpatti).

AN 9.34: Nibbana Sutta — Unbinding {A iv 414} [Thanissaro]. Ven. Sariputta explains to Ven. Udayin how even the most exquisitely refined and beautiful mental states are beset with dukkha; only Nibbana itself can truly be called "pleasant."

AN 9.35: Gavi Sutta — The Cow {A iv 418} [Thanissaro]. The Buddha explains that if you try to move on to the next level of concentration before you've mastered the last, you're sure to stumble, like a foolish cow on a steep hill.

AN 9.36: Jhana Sutta — Mental Absorption {A iv 422} [Thanissaro]. Meditation, like archery, is a skill that develops over time, through practice, practice, practice.

AN 9.37: Ananda Sutta — With Ananda {A iv 426} [Thanissaro]. In subtle states of concentration the sense spheres are present to one's awareness, but one is not taking mental note of them.

AN 9.38: Brahmana Sutta — To Two Brahmins {A iv 428} [Thanissaro]. You can wander the entire world and never find the end of suffering. Perhaps you're looking in the wrong place.

AN 9.39: Deva Sutta — The Devas (About Jhāna) {A iv 432} [Thanissaro]. A colorful simile illustrates the peaceful seclusion that jhāna offers.

AN 9.40: Naga Sutta — The Tusker {A iv 435} [Thanissaro]. With gentle humor, the Buddha tells how to allay the itch in your mind.

AN 9.41: Tapussa Sutta — To Tapussa {A iv 438} [Thanissaro]. The Buddha tells how the long road of meditation practice begins with appreciating the value of renunciation.

AN 9.42: Pañcala Sutta — Pañcala's Verse {A iv 448} [Thanissaro]. How jhana leads the meditator out from the confines of the mind.

AN 9.43: Kayasakkhi Sutta — Bodily Witness {A iv 451} [Thanissaro].

AN 9.44: Paññavimutti Sutta — Released Through Discernment {A iv 452} [Thanissaro].

AN 9.45: Ubhatobhaga Sutta — (Released) Both Ways {A iv 453} [Thanissaro]. In this group of short suttas, Ven. Ananda answers Ven. Udayin's lingering questions about the meaning of several key terms that the Buddha uses in other suttas: What is a "bodily witness"? What is "discernment-release"? What is "released both ways"? Ven. Ananda shows here that the development of jhana plays an integral part in the development of wisdom.

AN 9.62: Bhabba Sutta — Capable {A iv 456} [Thanissaro]. Nine barriers to arahantship.

AN 9.63: Sikkha-dubbalya Sutta — Things That Weaken the Training {A iv 457} [Thanissaro]. How to overcome the obstructions to one's progress in meditation.

AN 9.64: Nivarana Sutta — Hindrances {A iv 457} [Thanissaro]. How to overcome the five hindrances.

10. Book of the Tens

AN 10.6: Samadhi Sutta — Concentration {A v 7} [Thanissaro].

AN 10.7: Sariputta Sutta — With Sariputta {A v 8} [Thanissaro]. Two descriptions of the concentration in which the mind is inclined toward the Deathless.

AN 10.13: Sanyojana Sutta — Fetters {A v 17} [Thanissaro]. The ten fetters that bind us to the cycle of birth and death.

AN 10.15: Appamada Sutta — Heedfulness {A v 21} [Thanissaro]. Ten similes to

illustrate the point that heedfulness is the foremost of all skillful qualities.

AN 10.17: Natha Sutta — Protectors {A v 23} [Thanissaro]. Ten qualities that provide protection for the mind.

AN 10.20: Ariyavasa Sutta — Dwellings of the Noble Ones {A v 29} [Thanissaro]. Qualities of mind in which noble ones are at home.

AN 10.24: Cunda Sutta — Cunda {A v 41} [Thanissaro]. Anyone who claims to know the Dhamma, and yet still has a mind overcome by defilement, is like a person who talks about wealth but can produce none when it's needed.

AN 10.27: Mahapañha Sutta — The Great Questions {A v 48} [Nyanaponika (excerpt)]. One thing to become dispassionate towards.

AN 10.29: Kosala Sutta — The Kosalan {A v 59} [Thanissaro]. Like supremacy in the human and deva worlds, exalted states of mind — even experiences of all-encompassing white light and non-dual consciousness — are all subject to change and aberration. Some people criticized the Buddha for showing the way to freedom from this change and aberration. In this sutta the Buddha offers a series of contemplations for inducing disenchantment and dispassion for even the most supreme things in the cosmos. [TB]

AN 10.46: Sakka Sutta — To the Sakyans (on the Uposatha) {A v 86} [Thanissaro]. Money can't buy you happiness, but practicing Dhamma can.

AN 10.48: Dasadhamma Sutta — Discourse on The Ten Dhammas/Ten Things {A v 87} [Piyadassi | Thanissaro]. Ten things that an ordained monk must reflect on often.

AN 10.51: Sacitta Sutta — One's Own Mind {A v 92} [Thanissaro]. How to read your own mind.

AN 10.54: Samatha Sutta — With Regard to Tranquility {A v 98} [Thanissaro]. More on how to read your own mind.

AN 10.58: Mula Sutta — Rooted {A v 106} [Thanissaro]. What is the root of all phenomena (sabbe dhamma)? Is Nibbana itself a phenomenon, or is it the end of all phenomena?

AN 10.60: Girimananda Sutta — Discourse to Girimananda Thera/To Girimananda {A v 108} [Piyadassi | Thanissaro]. The Buddha instructs Ven. Girimananda, who is ill, on the ten themes of meditation that can heal both mind and body.

AN 10.61: Avijjā Sutta — Ignorance {A v 113} [Thanissaro]. Even though no past beginning point for ignorance can be discerned, it is still possible to feed it—or to starve it—in the present. [TB]

AN 10.65: Pathama Sukha Sutta — First Discourse on the Pleasant {A v 120} [Nizamis]. The benefits of not being re-born.

AN 10.66: Dutiya Sukha Sutta — Second Discourse on the Pleasant {A v 121} [Nizamis]. The benefits of delighting in the Dhamma-Vinaya.

AN 10.69: Kathavatthu Sutta — Topics of Conversation (1) {A v 128} [Thanissaro]. Ten wholesome topics of conversation as an alternative to gossip.

AN 10.70: Kathavatthu Sutta — Topics of Conversation (2) {A v 129} [Thanissaro]. Right speech is most praiseworthy when you embody the good things you talk about.

AN 10.71: Akankha Sutta — Wishes {A v 131} [Thanissaro]. This discourse lists ten reasons, in ascending worth, for perfecting the precepts and being committed to the development of calm (samatha) and insight (vipassana). An interesting feature of this discussion is that the Buddha does not separate insight and jhana into separate paths

of practice, and actually cites insight, together with tranquillity, as a prerequisite for mastering the four jhanas. [TB]

AN 10.72: Kaṇṭhaka Sutta — Thorns {A v 133} [Thanissaro]. Ten “thorns” that create difficulties for the practice. [TB]

AN 10.75: Migāsālāya Sutta — About Migāsālā {A v 137} [Thanissaro]. Why you shouldn't try to measure the attainments of other individuals. (The implicit message here: Pay more attention to your own attainment.) [TB]

AN 10.80: Aghata Sutta — Hatred {A v 150} [Thanissaro]. When hatred arises in the mind what do you do? Here are ten possible antidotes.

AN 10.81: Bahuna Sutta — To Bahuna {A v 151} [Thanissaro]. Of what is an Awakened being freed?

AN 10.92: Vera Sutta — Animosity {A v 182} [Thanissaro]. What it takes for a lay person to become a stream-winner.

AN 10.93: Ditthi Sutta — Views {A v 185} [Thanissaro]. The householder Anathapindika instructs a group of non-Buddhist wanderers on the nature of Right View.

AN 10.94: Vajjiya Sutta — About Vajjiya {A v 189} [Thanissaro]. A lay disciple answers the charge that the Buddha doesn't have any straightforward teachings.

AN 10.95: Uttiya Sutta — To Uttiya {A v 193} [Thanissaro]. Is the goal of the Buddha's teachings to liberate all beings?

AN 10.96: Kokanuda Sutta — To Kokanuda {A v 196} [Thanissaro]. Ven. Ananda explains that wisdom is not based on subscribing to this or that point of view.

AN 10.99: Upāli Sutta — To Upāli {A v 202} [Thanissaro]. Using the simile of the rabbit or cat that thinks it can imitate an elephant, the Buddha discourages Ven. Upāli from living in the forest, and encourages him instead to stay living with the Saṅgha. [TB]

AN 10.103: Micchatta Sutta — Wrongness {A v 211} [Thanissaro]. Success or failure on the Path hinges on the extent to which one has right view.

AN 10.104: Bija Sutta — The Seed {A v 212} [Thanissaro]. Two similes illustrate how success or failure on the Path hinges on right view.

AN 10.108: Virecana (Tikicchaka) Sutta — A Purgative {A v 218} [Thanissaro]. Sometimes even the best medicines for the body don't work. Here, the Buddha offers a “noble purgative” for the mind that never fails.

AN 10.118: Orimatīra Sutta — The Near Shore {A v 233} [Nizamis | Thanissaro]. In many discourses, the Buddha speaks of the near shore and the far shore. In this discourse he explains the near shore as the ten factors of the wrong path, and the far shore as the ten factors of the right. For another explanation of “near shore” and “far shore,” see SN 35:197 and Sn 5. [TB]

AN 10.176: Cunda Kammaraputta Sutta — To Cunda the Silversmith {A v 263} [Thanissaro]. The Buddha explains to Cunda that genuine self-purification comes about not from performing sacred rites, but by cultivating skillfulness in one's thoughts, words, and deeds.

AN 10.177: Janussonin Sutta — To Janussonin {A v 269} [Thanissaro]. Who stands to benefit most from a gift given in another's honor?

AN 10.219: Brahmavihara Sutta — The Sublime Attitudes {A v 299} [Thanissaro]. The Buddha's instructions on the practice and rewards of the four sublime attitudes: metta (goodwill, loving-kindness), karuna (compassion), mudita (appreciative joy), and upekkha (equanimity).

11. Book of the Elevens

AN 11.1: Kimattha Sutta — What is the Purpose? {A v 311} [Thanissaro]. Why does the Buddha repeatedly implore us to cultivate sila (virtue)?

[SuttaReadings.net icon] AN 11.2: Cetana Sutta — An Act of Will {A v 312}

[Thanissaro]. Good qualities in the heart naturally lead to the development of other good qualities. And it all starts with sila (virtue).

AN 11.10: Sandha Sutta — To Sandha {A v 323} [Thanissaro]. What makes the arahant's experience of jhana unique?

AN 11.12: Mahanama Sutta — To Mahanama (1) {A v 328} [Thanissaro]. The Buddha instructs the householder Mahanama on the importance of developing the six recollections (recollection of the Buddha, Dhamma, Sangha, one's own virtues, one's own generosity, and the devas).

AN 11.13: Mahanama Sutta — To Mahanama (2) {A v 332} [Thanissaro]. The Buddha further instructs the householder Mahanama on the importance of developing the six recollections, reminding him to develop these recollections in every posture, even "while you are busy at work, while you are resting in your home crowded with children."

AN 11.16: Metta (Mettanisamsa) Sutta — Discourse on Advantages of Loving-kindness/Good Will {A v 342; BJT calls this the Mettanisamsa Sutta; Thai, Burmese, and PTS call it Metta Sutta.} [Piyadassi | Thanissaro]. Eleven benefits arising from the practice of metta (loving kindness, or goodwill) meditation.

AN 11.17: Dasama Sutta — To Dasama {A v 342} [Thanissaro]. Ven. Ananda describes eleven modes of practice that can lead to the Deathless. (This sutta is identical to MN 52, but without the preamble.)

AN 11.18: Gopalaka Sutta — The Cowherd {A v 347} [Thanissaro]. Eleven factors that are conducive to spiritual growth, and eleven that are obstructive. (This sutta is identical to MN 33, but without the preamble.)

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

Tipitaka
Vinaya Pitaka
Sutta Pitaka
DN
MN
SN
AN
KN
Khp
Dhp
Ud
Iti
Sn
Abhidhamma
Khuddaka Nikaya
The Collection of Little Texts

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Khp Dhp Ud Iti Sn Vv Pv Thag Thig Jat Nm Ps Ap Bv Cp Nt Pk Miln

The Khuddaka Nikaya, or "Collection of Little Texts" (Pali khudda = "smaller; lesser"), the fifth division of the Sutta Pitaka, is a wide-ranging collection of fifteen books (eighteen in the Burmese Tipitaka) containing complete suttas, verses, and smaller fragments of Dhamma teachings. While many of these have been treasured and memorized by devout Buddhists around the world for centuries, others have never left the private domain of Pali scholars; some have yet to be translated into English.

Availability of English translations:

Print: Print editions of many of the books in the Khuddaka Nikaya are widely available from various sources. See the listings below under each book for some recommended editions.

On-line: The links below will take you to recommended translations of texts from the Khuddaka Nikaya that are available on this website and elsewhere on the Internet.

1. Khuddakapatha — The Short Passages

A collection of nine short passages that may have been designed as a primer for novice monks and nuns. It includes several essential texts that to this day are regularly chanted by laypeople and monastics around the world of Theravada Buddhism. These passages include: the formula for taking refuge; the ten precepts; and the Metta, Mangala, and Ratana suttas.

Availability of English translations:

Print: The complete Khuddakapatha appears in *Handful of Leaves* (Vol. 4), Thanissaro Bhikkhu, trans. (available free of charge from Metta Forest Monastery).

On-line: Translations by:

Thanissaro (complete)

Amaravati Sangha (excerpt)

Buddharakkhita (excerpt)

Narada (excerpt)

Ñanamoli (excerpt)

Piyadassi (excerpts)

2. Dhammapada — The Path of Dhamma

This much-beloved collection of 423 short verses has been studied and learned by heart over the centuries by millions of Buddhists around the world.

Availability of English translations:

Print: Scores of English translations exist. The following are particularly recommended:

Dhammapada: A Translation, Thanissaro Bhikkhu, trans. (available free of charge from Metta Forest Monastery).

The Dhammapada: The Buddha's Path of Wisdom, Acharya Buddharakkhita, trans. (Kandy: Buddhist Publication Society, 1996)

The Dhammapada: Pali Text and Translation with Stories in Brief and Notes, Narada Thera, trans. (Buddhist Missionary Society, India, 1978; available from Pariyatti Books).

The Dhammapada: A New English Translation with the Pali Text and the First English Translation of the Commentary's Explanation of the Verses With Notes Translated from the Sinhala Sources and Critical Textual Comments, John Ross Carter and Mahinda Paliwardana, trans. (Oxford: Oxford university Press, 1987).

On-line: Translations by:

Thanissaro

Buddharakkhita

Olendzki (excerpts)

Other translations abound on the Internet.

3. Udana — Exclamations

A rich collection of short suttas, each of which culminates in a short verse uttered by the Buddha. Here you will find the parable of the blind men and the elephant (Ud 6.4); the story of Nanda and the "dove-footed nymphs" (Ud 3.2); and many memorable similes (e.g., "Just as the ocean has one taste — the taste of salt — so this Dhamma-Vinaya has one taste, the taste of release." (Ud 5.5)). Many gems here!

Availability of English translations:

Print: Udana: Exclamations, Thanissaro Bhikkhu, trans. (available free of charge from Metta Forest Monastery); The Udana and the Itivuttaka, John D. Ireland, trans. (Kandy: Buddhist Publication Society, 1998).

On-line (complete translations): Anandajoti Bhikkhu, trans. and Thanissaro Bhikkhu, trans..

4. Itivuttaka — The Thus-saids

A collection of 112 short suttas, in mixed prose and verse form, each of which addresses a single well-focused topic of Dhamma. The Itivuttaka takes its name from the Pali phrase that introduces each sutta: iti vuttam Bhagavata, "Thus was said by the Buddha."

Availability of English translations:

Print: Itivuttaka: This Was Said by the Buddha, Thanissaro Bhikkhu, trans. (available free of charge from Metta Forest Monastery); The Udana and the Itivuttaka, John D. Ireland, trans. (Kandy: Buddhist Publication Society, 1998).

On-line: Translations by Thanissaro (complete) and Ireland (excerpts).

5. Sutta Nipata — The Sutta Collection

71 short suttas, including the Karaniya Metta Sutta (Goodwill/Loving-kindness), the Maha-mangala Sutta (Protection), and the Atthaka Vagga, a chapter of sixteen poems

on the theme of non-clinging.

Availability of English translations:

Print: Sutta Nipāta: The Discourse Group, Ṭhānissaro Bhikkhu, trans. (available free of charge from Metta Forest Monastery); The Group of Discourses (2nd ed.) K.R. Norman, trans. (Oxford: Pali Text Society, 2001); The Sutta-Nipata, H. Saddhatissa, trans. (London: Curzon press, 1985).

On-line: Translation by Thanissaro (complete).

6. Vimanavatthu — Stories of the Celestial Mansions

83 poems, each explaining how wholesome deeds led to a particular deity's rebirth in one of the heavenly realms.

Availability of English translations:

Print: Minor Anthologies (Vol IV) — Vimanavatthu: Stories of the Mansions, and Petavatthu, I.B. Horner, trans. (Oxford: Pali Text Society, 1974).

On-line: Selected suttas.

7. Petavatthu — Stories of the Hungry Ghosts

51 poems, each explaining how unwholesome deeds led to the rebirth of a being into the miserable realm of the "Hungry Ghosts" (peta).

Availability of English translations:

Print: Minor Anthologies (Vol IV) — Vimanavatthu: Stories of the Mansions, and Petavatthu, I.B. Horner, trans. (Oxford: Pali Text Society, 1974).

On-line: Selected suttas.

8 & 9. Theragatha & Therigatha — Verses of the Elder Monks & Verses of the Elder Nuns

These two books offer exquisitely beautiful personal accounts, in verse form, of the lives of the early monks and nuns, often culminating in a lovely simile to describe their experience of Awakening. These verses depict — in often heart-breaking detail — the many hardships these men and women endured and overcame during their quest for Awakening, and offer deep inspiration and encouragement to the rest of us.

Availability of English translations:

Print: Elders' Verses, prose translation by K.R. Norman (Oxford: Pali Text Society, 1969-1971) and Psalms of the Early Buddhists, verse translation by C.A.F. Rhys Davids (Oxford: Pali Text Society, 1909 and 1937). A paperback edition of the Therigatha is available in Poems of Early Buddhist Nuns, C.A.F. Rhys Davids and K.R. Norman, trans. (Oxford: Pali Text Society, 1989). Poems of the Elders: An Anthology from the Theragāthā & Therīgāthā Ṭhānissaro Bhikkhu, trans. (available free of charge from Metta Forest Monastery).

On-line: Selections from the Theragatha and Therigatha by various translators. Poems of the Elders: An Anthology from the Theragāthā & Therīgāthā by Thanissaro

10. Jataka — Birth Stories

547 tales that recount some of the Buddha's former lives during his long journey as a Bodhisatta aspiring to Awakening.

Availability of English translations:

Print: The Jataka or Stories of the Buddha's Former Births, various trans., E.B. Cowell, ed. (Oxford: Pali Text Society, 1913). Several short anthologies are also available, including the "retelling" of selected Jataka tales by Ken & Visakha Kawasaki in a series of Bodhi Leaf booklets published by the Buddhist Publication Society.

On-line: An online edition of Cowell's edition is available at the Internet Sacred Text Archive. Several Jataka stories are loosely translated in Ken & Visakha Kawasaki's very readable series of short booklets.

11. Niddesa — Exposition

This book, traditionally ascribed to Sariputta, is a series of commentaries on sections of the Sutta Nipata. The first part, the Mahaniddesa, is a commentary on the Atthakavagga; the second, the Culaniddesa, a commentary on the Parayanavagga and the Khaggavisana Sutta (Sn 1.3).

Availability of English translations:

Print: None known.

On-line: Selected suttas.

12. Patisambhidamagga — Path of Discrimination

An analysis of Abhidhamma concepts.

Description courtesy of Hugo G, Tep Sastri, and Han Tun:

The Path of Discrimination (Patisambhidamagga) is the richest discourse by Arahant Sariputta Thera on the Buddha's Teachings in the questions-and-answers format. A.K. Warder succinctly described the most important feature of this great work by saying : "it expounds the way or path of 'discrimination' in its various aspects and tries to show exactly how understanding takes place in a practical sense, not simply in theory."

The book consists of thirty treatises. They span the various kinds of knowledges (associated with learning, virtue, concentration, dependent origination, comprehension, rise & fall of phenomena, dissolution, appearance of terror, equanimity about formations, and so on), views, breathing meditation, the five faculties, liberation, action (kamma), paths, truths, lovingkindness, powers, voidness, foundations of mindfulness, insight, and so on.

Availability of English translations:

Print: The Path of Discrimination, Ven. Ñānamoli, trans. (Oxford: Pali Text Society, 1982).

On-line: None known.

13. Apadana — Stories

Biographies, in verse, of the Buddha, 41 Paccekabuddhas ("silent" Buddhas), 549 arahant bhikkhus and 40 arahant bhikkhunis. Many of these stories are characterized by flowery paeans celebrating the glory, wonder, magnificence, etc. of the Buddha. The Apadana is believed to be a late addition to the Canon, added at the Second and Third Buddhist Councils.

Availability of English translations:

Print: Some excerpts are included in various volumes published by the Pali Text Society.

On-line: Four Apadāna Translations, as well as an introductory essay, by Ṭhānissaro Bhikkhu are available in pdf format at dhammatalks.org. Two of the translations—the Buddhāpadāna and Therāpadāna 21—have been chosen because of their value in the study of early Mahāyāna. Therāpadāna 502 has been chosen because it offers the clearest articulation of the Buddha-field as the highest of merit-field; Therāpadāna 80,

because it offers an example of how a small seed of service can influence both the details of one's deva mansions during one's course through the levels of the cosmos and the particular features of one's ultimate awakening.

14. Buddhavamsa — History of the Buddhas

Biographical accounts of Gotama Buddha and of the 24 Buddhas who preceded him. [??]

Availability of English translations:

Print: Minor Anthologies (Vol III) — Buddhavamsa: Chronicles of Buddhas and Cariyapitaka: Basket of Conduct, I.B. Horner, trans. (Oxford: Pali Text Society, 1975).
On-line: None known.

15. Cariyapitaka — Basket of Conduct

Stories, in verse, of 35 of the Buddha's previous lives. These stories, purportedly retold by the Buddha at Ven. Sariputta's request, illustrate the Bodhisatta's practice of seven of the ten paramis (perfections). [??]

Availability of English translations:

Print: Minor Anthologies (Vol III) Buddhavamsa: Chronicles of Buddhas and Cariyapitaka: Basket of Conduct, I.B. Horner, trans. (Oxford: Pali Text Society, 1975).
On-line: None known.

The following books are included only in the Burmese edition of the Tipitaka; in the Sinhala and Thai editions they are regarded as paracanonical.

16. Nettippakarana

17. Petakopadesa

These two short books are "different from the other books of the Tipitaka because they are exegetical and methodological in nature" {GT p.138}. The Nettippakarana is "considered an important text that explains the doctrinal points of Buddhism" {HPL p.100}. [??]

Availability of English translations:

Print: The Guide (Nettippakarana), Ven. Ñānamoli, trans. (Oxford: Pali Text Society, 1962); Pitaka Disclosure (Petakopadesa), Ven. Ñānamoli, trans. (Oxford: Pali Text Society, 1964).

On-line: None known.

18. Milindapañha — Questions of Milinda

This collection of sutta-like passages recounts a long series of dialogues concerning profound points of Dhamma between the arahant Ven. Nagasena and the Bactrian Greek king Milinda (Menander). The king, a philosopher and skilled debater, poses to Ven. Nagasena one question after another concerning the Dhamma, each of which Ven. Nagasena masterfully answers, often with unusually vivid and apt similes. Like so many stories from the Pali canon, this one has a happy ending: the king is so deeply inspired by Ven. Nagasena's wisdom that he converts to Buddhism, hands over his kingdom to his son, joins the Sangha, and eventually becomes an arahant himself. The Milindapañha has long been revered by Theravada Buddhists around the world because it addresses many questions of Buddhist doctrine of the sort that often come up in the course of Dhamma study and meditation practice: "Are pleasant feelings skillful or unskillful?" "What is the difference between someone with attachment and someone without?" "Can an arahant ever break a Vinaya rule?" "Is it better to perform

an unwholesome act knowingly or unknowingly?" "How far away is the Brahma-world?" "Why are some people healthy and others ill; some people attractive and others ugly; some rich, and others poor?" All told, the king asks some 237 questions[1] along these lines, making this one of the most comprehensive and useful Buddhist FAQs[2] in existence.

Availability of English translations:

Print: Milinda's Questions, I.B. Horner, trans. (Oxford: Pali Text Society, 1963 [2 vols.]. A paperback anthology of passages from I.B. Horner's translation is available in The Questions of King Milinda: an Abridgement of the Milindapañha, N.K.G. Mendis, ed. (Kandy: Buddhist Publication Society, 1993). A modern abridged edition is The Debate of King Milinda by Bhikkhu Pesala (Penang: Inward Path, 2001).
On-line: Selected passages. Pesala's abridged translation is also available online.

Notes

1.

As reckoned by Bhikkhu Pesala in The Debate of King Milinda (Penang: Inward Path, 2001).

2.

Frequently Asked Questions: A document containing a series of common questions and answers concerning a particular topic.

Sources

The books above marked with "[?]" are those of which I am completely ignorant. Comments for these books are drawn entirely from other sources:

The Buddhist Religion: A Historical Introduction (4th ed.), by Robinson & Johnson (Belmont, CA: Wadsworth, 1996)

Guide to Tipitaka, by U Ko Lay (Delhi: Sri Satguru Publications, 1990) {"GT"}

Handbook of Pali Literature, by Somapala Jayawardhana (Colombo, Sri Lanka: Karunaratne & Sons, 1994) {"HPL"}

Pali Literature and Language, by Wilhelm Geiger (New Delhi: Oriental Books, 1978) {"PLL"}

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[Home](#)

[Random sutta](#)

[Random article](#)

Abbreviations
Glossary
Index
Help!
Tipitaka
Vinaya Pitaka
Sutta Pitaka
DN
MN
SN
AN
KN
Khp
Dhp
Ud
Iti
Sn
Abhidhamma
Khuddaka
Khuddakapatha
The Short Passages

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The Khuddakapatha is a collection of nine short passages that may have been designed as a primer for novice monks and nuns. It includes several essential texts that are still chanted daily by laypeople and monastics around the world of Theravada Buddhism.

Contents

Khp 1: Saranagamana — Going for Refuge
[Piyadassi | Thanissaro]
Khp 2: Dasa Sikkhapada — The Ten Training Rules
[Piyadassi | Thanissaro]
Khp 3: Dvattimsakara — The 32 Parts
[Piyadassi | Thanissaro]
Khp 4: Samanera Pañha — The Novice's Questions
[Piyadassi | Thanissaro]
Khp 5: Mangala Sutta — Protection
[Narada | Piyadassi | Soni | Thanissaro]
Khp 6: Ratana Sutta — Treasures
[Piyadassi | Thanissaro]
Khp 7: Tirokudda Kanda — Hungry Shades Outside the Walls
[Thanissaro]
Khp 8: Nidhi Kanda — The Reserve Fund
[Thanissaro]
[suttareadings.net] Khp 9: Karaniya Metta Sutta — Good Will
[Amaravati | Buddharakkhita | Ñanamoli | Piyadassi | Thanissaro]

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[Help](#) | [Site map](#) | [About](#) | [Contact](#) | [Terms of use](#)

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

[DN](#)

[MN](#)

[SN](#)

[AN](#)

[KN](#)

[Khp](#)

[Dhp](#)

[Ud](#)

[Iti](#)

[Sn](#)

[Abhidhamma](#)

[Khuddaka](#)

[Dhammapada](#)

[The Path of Dhamma](#)

[© 2005](#)

[Contents](#)

[Translator's Introduction \[Buddharakkhita | Thanissaro \]](#)

[\[SuttaReadings.net icon\] Dhp I: Yamakavagga — Pairs {Dhp 1-20} \[Buddharakkhita | Thanissaro\].](#)

[\[SuttaReadings.net icon\] Dhp II: Appamadavagga — Heedfulness {Dhp 21-32} \[Buddharakkhita | Thanissaro\].](#)

[\[SuttaReadings.net icon\] Dhp III: Cittavagga — The Mind {Dhp 33-43} \[Buddharakkhita | Thanissaro\].](#)

Dhp IV: Pupphavagga — Flowers/Blossoms {Dhp 44-59} [Buddharakkhita | Thanissaro].
Dhp V: Balavagga — The Fool/Fools {Dhp 60-75} [Buddharakkhita | Thanissaro].
Dhp VI: Panditavagga — The Wise {Dhp 76-89} [Buddharakkhita | Thanissaro].
Dhp VII: Arahantavagga — The Arahant or Perfected One/Arahants {Dhp 90-99} [Buddharakkhita | Thanissaro].
Dhp VIII: Sahassavagga — The Thousands/Thousands {Dhp 100-115} [Buddharakkhita | Thanissaro].
Dhp IX: Papavagga — Evil {Dhp 116-128} [Buddharakkhita | Thanissaro].
Dhp X: Dandavagga — Violence/The Rod {Dhp 129-145} [Buddharakkhita | Thanissaro].
Dhp XI: Jaravagga — Old Age/Aging {Dhp 146-156} [Buddharakkhita | Thanissaro].
Dhp XII: Attavagga — The Self/Self {Dhp 157-166} [Buddharakkhita | Thanissaro].
Dhp XIII: Lokavagga — The World/Worlds {Dhp 168-174} [Buddharakkhita | Thanissaro | Olendzki (excerpt)].
Dhp XIV: Buddhavagga — The Buddha/Awakened {Dhp 179-196} [Buddharakkhita | Thanissaro].
Dhp XV: Sukhavagga — Happiness/Happy {Dhp 197-208} [Buddharakkhita | Thanissaro].
Dhp XVI: Piyavagga — Affection/Dear Ones {Dhp 209-220} [Buddharakkhita | Thanissaro].
Dhp XVII: Kodhavagga — Anger {Dhp 221-234} [Buddharakkhita | Thanissaro].
Dhp XVIII: Malavagga — Impurity/Impurities {Dhp 235-255} [Buddharakkhita | Thanissaro].
Dhp XIX: Dhammatthavagga — The Just/The Judge {Dhp 256-272} [Buddharakkhita | Thanissaro].
Dhp XX: Maggavagga — The Path {Dhp 273-289} [Buddharakkhita | Thanissaro].
Dhp XXI: Pakinnakavagga — Miscellaneous/Miscellany {Dhp 290-305} [Buddharakkhita | Thanissaro].
Dhp XXII: Nirayavagga — Hell {Dhp 306-319} [Buddharakkhita | Thanissaro].
Dhp XXIII: Nagavagga — The Elephant/Elephants {Dhp 320-333} [Buddharakkhita | Thanissaro].
Dhp XXIV: Tanhavagga — Craving {Dhp 334-359} [Buddharakkhita | Thanissaro].
Dhp XXV: Bhikkhuvagga — The Monk/Monks {Dhp 360-382} [Buddharakkhita | Thanissaro].
Dhp XXVI: Brahmanavagga — The Holy Man/Brahmans {Dhp 383-423} [Buddharakkhita | Thanissaro].

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[Help](#) | [Site map](#) | [About](#) | [Contact](#) | [Terms of use](#)

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Home
Random sutta
Random article
Abbreviations
Glossary
Index
Help!
Tipitaka
Vinaya Pitaka
Sutta Pitaka
DN
MN
SN
AN
KN
Khp
Dhp
Ud
Iti
Sn
Abhidhamma
Khuddaka
Udana
Exclamations
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Vaggas: 1 2 3 4 5 6 7 8

The Udana, the third book of the Khuddaka Nikaya, offers a rich collection of short suttas, each of which culminates in a short verse uttered by the Buddha. Altogether there are eighty suttas, arranged in eight vaggas, or chapters.

The translator appears in the square brackets []. The braces {} contain the starting page number in the PTS romanized Pali edition.

Thanissaro Bhikkhu's complete translation, Udana: Exclamations (2012) is available as a PDF [PDF icon].

1. Bodhivagga — The Chapter About Awakening

Ud 1.1: Bodhi Sutta — The Bodhi Tree (1)/Awakening (1) {Ud 1} [Ireland | Thanissaro].

Ud 1.2: Bodhi Sutta — The Bodhi Tree (2)/Awakening (2) {Ud 2} [Ireland | Thanissaro].

Ud 1.3: Bodhi Sutta — The Bodhi Tree (3)/Awakening (3) {Ud 3} [Ireland | Thanissaro].

Shortly after his Awakening, the Buddha contemplates dependent origination.

Ud 1.4: Huhuṅka Sutta — Overbearing {Ud 3} [Thanissaro]. The Buddha answers a question posed by an overbearing brahman.

Ud 1.5: Brāhmaṇa Sutta — Brahmins {Ud 3} [Thanissaro]. The sight of a group of elder monks approaching inspires a brief exclamation from the Buddha.

Ud 1.6: Kassapa Sutta — Mahā Kassapa {Ud 4} [Thanissaro]. Ven. Maha Kassapa chooses to go on his almsround among the poor and indigent, rather than among the devas.

Ud 1.7: Aja Sutta — Aja {Ud 4} [Thanissaro]. A troublemaker tries to provoke the Buddha.

Ud 1.8: Saṅgāmaṇi Sutta — Saṅgāmaṇi {Ud 5} [Thanissaro]. A monk is unmoved by his former wife's attempt to call him back to family life.

Ud 1.9: Jaṭṭha Sutta — Ascetics {Ud 6} [Thanissaro]. On the futility of rituals.

[SuttaReadings.net icon] Ud 1.10: Bahiya Sutta/Bāhiya Sutta — About Bahiya/Bāhiya {Ud 6} [Ireland | Thanissaro]. The ascetic Bahiya becomes an arahant upon receiving a brief teaching from the Buddha about dispassion towards the senses ("In reference to the seen, there will be only the seen...").

2. Muccalindavagga — The Chapter About Muccalinda

Ud 2.1: Muccalinda Sutta — About Muccalinda {Ud 10} [Ireland | Thanissaro].

Muccalinda, king of the nagas, visits the Buddha.

Ud 2.2: Rājā Sutta — Kings {Ud 10} [Thanissaro]. The Buddha scolds a group of monks for chattering about politics.

Ud 2.3: Daṇḍa Sutta — The Stick {Ud 11} [Thanissaro]. The Buddha observes a group of boys beating a snake with a stick.

Ud 2.4: Sakkāra Sutta — Veneration {Ud 12} [Thanissaro]. Ascetics from other sects become jealous of the support and respect offered to the Buddha.

Ud 2.5: Upāsaka Sutta — The Lay Follower {Ud 13} [Thanissaro]. A busy layperson finally pays a visit to the Buddha.

Ud 2.6: Gabbhini Sutta — The Pregnant Woman {Ud 13} [Thanissaro]. A man falls ill after drinking the oil intended for his pregnant wife.

Ud 2.7: Ekaputta Sutta — The Only Son {Ud 14} [Thanissaro]. The grieving friends and family of a lay-follower's deceased son pay a visit to the Buddha.

Ud 2.8: Suppavāsā Sutta — Suppavāsā {Ud 15} [Thanissaro]. This mother would gladly suffer the pain of childbirth to have a child who knows the Dhamma.

Ud 2.9: Visākhā Sutta — Visākhā {Ud 18} [Thanissaro]. Visakha the laywoman pays a visit to the Buddha.

Ud 2.10: Bhaddiya Kaligodha Sutta/Kāligodha Sutta — Bhaddiya/Bhaddiya Kāligodha {Ud 18} [Ireland | Thanissaro]. A meditating monk proclaims the blissfulness of life as a forest recluse.

3. Nandavagga — The Chapter About Nanda

Ud 3.1: Kamma Sutta — Former Action/Action {Ud 21} [Ireland | Thanissaro]. A meditating monk endures the aches and pains of illness.

Ud 3.2: Nanda Sutta — Nanda/About Nanda {Ud 21} [Ireland | Thanissaro]. The Buddha ingeniously dissuades Ven. Nanda, his half-brother, from disrobing.

Ud 3.3: Yasoja Sutta — About Yasoja {Ud 24} [Thanissaro]. A group of monks, suitably chastened by the Buddha for their raucous behavior, become arahants.

Ud 3.4: Sāriputta Sutta — About Sāriputta {Ud 27} [Thanissaro]. The Buddha is inspired by the sight of Ven. Sariputta seated in meditation.

Ud 3.5: Kolita Sutta — Mahā Moggallāna {Ud 27} [Thanissaro]. The Buddha is inspired

by the sight of Ven. Maha Moggallana seated in meditation.

Ud 3.6: Pilinda Sutta — Pilinda {Ud 28} [Thanissaro]. Sometimes, disrespectful behavior is done out of habit, rather than malice.

Ud 3.7: Kassapa Sutta — Kassapa {Ud 29} [Thanissaro]. The king of the devas travels in disguise to give almsfood to Ven. Maha Kassapa.

Ud 3.8: Pinda Sutta — Alms {Ud 30} [Thanissaro]. A monk should go on almsround for the right reasons.

Ud 3.9: Sippa Sutta — Crafts {Ud 31} [Thanissaro]. The Buddha reminds a group of monks that it's better to keep noble silence than to chit-chat about worldly affairs.

Ud 3.10: Loka Sutta — (Surveying) the World {Ud 32} [Thanissaro]. Following his Awakening, the Buddha surveys the world with his mind's eye and sees a world full of ignorance, craving, and suffering.

4. Meghiyavagga — The Chapter About Meghiya

Ud 4.1: Meghiya Sutta — Meghiya/About Meghiya {Ud 34} [Ireland | Thanissaro]. An over-eager monk is assailed by unskillful states of mind, and the Buddha reminds him of the importance of associating with admirable friends.

Ud 4.2: Uddhata Sutta — High Strung {Ud 37} [Thanissaro]. The Buddha responds to the sight of a group of rowdy monks.

Ud 4.3: Gopāla Sutta — The Cowherd {Ud 38} [Thanissaro]. A cowherd invites the monks to a meal at his home.

Ud 4.4: Juñha Sutta — Moonlit {Ud 39} [Thanissaro]. A cantankerous yakkha hits Ven. Sariputta over the head, and pays the price for his stupidity.

Ud 4.5: Naga Sutta/Nāga Sutta — The Bull Elephant {Ud 41} [Ireland | Thanissaro]. The Buddha moves from a crowded, noisy part of the forest to a more secluded one.

Ud 4.6: Piṇḍola Sutta — Piṇḍola {Ud 42} [Thanissaro]. The Buddha is inspired by the sight of Ven. Pindola seated in meditation.

Ud 4.7: Sāriputta Sutta — Sāriputta {Ud 43} [Thanissaro]. The Buddha is inspired by the sight of Ven. Sariputta seated in meditation.

Ud 4.8: Sundarī Sutta — Sundarī {Ud 43} [Thanissaro]. A rival group of wanderers commit murder in an attempt to discredit the Buddha and his followers.

Ud 4.9: Upasena Vaṅgantaputta Sutta — Upasena Vaṅgantaputta {Ud 45} [Thanissaro]. The Buddha is inspired by the attainments of Ven. Upasena Vangataputta.

Ud 4.10: Sāriputta Sutta — Sāriputta {Ud 46} [Thanissaro]. The Buddha is inspired by the sight of Ven. Sariputta seated in meditation.

5. Sonavagga — The Chapter About Sona

Ud 5.1: Rājan Sutta — The King {Ud 47} [Thanissaro]. Queen Mallika and King Pasenadi inquire of each other, "Is there anyone more dear to you than yourself?"

Ud 5.2: Appāyuka Sutta — Short-lived {Ud 47} [Thanissaro]. Life is short; practice ardently!

Ud 5.3: Kuṭṭhi Sutta — The Leper {Ud 48} [Thanissaro]. The Buddha instructs a leper, who soon attains stream-entry.

Ud 5.4: Kumāra Sutta — Boys {Ud 51} [Thanissaro]. The Buddha comes upon two boys catching fish, and speaks to them about physical pain.

Ud 5.5: Uposatha Sutta — The Observance Day/Uposatha {Ud 51} [Ireland | Thanissaro]. The Buddha compares the qualities of the Dhamma to those of the ocean.

Ud 5.6: Soṇa Sutta — Soṇa {Ud 57} [Thanissaro]. A devoted lay follower recognizes the

drawbacks of the householder's life and decides to become a monk.

Ud 5.7: Revata Sutta — About Revata {Ud 60} [Thanissaro]. The Buddha is inspired by the sight of Ven. Revata seated in meditation.

Ud 5.8: Ānanda Sutta — Ānanda {Ud 60} [Thanissaro]. Devatta announces his intention to create a schism in the Sangha.

Ud 5.9: Sadhāyamāna Sutta — Jeering {Ud 61} [Thanissaro]. The Buddha reflects on the empty words of a group of boisterous youths.

Ud 5.10: Panthaka Sutta — Cūḷa Panthaka {Ud 61} [Thanissaro]. The Buddha is inspired by the sight of Ven. Cūḷa Panthaka seated in meditation.

6. Jaccandhavagga — Blind from Birth

Ud 6.1: Āyusama-osajjana Sutta — Relinquishment of the Life Force {Ud 62} [Thanissaro]. Māra urges the Buddha to give up his life and Ānanda misses an opportunity to extend it.

Ud 6.2: Paṭisalla Sutta — Seclusion {Ud 64} [Thanissaro]. The Buddha explains to King Pasenadi how to spot another person's good qualities.

Ud 6.3: Ahu Sutta — It Was {Ud 66} [Thanissaro]. The Buddha reflects on the unskillful qualities he has abandoned and the skillful ones he has perfected.

Ud 6.4: Tittha Sutta — Sectarians (1) {Ud 66} [Ireland | Thanissaro]. The Buddha's famous simile of the blind men and the elephant, illustrating the futility of arguing about one's views and opinions.

Ud 6.5: Tittha Sutta — Sectarians (2) {Ud 70} [Thanissaro].

Ud 6.6: Tittha Sutta — Sectarians (3) {Ud 70} [Thanissaro]. The Buddha overhears some heated arguments between various speculative philosophers.

Ud 6.7: Subhūti Sutta — Subhūti {Ud 71} [Thanissaro]. The Buddha praises a monk for practicing jhana.

Ud 6.8: Gaṇika Sutta — The Courtesan {Ud 71} [Thanissaro]. The Buddha is inspired by reports of deadly battles over the affections of a certain courtesan.

Ud 6.9: Adhipataka Sutta/Upāti Sutta — Like Moths to the Flame/Rushing {Ud 72} [Olendzki | Thanissaro]. Like moths to a flame, we are drawn by sense desire.

Ud 6.10: Uppajanti Sutta — They Appear {Ud 72} [Thanissaro].

7. Culavagga — The Minor Chapter

Ud 7.1: Bhaddiya Sutta — Bhaddiya (1) {Ud 74} [Thanissaro]. Ven. Sariputta guides Ven. Bhaddiya to the brink of arahantship.

Ud 7.2: Bhaddiya Sutta — Bhaddiya (2) {Ud 74} [Thanissaro]. Ven Sariputta, failing to see that Ven. Bhaddiya is now an arahant, continues instructing him.

Ud 7.3: Kāmesu Satta Sutta — Attached to Sensual Pleasures (1) {Ud 75} [Thanissaro].

Ud 7.4: Kāmesu Satta Sutta — Attached to Sensual Pleasures (2) {Ud 75} [Thanissaro]. The Buddha reflects on people's addictions to sensuality.

Ud 7.5: Aparā Lakuntaka Bhaddiya Sutta/Lakunṭha Sutta — Another Discourse about Bhaddiya the Dwarf/The Dwarf {Ud 76} [Nizamis | Thanissaro]. Inner wisdom and outward appearance are unrelated.

Ud 7.6: Taṇhākhaya Sutta — The Ending of Craving {Ud 76} [Thanissaro]. The Buddha sees Ven. Añña Kondañña seated in meditation.

Ud 7.7: Papañcakhaya Sutta — The Ending of Objectification {Ud 77} [Thanissaro]. The Buddha reflects on his own state of mind.

Ud 7.8: Kaccāyana Sutta — Kaccāyana {Ud 77} [Thanissaro]. The Buddha sees Ven.

Mahā Kaccāyana in meditation

Ud 7.9: Udapāna Sutta — The Well {Ud 78} [Ireland | Thanissaro]. In a rare display of supernatural powers, the Buddha makes a point of Dhamma to Ven. Ānanda.

Ud 7.10: Udena Sutta — About King Udena {Ud 79} [Thanissaro]. Five hundred enlightened women perish in a fire.

8. Pataligamiyavagga — The Chapter About Patali Village

Ud 8.1: Nibbāna Sutta — Parinibbana (1)/Unbinding (1) {Ud 80} [Ireland | Thanissaro].

Ud 8.2: Nibbāna Sutta — Parinibbana (2)/Unbinding (2) {Ud 80} [Ireland | Thanissaro].

Ud 8.3: Nibbāna Sutta — Parinibbana (3)/Unbinding (3) {Ud 80} [Ireland | Thanissaro].

Ud 8.4: Nibbāna Sutta — Parinibbana (4)/Unbinding (4) {Ud 81} [Ireland | Thanissaro].

On the nature of Nibbāna.

Ud 8.5: Cunda Sutta — Cunda {Ud 81} [Thanissaro]. An account of the Buddha's last meal.

Ud 8.6: Pāṭaligāma Sutta — At Pāṭaligā Village {Ud 85} [Thanissaro]. On the rewards of being virtuous.

Ud 8.7: Dvidhpatha Sutta — A Fork in the Path {Ud 90} [Thanissaro]. A monk takes a wrong turn and gets mugged.

Ud 8.8: Visākhā Sutta — Visākhā {Ud 91} [Thanissaro]. The laywoman Visakha, grieving over the death of a grandchild, receives a powerful teaching concerning clinging and death.

Ud 8.9: Dabba Sutta — About Dabba Mallaputta (1) {Ud 92} [Thanissaro].

Ud 8.10: Dabba Sutta — About Dabba Mallaputta (2) {Ud 93} [Thanissaro]. The Buddha is inspired by Ven. Dabba Mallaputta's spectacular death and attainment of Parinibbana.

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

DN

MN

SN

AN

KN

Khp

Dhp

Ud

Iti

Sn

Abhidhamma

Khuddaka

Itivuttaka

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Introductions to the Itivuttaka

by John D. Ireland

by Thanissaro Bhikkhu

1. The Group of Ones (suttas 1-27)

Iti 1-23

{Iti 1.1-1.23; Iti 1-16} [Thanissaro]

Iti 24: A Heap of Bones

{Iti 1.24; Iti 17} [Ireland | Thanissaro]

Iti 25: Lying

{Iti 1.25; Iti 18} [Ireland | Thanissaro]

[suttareadings.net] Iti 26: Giving

{Iti 1.26; Iti 18} [Ireland | Thanissaro]

[suttareadings.net] Iti 27: The Development of Loving-kindness

{Iti 1.27; Iti 19} [Ireland | Thanissaro]

2. The Group of Twos (28-49)

Iti 28-41

{Iti 2.22; Iti 43} [Thanissaro]

Iti 42: The Bright Protectors

{Iti 2.15; Iti 36} [Ireland | Thanissaro]

Iti 43: The Not-born

{Iti 2.16; Iti 37} [Ireland | Thanissaro]

Iti 44: The Nibbana-element

{Iti 2.17; Iti 38} [Ireland | Thanissaro]

Iti 45-48

{Iti 2.18; Iti 39} [Thanissaro]

Iti 49: Held by Views

{Iti 2.22; Iti 43} [Ireland | Thanissaro]

3. The Group of Threes (50-99)

Iti 50-71

[Thanissaro]

Iti 72: Escape

{Iti 3.23; Iti 61} [Ireland | Thanissaro]
Iti 73-74
[Thanissaro]
Iti 75: A Rainless Cloud
{Iti 3.26; Iti 64} [Ireland | Thanissaro]
Iti 76-81
[Thanissaro]
Iti 82: Joyous Utterances
{Iti 3.33; Iti 75} [Ireland | Thanissaro]
Iti 83
[Thanissaro]
[suttareadings.net] Iti 84: For the Welfare of Many
{Iti 3.35; Iti 78} [Ireland | Thanissaro]
Iti 85-89
[Thanissaro]
Iti 90: Foremost Faith
{Iti 3.41; Iti 87} [Ireland | Thanissaro]
Iti 91-99
[Thanissaro]
4. The Group of Fours (100-112)
Iti 100-105
[Thanissaro]
Iti 106: With Brahma
{Iti 4.7; Iti 109} [Ireland | Thanissaro]
[suttareadings.net] Iti 107-108
[Thanissaro]
Iti 109: The River Current
{Iti 4.10; Iti 114} [Ireland | Thanissaro]
Iti 110-111
[Thanissaro]
Iti 112: The World
{Iti 4.13; Iti 121} [Ireland | Thanissaro]

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[Home](#)

[Random sutta](#)

Random article
Abbreviations
Glossary
Index
Help!
Tipitaka
Vinaya Pitaka
Sutta Pitaka
DN
MN
SN
AN
KN
Khp
Dhp
Ud
Iti
Sn
Abhidhamma
Khuddaka
Sutta Nipata
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1. Urugavagga 2. Culavagga 3. Mahavagga 4. Atthakavagga 5. Parayanavagga
The Sutta Nipata ("The Sutta Collection"), the fifth book of the Khuddaka Nikaya, consists of 71 short suttas divided into five vaggas (chapters).

A complete translation of the Sutta Nipāta, Sutta Nipāta: The Discourse Group, 2016, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org

Another complete translation, which also includes the commentaries, is Bhikkhu Bodhi's The Suttanipata: an Ancient Collection of the Buddha's Discourses Together with Its Commentaries (Boston: Wisdom Publications, 2017). Lastly, there is a complete translation by K.R. Norman, The Group of Discourses (2nd ed.) (Oxford: Pali Text Society, 2001).

Some of the passages listed below originally appeared in John Ireland's The Discourse Collection: Selected Texts from the Sutta Nipata, (BPS "Wheel" Publication No. 82).

The braces {} contain the corresponding verse numbers in the original Pali text, as listed in H. Saddhatissa's The Sutta-Nipata (London: Curzon Press, 1985).

Introduction to the Sutta Nipāta

See An Introduction to the Sutta Nipāta, by Thanissaro Bhikkhu.

1. Uragavagga — The Snake Chapter

Sn 1.1: Uruga Sutta — The Serpent/The Snake {Sn 1-17} [Nyanaponika | Thanissaro]. One who advances far along the path sheds unwholesome states of mind, as a snake sheds its dried up old skin.

Sn 1.2: Dhaniya Sutta — Dhaniya the Cattleman {Sn 18-34} [Thanissaro]. A poetic dialogue contrasting the wealth and security of lay life with the wealth and security of a person who has lived the renunciate life to its culmination. If you have trouble relating to someone like Dhaniya who measures his wealth in cattle, then when reading this poem substitute stocks and bonds for cows and bulls, and economic downturn for rain. [TB]

Sn 1.3: Khaggavisana Sutta — A Rhinoceros {Sn 35-75} [Thanissaro]. On the value of living the solitary wandering life of a forest monk.

Sn 1.4: Kasi Bharadvaja Sutta — To the Plowing Bharadvaja/Discourse to Bharadvaja, the Farmer {Sn 76-82} [Olendzki (excerpt) | Piyadassi | Thanissaro]. The Buddha answers a farmer who asserts that monks do no useful work, and thus don't deserve to eat.

Sn 1.5: Cunda Sutta — To Cunda {Sn 83-90} [Thanissaro]. Four different types of contemplatives and how to recognize them.

Sn 1.6: Parabhava Sutta — Downfall/Discourse on Downfall {Sn 91-115} [Narada | Piyadassi | Thanissaro]. On the various causes of spiritual decline that the aspirant must avoid.

Sn 1.7: Vasala Sutta — Discourse on Outcasts {Sn 116-142} [Piyadassi | Thanissaro]. The Buddha explains to a brahman what qualities really make one worthy of being branded an "outcast."

[SuttaReadings.net icon] Sn 1.8: Karaniya Metta Sutta — The Buddha's Words on Loving-Kindness/The Hymn of Universal Love/Loving-Kindness/The Discourse on Loving-kindness/Good Will {Sn 143-152} [Amaravati | Buddharakkhita | Ñānamoli | Piyadassi | Thanissaro]. The practice of developing universal goodwill: the practices that form a foundation for the practice, the attitude of universal goodwill itself, and the steps that lead from goodwill to awakening. [TB]

Sn 1.9: Hemavata Sutta — Hemavata {Sn 153-182} [Thanissaro]. The Buddha explains to a yakkha how one crosses over the flood. [TB]

Sn 1.10: Alavaka Sutta — Discourse to Alavaka/To the Alavaka Yakkha {Sn 181-192} [Piyadassi | Thanissaro]. A yakkha challenges the Buddha with riddles and threatens to beat him up.

Sn 1.11: Vijaya Sutta — Victory {Sn 193-206} [Thanissaro]. Reflecting on the unattractiveness of the body as a way to gain insight.

Sn 1.12: Muni Sutta — The Sage {Sn 207-221} [Thanissaro]. The Buddha describes the characteristics of the ideal sage, who finds greater happiness and security not in relationships but in living the solitary contemplative life. (This is one of the suttas selected by King Asoka (r. 270-232 BCE) to be studied and reflected upon frequently by all practicing Buddhists. See That the True Dhamma Might Last a Long Time: Readings Selected by King Asoka, by Thanissaro Bhikkhu.)

2. Culavagga — The Lesser Chapter

Sn 2.1: Ratana Sutta — The Jewel Discourse/Treasures {Sn 222-238} [Piyadassi | Thanissaro]. The Buddha enumerates the many treasures to be found within the Triple Gem.

Sn 2.2: Āmagandha Sutta — Raw Stench {Sn 241-254} [Thanissaro]. People are defiled, not by eating meat, but by engaging in evil conduct. [TB]

Sn 2.3: Hiri Sutta — On Friendship/Conscience {Sn 253-257} [Ireland | Thanissaro]. What is a true friend?

Sn 2.4: Maha-mangala Sutta — Blessings/Protection {Sn 258-269} [Narada | Piyadassi | Soni | Thanissaro]. An enumeration of the blessings that result from leading a skillful life.

Sn 2.5: Suciloma Sutta — Suciloma {Sn 271-275} [Thanissaro]. Another yakkha challenges the Buddha with riddles and threatens to “hurl out his mind, rip open his heart, or hurl him across the River Ganges” if he doesn’t solve the riddles to the yakkha’s satisfaction. [TB]

Sn 2.6: Dhammacariya Sutta — Wrong Conduct {Sn 274-283} [Ireland | Thanissaro]. The monks are encouraged to avoid monks who conduct their lives in unwholesome ways.

Sn 2.7: Brāhmaṇadhammika Sutta — Brahman Principles {Sn 286-317} [Thanissaro]. How brahmans, through greed, abandoned the good principles of their ancestors. [TB]

Sn 2.8: Nava Sutta — The Simile of the Boat/A Boat {Sn 316-323} [Ireland | Thanissaro]. A teacher, like a skilled boatman, is one who knows firsthand how to cross to the opposite shore.

Sn 2.9: Kimsila Sutta — Right Conduct/With What Virtue? {Sn 324-330} [Ireland | Thanissaro]. The attitudes and behavior that enable one best to learn and benefit from the Dhamma.

Sn 2.10: Utthana Sutta — On Vigilance/Initiative {Sn 331-334} [Ireland | Thanissaro]. A stirring exhortation to rekindle your efforts. Wake up!

Sn 2.11: Rahula Sutta — Advice to Rahula {Sn 337-342} [Thanissaro | Ireland (excerpt)]. Ven. Rāhula reflects on the teachings he received from his father, the Buddha. [TB]

Sn 2.12: Vaṅgīsa Sutta — Ven. Vaṅgīsa {Sn 245-360} [Thanissaro]. Ven. Vaṅgīsa, the foremost poet among the Buddha’s disciples, praises the Buddha in verse. [TB]

Sn 2.13: Sammāparibbājanīya Sutta — Right Wandering {Sn 361-377} [Thanissaro]. The sort of person who, having gone forth, is fit to wander through the world. [TB]

Sn 2.14: Dhammika Sutta — Dhammika {Sn 376-404} [Thanissaro | Ireland (excerpt)]. The proper code of conduct for lay followers of the Dhamma. [TB]

3. Mahavagga — The Great Chapter

[SuttaReadings.net icon] Sn 3.1: Pabbaja Sutta — The Going Forth {Sn 405-424} [Thanissaro]. King Bimbisara, struck by the young Buddha’s radiant demeanor, follows him to the mountains to discover who he is and whence he comes.

[SuttaReadings.net icon] Sn 3.2: Padhana Sutta — The Great Struggle/Exertion {Sn 425-449} [Ireland | Thanissaro]. The ten armies of Mara approach the Bodhisatta (Buddha-to-be) in an unsuccessful attempt to lure him from his meditation seat.

Sn 3.3: Subhasita Sutta — Well-Spoken {Sn 450-454} [Thanissaro]. Four characteristics of well-spoken speech.

Sn 3.4: Sundarikabhāradvāja Sutta — Sundarika Bhāradvāja {Sn 457-488} [Thanissaro]. A brahman questions the Buddha to see if the latter deserves to receive the cake resulting from his sacrifice. [TB]

Sn 3.5: Māḷa Sutta — Māgha {Sn 490-512} [Thanissaro]. What are the qualities of a

recipient that produce the most merit from a gift? [TB]

Sn 3.6: Sabhiya Sutta — Sabhiya {Sn 513-550} [Thanissaro]. A sutta dating from early in the Buddha's teaching career. A wanderer, disappointed in the teachings he has received from other teachers, approaches the Buddha with his questions. [TB]

Sn 3.7: Sela Sutta — Sela {Sn 551-596} [Thanissaro]. Sela the brahman praises the Buddha to see how the latter responds to praise. [TB]

Sn 3.8: Salla Sutta — The Arrow {Sn 577-593} [Ireland | Thanissaro]. Death and loss are inevitable, but is grief?

Sn 3.9: Vāseṭṭha Sutta — Vāseṭṭha {Sn 607-659} [Thanissaro]. Is one worthy of respect because of one's birth, or because of one's actions? [TB]

Sn 3.10: Kokālika Sutta — Kokālika {Sn 660-681} [Thanissaro]. A follower of Devadatta slanders Ven. Sāriputta and Ven. Moggallāna and, after suffering a painful disease, falls into hell. The sutta then gives a graphic description of the sufferings awaiting him there. [TB]

Sn 3.11: Nalaka Sutta — Gurgling Loudly/To Nalaka {Sn 679-723} [Thanissaro | Olendzki (excerpt)]. A sutta in two parts. The first part gives an account of events soon after the birth of the Bodhisatta (Buddha-to-be). The second part describes the way of the sage.

Sn 3.12: Dvayatanupassana Sutta — The Noble One's Happiness/A Teaching Hard to Know/The Contemplation of Dualities {Sn 724-765} [Thanissaro | Ireland (excerpt) | Olendzki (excerpt)]. Not all dualities are misleading. This sutta teaches ways to contemplate the duality of the origination and cessation of stress and suffering so as to reach Awakening. [TB]

4. Atthaka Vagga — The Octet Chapter

See The Atthaka Vagga — The Octet Chapter: An Introduction, by Thanissaro Bhikkhu.

Sn 4.1: Kama Sutta — Sensual Pleasure {Sn 766-771} [Thanissaro]. The drawbacks of sensual desires.

Sn 4.2: Guhatthaka Sutta — The Cave of the Body {Sn 772-779} [Thanissaro]. Those who remain attached to the body and to sensuality will have a hard time freeing themselves from fear of death and from further becoming.

Sn 4.3: Dutthagatthaka Sutta — Corrupted {Sn 780-787} [Thanissaro]. Freedom isn't to be found by boasting of your precepts and practices or by debating your views.

Sn 4.4: Suddhatthaka Sutta — On Purity/Pure {Sn 788-795} [Ireland | Thanissaro]. Although freedom is found by means of knowledge and meditation, in ultimate terms it lies beyond both.

Sn 4.5: Paramatthaka Sutta — On Views/Supreme {Sn 796-803} [Ireland | Thanissaro]. The conceit that comes from identifying with practices or views — even if they're supreme — is a fetter preventing full freedom.

Sn 4.6: Jara Sutta — On Decay/Old Age {Sn 804-813} [Ireland | Thanissaro]. Life is short. Possessiveness brings grief. Freedom comes from abandoning any sense of mine.

Sn 4.7: Tissa Metteyya Sutta — Tissa Metteyya {Sn 814-823} [Thanissaro]. The drawbacks of falling away from the celibate life.

Sn 4.8: Pasura Sutta — To Pasura {Sn 824-834} [Thanissaro]. The Buddha points out the drawbacks of disputes, for winners and losers, alike.

Sn 4.9: Magandiya Sutta — To Magandiya {Sn 835-847} [Thanissaro]. Magandiya offers the Buddha his daughter in marriage. The Buddha refuses and further subdues Magandiya's pride by describing attainments of purity that Magandiya can't yet understand.

Sn 4.10: Purabheda Sutta — Before the Break-up of the Body {Sn 848-861} [Thanissaro]. What enables a person to live at peace?

[SuttaReadings.net icon] Sn 4.11: Kalaha-vivada Sutta — Further Questions/Quarrels & Disputes {Sn 862-877} [Ireland | Thanissaro]. The Buddha is questioned on the source of quarrels and disputes, and on the highest level of spiritual attainment.

Sn 4.12: Cula-viyuha Sutta — The Lesser Array {Sn 878-894} [Thanissaro]. If there is one truth, how should a person behave in a world where many different truths are taught?

Sn 4.13: Maha-viyuha Sutta — The Great Array {Sn 895-914} [Thanissaro]. How to maintain freedom in a world full of disputes.

Sn 4.14: Tuvataka Sutta — Quickly {Sn 915-934} [Thanissaro]. A detailed description of the attitudes and behavior of a monk training for the sake of total liberation.

Sn 4.15: Attadanda Sutta — The Training/Arming Oneself/The Rod Embraced {Sn 935-954} [Ireland | Olendzki | Thanissaro]. The Buddha speaks in poignant terms of the samvega that led him to abandon the home life. He concludes with recommendations for practice and a description of the person who has attained the goal of true peace and security.

Sn 4.16: Sariputta Sutta — To Sariputta {Sn 955-975} [Thanissaro]. When a monk, disaffected with the world, takes up the life of seclusion, what fears should he overcome? How should he train to annihilate the darkness in his heart?

5. Parayanavagga — The Chapter on the Way to the Far Shore

See The Parayanavagga — The Chapter on the Way to the Far Shore: An Introduction, by Thanissaro Bhikkhu.

Sn 5.1: Ajita-manava-puccha — Ajita's Questions {Sn 1032-1039} [Ireland | Thanissaro]. The Buddha summarizes the essence of Dhamma training: "Not craving for sensual pleasures, and with a mind that is pure and tranquil."

Sn 5.2: Tissa-metteyya-manava-puccha — Tissa-metteyya's Questions {Sn 1040-1042} [Thanissaro]. Who in the world is truly contented, truly free, truly a great person?

Sn 5.3: Punna-manava-puccha — Punna's Questions {Sn 1043-1048} [Ireland | Thanissaro]. The Buddha explains that birth and aging can never be transcended by performing hopeful rituals, but only by extinguishing the fires of greed, hatred, and delusion.

[SuttaReadings.net icon] Sn 5.4: Mettagu-manava-puccha — Mettagu's Questions {Sn 1049-1060} [Ireland | Thanissaro]. How does one cross the flood of birth and old age, sorrow and grief?

Sn 5.5: Dhotaka-manava-puccha — Dhotaka's Questions {Sn 1061-1068} [Thanissaro]. How can one become freed of all doubt?

[SuttaReadings.net icon] Sn 5.6: Upasiva-manava-puccha — Upasiva's Questions {Sn 1069-1076} [Thanissaro]. What support should one hold on to in order to cross over the raging flood of craving?

Sn 5.7: Nanda-manava-puccha — Nanda's Questions {Sn 1077-1083} [Thanissaro].

Who, exactly, deserves to be called "wise"?

Sn 5.8: Hemaka-manava-puccha — Hemaka's Question {Sn 1084-1087} [Thanissaro].
How can we demolish craving and free ourselves from entanglement with the world?

Sn 5.9: Todeyya-manava-puccha — Todeyya's Questions {Sn 1088-1091} [Thanissaro].
So — what's it like, being emancipated, anyway?

[SuttaReadings.net icon] Sn 5.10: Kappa-manava-puccha — Kappa's Question {Sn 1092-1095} [Thanissaro]. Is there anywhere safe to stand where we won't be swept away by aging and death?

Sn 5.11: Jatukanni-manava-puccha — Jatukannin's Question {Sn 1096-1100} [Thanissaro]. How does one abandon birth and aging?

Sn 5.12: Bhadravudha-manava-puccha — Bhadravudha's Questions {Sn 1101-1104} [Thanissaro]. Bhadravudha asks of the Buddha: How did you come to know the Dhamma?

Sn 5.13: Udaya-manava-puccha — Udaya's Questions {Sn 1105-1111} [Thanissaro]. In what way should one live mindfully, so as to bring about Awakening?

Sn 5.14: Posala-manava-puccha — Posala's Questions {Sn 1112-1115} [Thanissaro]. How does one develop insight after mastering the higher levels of jhana?

Sn 5.15: Mogharaja-manava-puccha — Mogharaja's Question {Sn 1116-1119} [Ireland | Thanissaro]. How should one view the world so as to escape Death's grasp?

Sn 5.16: Pingiya-manava-puccha — Pingiya's Question {Sn 1120-1123} [Ireland | Thanissaro]. Alarmed by the deterioration of his aging body, Pingiya asks the Buddha how to conquer birth and decay.

Sn 5: Epilogue {Sn 1130-1154} [Thanissaro]. Pingiya, after becoming a non-returner, explains to his former teacher his devotion to the Buddha. [TB]

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

DN
MN
SN
AN
KN
Khp
Dhp
Ud
Iti
Sn
Abhidhamma
Khuddaka
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Stories of the mansions

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The Vimanavatthu of the Khuddaka Nikaya is a collection of 83 stories in verse describing the vimana [vimaana] — a kind of personal heavenly mansion — inhabited by beings reborn as gods or goddesses (devata [devataa]) as a reward for meritorious deeds performed by them as human beings. All the stories follow a similar pattern. They begin with an introductory verse (or verses) in which the god or goddess is asked about the cause for his or her rebirth within that particular mansion. The deva thereupon relates his or her previous good deeds.

— John D. Ireland, in Vangisa: An Early Buddhist Poet

Selected suttas

In the passages listed below the translator appears in the square brackets [].

Vv 1.16: Sirima — Sirima's Mansion {Vv 136-148} [Ireland]. The deva Sirima, an entertainer in her previous human birth, explains to Ven. Vangisa how she learned the Dhamma and became a stream-enterer.

Vv 3.7: Sesavati — Sesavati's Mansion {Vv 647-658} [Ireland]. The deva Sesavati tells Ven. Vangisa how paying her respects to Ven. Sariputta in her previous life was enough to ensure rebirth in a glorious deva realm. This is an example of early Buddhist poetry with a purely devotional message.

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Home
Random sutta
Random article
Abbreviations
Glossary
Index
Help!
Tipitaka
Vinaya Pitaka
Sutta Pitaka
DN
MN
SN
AN
KN
Khp
Dhp
Ud
Iti
Sn
Abhidhamma
Khuddaka
Petavatthu
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The Petavatthu contains 51 poems, each explaining how unwholesome deeds led to the rebirth of a being into the miserable realm of the "hungry ghosts" (peta).

The translator appears in the square brackets [].

Selected suttas

Pv 1.5: Tirokudda Kanda — Hungry Shades Outside the Walls {Pv 14-25} [Thanissaro]. Some of your ancestors and deceased loved ones may have been reborn as hungry ghosts, no longer able to fend for themselves. In this poem the Buddha explains that it is to your long-term benefit — and to theirs — that you honor their memory with gifts. Creative Commons License©2005 Access to Insight. The text of this page ("Petavatthu: Stories of the Hungry Ghosts", by Access to Insight) is licensed under a Creative Commons Attribution 4.0 International License. To view a copy of the license, visit <http://creativecommons.org/licenses/by/4.0/>. Documents linked from this page may be subject to other restrictions. Last revised for Access to Insight on 2 November 2013. How to cite this document (a suggested style): "Petavatthu: Stories of the Hungry Ghosts", edited by Access to Insight. Access to Insight (BCBS Edition), 2 November 2013, <http://www.accesstoinight.org/tipitaka/kn/pv/index.html> .

Help | Site map | About | Contact | Terms of use

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Home
Random sutta
Random article
Abbreviations
Glossary
Index
Help!
Tipitaka
Vinaya Pitaka
Sutta Pitaka
DN
MN
SN
AN
KN
Khp
Dhp
Ud
Iti
Sn
Abhidhamma
Khuddaka
Theragatha
Verses of the Elder Monks

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Chapter: 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

The Theragatha, the eighth book of the Khuddaka Nikaya, consists of 264 poems — 1,291 stanzas in all — in which the early monks (bhikkhus) recount their struggles and accomplishments along the road to arahantship. Their stories are told with often heart-breaking honesty and beauty, revealing the deeply human side of these extraordinary men, and thus serve as inspiring reminders of our own potential to follow in their footsteps.

A selected anthology of 88 suttas from the Theragatha (and 32 from the Therigatha), *Poems of the Elders: An Anthology from the Theragāthā & Therīgāthā*, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org

For a complete translation, see *Elders' Verses* I translated by K.R. Norman (Oxford: Pali Text Society, 1995).

The translator appears in the square brackets []. Pali verse numbers appear in the braces {}.

Chapter 1 — Single Verses {Thag 1-120}

Thag 1.1: Subhuti

{Thag 1} [Thanissaro]. Go ahead and rain!

Thag 1.2: Mahakotthika

{Thag 2} [Thanissaro]. Evil mind-states vanish with the breeze.

Thag 1.3: Kankharevata

{Thag 3} [Thanissaro]. Discernment, like a fire in the night.

Thag 1.6: Dabba (“Capable”)

{Thag 6} [Thanissaro]. The rewards of allowing yourself to be tamed. [TB]

Thag 1.7: Bhalliya

{Thag 7} [Thanissaro]. Steadfast in oneself.

Thag 1.10: Puṇṇamāsa

{Thag 10} [Thanissaro]. Unsmeared with regard to all dhammas. [TB]

Thag 1.13: Vanavaccha

{Thag 13} [Thanissaro]. Refreshment in the wilderness.

Thag 1.14: Vanavaccha's pupil

{Thag 14} [Thanissaro]. There's no tying down one who knows.

Thag 1.16: Belatthasisa

{Thag 16} [Hecker/Khema | Thanissaro]. A happiness not of the flesh.

Thag 1.18: Singalapita

{Thag 18} [Thanissaro]. Contemplation of the body.

Thag 1.21: Nigrodha

{Thag 21} [Thanissaro]. Fearless.

Thag 1.22: Cittaka

{Thag 22} [Thanissaro]. Peacocks.

Thag 1.23: Gosala

{Thag 23} [Thanissaro]. Seclusion.

Thag 1.25: Nandiya (to Mara)

{Thag 25} [Thanissaro]. Be careful, Mara!

Thag 1.26: Abhaya

{Thag 26} [Thanissaro]. Splitting a horse's hair with an arrow.

Thag 1.29: Harita

{Thag 29} [Thanissaro]. Shatter ignorance to bits!

Thag 1.31: Gahuratīriya

{Thag 31} [Thanissaro]. Acquiescing to discomfort like an elephant in battle. [TB]

Thag 1.32: Suppiya

{Thag 32} [Thanissaro]. A fair trade.

Thag 1.33: Sopāka

{Thag 33} [Thanissaro]. Be good to all creatures. [TB]

Thag 1.39: Tissa

{Thag 39} [Thanissaro]. Practice mindfully, as if your head were on fire.

Thag 1.41: Sirivaddha

{Thag 41} [Thanissaro]. Lightning can't shake one in jhana.

Thag 1.43: Sumangala

{Thag 43} [Thanissaro]. Free at last from three crooked things!

Thag 1.49: Ramaneyyaka

{Thag 49} [Thanissaro]. The delight of a well-focused mind.
Thag 1.50: Vimala
{Thag 50} [Thanissaro]. Where neither rain nor wind can reach.
Thag 1.56: Kutiviharin (1)
{Thag 56} [Thanissaro]. Are you wasting your hut?
Thag 1.57: Kutiviharin (2)
{Thag 57} [Thanissaro]. Why hope for a new hut (i.e., rebirth)?
Thag 1.61: Vappa
{Thag 61} [Thanissaro]. How far can you see?
Thag 1.68: Ekuddaniya
{Thag 68} [Thanissaro]. Free of sorrows.
Thag 1.73: Manava
{Thag 73} [Thanissaro]. Three sights prompted this monk to leave home.
Thag 1.75: Susarada
{Thag 75} [Thanissaro]. Who can make a fool wise?
Thag 1.84: Nita
{Thag 84} [Thanissaro]. When will the fool awaken?
Thag 1.85: Sunaga
{Thag 85} [Thanissaro]. A pleasure not of the flesh.
Thag 1.86: Nagita
{Thag 86} [Thanissaro]. All paths do not lead to the same goal.
Thag 1.88: Ajjuna
{Thag 88} [Thanissaro]. Raising myself from the flood. [TB]
Thag 1.93: Eraka
{Thag 93} [Thanissaro]. Sensual pleasures are stressful.
Thag 1.95: Cakkhupala
{Thag 95} [Thanissaro]. Shun the evil companion!
Thag 1.100: Devasabha
{Thag 100} [Thanissaro]. Blanketed with the flowers of release. [TB]
Thag 1.104: Khitaka
{Thag 104} [Thanissaro]. How light my body!
Thag 1.109: Saṅgharakkhita
{Thag 109} [Thanissaro]. With your faculties exposed, you're prey to danger. [TB]
Thag 1.110: Usabha
{Thag 110} [Thanissaro]. The perception of "wilderness." [TB]
Thag 1.111: Jenta
{Thag 111} [Thanissaro]. Ponder inconstancy, constantly.
Thag 1.113: Vanavaccha
{Thag 113} [Thanissaro]. Refreshment in the wilderness.
Thag 1.114: Adhimutta
{Thag 114} [Thanissaro]. If you're greedy for carcass pleasures, where will you gain excellence? [TB]
Thag 1.118: Kimbila
{Thag 118} [Thanissaro]. Aging drops on us like a curse.
Thag 1.119: Vajjiputta
{Thag 119} [Thanissaro]. Leave chitter-chatter. Do jhāna. [TB]

Thag 1.120: Isidatta

{Thag 120} [Thanissaro]. Cutting through the roots of suffering.

Chapter 2 — Pairs of Verses {Thag 121-218}

Thag 2.3: Valliya — {Thag 125-126} [Thanissaro]. Monkey mind. [TB]

Thag 2.9: Gotama — {Thag 137-138} [Thanissaro]. Sensuality has been executed. [TB]

Thag 2.11: Mahā Cunda — {Thag 141-142} [Thanissaro]. Listening well leads to the goal. [TB]

Thag 2.13: Heraññakani — {Thag 145} [Thanissaro | Olendzki (excerpt)]. The results of evil deeds will catch up with you.

Thag 2.16: Mahakala — {Thag 151-152} [Thanissaro]. May I never lie with my head cracked open again!

Thag 2.24: Valliya — {Thag 167-168} [Thanissaro]. Through persistence I shall reach the goal!

Thag 2.26: Punnamasa — {Thag 171-172} [Thanissaro]. Shed the five hindrances, and what's left?

Thag 2.27: Nandaka — {Thag 173-174} [Thanissaro]. Like a fine thoroughbred steed.

Thag 2.30: Kanhadinna — {Thag 179-180} [Thanissaro]. No more passion for becoming.

Thag 2.32: Sivaka — {Thag 183-184} [Thanissaro]. Inconstant little houses. [TB]

Thag 2.36: Khitaka — {Thag 192-192} [Thanissaro]. My mind, standing like rock, doesn't shake. [TB]

Thag 2.37: Sona Potiriyaputta — {Thag 193-194} [Thanissaro]. Better to die in battle than to survive, defeated.

Thag 2.46: Culaka — The Call of the Peacocks {Thag 211-212} [Olendzki]. The beauty of the wilderness; the beauty of a heart that's free.

Thag 2.47: Anūpama — {Thag 213-214} [Thanissaro]. You, mind, I call a mind-traitor! [TB]

Chapter 3 — Groups of Three Verses {Thag 219-266}

Thag 3.5: Matangaputta — {Thag 231-233} [Thanissaro]. It's too hot, it's too cold — what's your excuse?

Thag 3.8: Yasoja — {Thag 243-245} [Thanissaro]. Solitude in the forest: two's company, three's a hullabaloo!

Thag 3.13: Abhibhuta — {Thag 255-257} [Thanissaro]. Rouse yourself! Scatter the army of death!

Thag 3.14: Gotama — {Thag 258-260} [Thanissaro]. After wandering relentlessly through hell, heaven, and the animal world, finally: peace!

Thag 3.15: Harita (2) — {Thag 261-263} [Thanissaro]. Careful: the wise can tell when your actions don't align with your deeds.

Chapter 4 — Groups of Four Verses {Thag 267-314}

Thag 4.8: Rahula — {Thag 295-298} [Thanissaro]. The Buddha's son celebrates his own victory in the Dhamma.

Thag 4.10: Dhammika — {Thag 303-306} [Thanissaro]. Protected by the Dhamma.

Chapter 5 — Groups of Five Verses {Thag 315-374}

Thag 5.1: Rajadatta — {Thag 315-319} [Thanissaro]. Lusting after a corpse? That's the last straw for this monk.

Thag 5.8: Vakkali — {Thag 350-354} [Thanissaro]. I'd rather stay in the forest.

Thag 5.9: Vijitasena — {Thag 355-359} [Norman]. I shall tame you, my mind!

Thag 5.10: Yasadatta — {Thag 360-364} [Thanissaro]. There's no time for quibbling!

Chapter 6 — Groups of Six Verses {Thag 375-458}

Thag 6.2: Tekicchakani — {Thag 381-386} [Thanissaro]. How a monk with no food in his bowl can still find comfort and joy.

Thag 6.6: Sappadasa — {Thag 405-410} [Thanissaro]. On the brink of suicide, Sappadasa breaks through to the Dhamma.

Thag 6.9: Jenta, the Royal Chaplain's Son — {Thag 423-428} [Thanissaro]. Even arrogant fools can find liberation.

Thag 6.10: Sumana the Novice — {Thag 429-434} [Thanissaro]. A seven year-old discovers arahantship.

Thag 6.12: Brahmadatta — {Thag 441-446} [Thanissaro]. How to deal with anger.

Thag 6.13: Sirimanda Thera/Sirimanda — Beaten Like a Thief/ {Thag 447-452} [Olendzki | Thanissaro]. Your last day approaches. Now is no time to be heedless!

Chapter 7 — Groups of Seven Verses {Thag 459-493}

Thag 7.1: Sundara Samudda and the Courtesan — {Thag 459-465} [Thanissaro]. While grappling with lust, this monk finally comes to his senses.

Chapter 8 — Groups of Eight Verses {Thag 494-517}

Thag 8.1: Maha-Kaccana — {Thag 494-501} [Bodhi]. Sound advice for meditating householders and monks.

Chapter 9 — The Group of Nine Verses {Thag 518-526}

Thag 9: Bhuta Thera — No Greater Contentment {Thag 522-526} [Olendzki (excerpt)]. A mind well-trained is a mind content under all circumstances.

Chapter 10 — Groups of Ten Verses {Thag 527-596}

Thag 10.1: Kaludayin Thera — Crossing the Rohini {Thag 527-529} [Olendzki | Thanissaro]. A messenger from the Buddha's father urges the Buddha to return home.

Thag 10.2: Ekavihariya Thera/Ekavihariya — The Lonely Forest Dweller/Dwelling Alone {Thag 537-546} [Olendzki | Thanissaro]. King Asoka's younger brother recalls his journey to arahantship in the wilderness.

Thag 10.5: Kappa — {Thag 567-576} [Thanissaro]. Are you enchanted by your physical appearance? This reflection may be just the cure.

Chapter 11 — The Group of Eleven Verses {597-607}

Thag 11.1: Sankicca — {Thag 597-607} [Thanissaro]. A young arahant reflects on his life in the wilderness.

Chapter 12 — Groups of Twelve Verses {Thag 608-631}

Thag 12.1: Sīlavat — {Thag 608-619} [Thanissaro]. The rewards of virtue. [TB]

Thag 12.2: Sunita the Outcaste — {Thag 620-631} [Thanissaro]. An outcaste tells his inspiring tale of victory.

Chapter 13 — The Group of Thirteen Verses {Thag 632-644}

Chapter 14 — Groups of Fourteen Verses {Thag 645-672}

Thag 14.1: Revata's Farewell — {Thag 645-658} [Thanissaro]. By steadfastly maintaining his right resolve, this monk finally gains perfect release.

Thag 14.2: Godatta — {Thag 659-672} [Thanissaro]. Criticism from the wise is better than praise from fools; the pain of meditation is better than any pleasure from the senses.

Chapter 15 — Groups of Sixteen Verses {Thag 673-704}

Thag 15.1: Aññakondañña Thera — Aññakondañña {Thag 675} [Olendzki]. Wisdom settles the mind, as rain the dust.

Thag 15.2: Udayin Thera — The Blooming Lotus {Thag 700-701} [Thanissaro | Olendzki (excerpt)]. Ven. Udayin uses the timeless image of the lotus blossom to illustrate non-clinging.

Chapter 16 — Groups of (about) Twenty Verses {Thag 705-948}

Thag 16.1: Adhimutta — Adhimutta and the Bandits {Thag 705-725} [Thanissaro]. A monk uses Dhamma to disarm a band of thugs.

Thag 16.4: Ratthapala — {Thag 769-793} [Thanissaro]. Ven. Ratthapala explains why he's not in the least bit tempted to return to the lay life.

Thag 16.7: Bhaddiya Kaligodhayaputta — {Thag 842-865} [Thanissaro]. These verses contain the Canon's only reference to the full set of thirteen ascetic practices. (For Bhaddiya's story, see Ud 2.10.

Thag 16.8: Angulimala Thera/Angulimala — The Moon Released/ {Thag 866-891} [Thanissaro | Olendzki (excerpt)]. This collection of verses associated with Angulimala, the reformed bandit who became an arahant, contains all of the verses contained in MN 86 (the sutta that tells Angulimala's story) plus five concluding verses.

Chapter 17 — Groups of Thirty Verses {Thag 949-1050}

Thag 17.2: Sariputta Thera — Keeping the Wheel Rolling {Thag 991...1014} [Olendzki]. The arahant Sariputta keeps the wheel of Dhamma rolling as he meditates alone in the wilderness.

Thag 17.3: Ananda/Ananda Thera — Ananda Alone {Thag 1034-36} [Hecker/Khema (excerpt) | Olendzki (excerpt)]. Tender words from Ananda, as he looks back on his past grief over the Buddha's death.

Chapter 18 — The Group of Forty Verses {Thag 1051-1090}

Thag 18: Maha Kassapa/Maha Kassapa Thera — At Home in the Mountains {Thag 1062-6, 1068-71} [Thanissaro | Olendzki (excerpt)]. An arahant monk celebrates the joys of practicing jhana in the solitude of the forest. One of the first examples of "wilderness poetry."

Chapter 19 — The Group of Fifty Verses {Thag 1091-1145}

Thag 19: Talaputa Thera — Talaputa/Rain of the Deva {Thag 1137} [Khantipalo | Olendzki (excerpt)]. A monk admonishes himself.

Chapter 20 — The Group of Sixty Verses {Thag 1146-1208}

Chapter 21 — The Great Group of Verses {Thag 1209-1279}

Thag 21: Vangisa — {Thag 1224-25} [Ireland | Hecker/Khema (excerpt)]. Fifteen poems by Ven. Vangisa, the bhikkhu whom the Buddha designated as his foremost disciple in the composition of spontaneous verse.

See also:

Therigatha: Verses of the Elder Nuns

Inspiration from Enlightened Nuns by Susan Elbaum Jootla.

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

[DN](#)

[MN](#)

[SN](#)

[AN](#)

[KN](#)

[Khp](#)

[Dhp](#)

[Ud](#)

[Iti](#)

[Sn](#)

[Abhidhamma](#)

[Khuddaka](#)

[Therigatha](#)

[Verses of the Elder Nuns](#)

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Chapter: [1](#) [2](#) [3](#) [4](#) [5](#) [6](#) [7](#) [8](#) [9](#) [10](#) [11](#) [12](#) [13](#) [14](#) [15](#) [16](#)

The Therigatha, the ninth book of the Khuddaka Nikaya, consists of 73 poems — 522 stanzas in all — in which the early nuns (bhikkhunis) recount their struggles and accomplishments along the road to arahantship. Their stories are told with often heart-breaking honesty and beauty, revealing the deeply human side of these extraordinary women, and thus serve as inspiring reminders of our own potential to follow in their footsteps.

A selected anthology of 32 suttas from the Therigatha (and 88 from the Theragatha), Poems of the Elders: An Anthology from the Theragāthā & Therīgāthā, by Thanissaro Bhikkhu, is distributed free of charge by Metta Forest Monastery. It is also available to read online and in various ebook formats at dhammatalks.org

For a complete translation, see *Poems of Early Buddhist Nuns*, translated by C.A.F. Rhys Davids and K.R. Norman (Oxford: Pali Text Society, 1989).

The translator appears in the square brackets []. Pali verse numbers appear in the braces {}.

Chapter 1 — Single Verses {Thig 1-18}

Thig 1.1: An Anonymous Bhikkhuni

{Thig 1} [Thanissaro]. Like a pot of pickled greens boiled dry.

Thig 1.3: Punna

{Thig 3} [Thanissaro]. Bursting the mass of darkness.

Thig 1.11: Mutta

{Thig 11} [Thanissaro]. Free at last from three crooked things!

Thig 1.17: Dhamma

{Thig 17} [Thanissaro]. Collapsing to the ground from weakness —the Dhamma appears!

Chapter 2 — Pairs of Verses {Thig 19-38}

Thig 2.3: Sumaṅgala's Mother {Thig 23-24} [Thanissaro]. From three crooked things set free, I do jhāna. [TB]

Thig 2.4: Aḍḍhikāsī {Thig 25-26} [Thanissaro]. A high-priced courtesan becomes disgusted with her body. [TB]

Chapter 3 — Groups of Three Verses {Thig 39-62}

Thig 3.2: Uttama — {Thig 42-44} [Thanissaro]. Seven days of continuous meditation. On the eighth: Victory!

Thig 3.4: Dantika and the Elephant — {Thig 39-62} [Davids | Thanissaro]. Taming the mind: "Why I'd gone to the woods in the first place."

Thig 3.5: Ubbiri {Thig 51-53} [Thanissaro]. A mother conquers her grief over her daughter's death.

Chapter 4 — The Group of Four Verses {Thig 63-66}

Thig 4.1: Bhadda Kapilani — {Thig 63-66} [Hecker/Khema]. Bhadda recalls her ex-husband (Ven. Maha Kassapa), and sings of how they now are both "cooled of passions."

Chapter 5 — Groups of Five Verses {Thig 67-126}

Thig 5.2: Vimala — The Former Courtesan {Thig 72-76} [Thanissaro]. A former prostitute joins the ranks of the arahants.

Thig 5.4: Nanda — Nanda's Vision {Thig 82-86} [Hecker/Khema | Thanissaro]. Contemplating the foul nature of the body, Nanda uproots all passions.

Thig 5.6: Mittakali — {Thig 92-96} [Thanissaro]. No time for heedlessness!

Thig 5.8: Sona — With Many Children/Mother of Ten {Thig 102-106} [Hecker/Khema | Thanissaro]. Sona conquers aging: "I spit on old age!"

Thig 5.9: Bhadda Kundalakesa — The Former Jain Ascetic {Thig 107-111} [Hecker/Khema]. Bhadda looks back and gives thanks to whomever it was who long ago gave her a robe when she set out in the homeless life.

Thig 5.10: Patacara — Preserver of the Vinaya/ {Thig 112-116} [Hecker/Khema | Thanissaro]. "And taking a pin, I pulled out the wick..."

Thig 5.11: Patacara's Thirty Students — {Thig 117-121} [Hecker/Khema | Thanissaro].

Patacara's instructions lead all her students to arahantship.

Thig 5.12: Canda — The Beggar {Thig 122-126} [Thanissaro]. A former beggar becomes an arahant.

Chapter 6 — Groups of Six Verses {Thig 127-174}

Thig 6.1: Pañcasata Patacara — The Soothing of Grief/Patacara's 500 Students {Thig 127-132} [Olendzki | Thanissaro]. A mother conquers her grief over her son's death: "As he came, so he has gone — so what is there to lament?"

Thig 6.2: Vasitthi the Madwoman — {Thig 133-138} [Thanissaro]. A mother conquers her grief over her son's death.

Thig 6.4: The Verses of Final Knowledge of Bhikkhuni Sujata — {Thig 133-138} [Hecker/Khema | Thanissaro]. Returning from a picnic, a woman penetrates the Dhamma on hearing the Buddha's teachings. [TB]

Thig 6.5: Anopama, the Millionaire's Daughter — {Thig 151-156} [Thanissaro]. A wealthy heiress hears the Dhamma and becomes a non-returner.

Thig 6.6: Maha Pajapati (Gotami) Theri — A Mother's Blessing {Thig 157-162} [Olendzki | Thanissaro]. After attaining arahantship, Pajapati Gotami sings the praises of her stepson — none other than the Buddha himself.

Thig 6.7: Gutta — {Thig 163-168} [Thanissaro]. The Buddha urges a childless mother in her pursuit of the Deathless.

Chapter 7 — Groups of Seven Verses {Thig 175-195}

Thig 7.2: Cālā — {Thig 182-188} [Thanissaro]. Māra confronts a nun who, approving of the Dhamma, approves of no one's philosophy. [TB]

Thig 7.3: Upacālā — {Thig 189-195} [Thanissaro]. A nun confronted by Māra explains why she doesn't approve of birth. [TB]

Chapter 8 — The Group of Eight Verses {Thig 196-203}

Thig 8: Sīsūpacālā — {Thig 196-203} [Thanissaro]. Māra tries to tempt a nun to enjoy the pleasures of heaven. [TB]

Chapter 9 — The Group of Nine Verses {Thig 204-212}

Thig 9: Vaddha's Mother — {Thig 204-212} [Thanissaro]. A monk, roused by his mother, attains the highest peace. [TB]

Chapter 10 — The Group of Eleven Verses {Thig 213-223}

Thig 10: Kisagotami Theri — The Woman with the Dead Child/ {Thig 213-223} [Hecker/Khema (excerpt) | Thanissaro]. Kisagotami, now an arahant, looks back upon a long, hard life of sorrow: "Your tears have flowed for many thousands of lives."

Chapter 11 — The Group of Twelve Verses

Chapter 12 — The Group of Sixteen Verses {Thig 236-251}

Thig 12.1: Punnika — Punnika and the Brahman {Thig 236-251} [Thanissaro]. Punnika convinces a brahman to abandon his purifying water-rituals — after all, if bathing were sacred, then frogs, turtles, and fish would all be pure!

Chapter 13 — Groups of (about) Twenty Verses {Thig 252-365}

Thig 13.1: Ambapali — {Thig 252-270} [Thanissaro]. A former courtesan — now an arahant — reveals how aging has eroded every trace of her youthful beauty. An exquisite portrait of the effects of aging.

Thig 13.2: Rohini — {Thig 271-290} [Thanissaro]. Before her ordination, Rohini answers her father's accusation that monks are lazy. In fact, she observes, "They do the best work."

Thig 13.5: Subha — The Goldsmith's Daughter {Thig 339-367} [Thanissaro]. Subha resists her family's efforts to lure her back the world of sensuality and riches, and soon discovers a treasure worth more than any amount of gold or silver.

Chapter 14 — The Group of (about) Thirty Verses {Thig 366-399}

Thig 14.1: Subha Jivakambavanika — Subha and the Libertine {Thig 366-399} [Thanissaro]. Subha, an arahant nun living alone in the forest, is hounded by a man who lusts after her. Her "special gift" to him instantly gives him a change of heart. A magnificent story.

Chapter 15 — The Group of (about) Forty Verses {Thig 400-447}

Chapter 16 — The Great Group of Verses {Thig 448-522}

See also:

Theragatha: Verses of the Elder Monks

Inspiration from Enlightened Nuns by Susan Elbaum Jootla.

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

[DN](#)

[MN](#)

[SN](#)

[AN](#)

[KN](#)

[Khp](#)

[Dhp](#)

[Ud](#)

[Iti](#)

[Sn](#)

Abhidhamma
Khuddaka
Milindapañha
The Questions of King Milinda
(excerpts)

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Contents

Introduction

[Kelly]

II. The Distinguishing Marks {Miln 25-64}

[Kelly (excerpts)]

III. Questions for the Cutting Off of Perplexity {Miln 65-89}

[Kelly (excerpts)]

IV. Questions on Dilemmas {Miln 90-328}

[no translations available here]

V. A Question Solved By Inference {Miln 329-347}

[Horner (abridged) | Olendzki (excerpt)]

VI. The Special Qualities of Asceticism {Miln 348-362}

[no translations available here]

VII. Questions on Talk of Similes {Miln 363-420}

[no translations available here]

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Tipitaka](#)

[Vinaya Pitaka](#)

[Sutta Pitaka](#)

[DN](#)

[MN](#)

SN

AN

KN

Khp

Dhp

Ud

Iti

Sn

Abhidhamma

Abhidhamma Pitaka

The Basket of Abhidhamma

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Editor's note: There are currently no translations from the Abhidhamma at Access to Insight.

The seven books of the Abhidhamma Pitaka, the third division of the Tipitaka, offer an extraordinarily detailed analysis of the basic natural principles that govern mental and physical processes. Whereas the Sutta and Vinaya Pitakas lay out the practical aspects of the Buddhist path to Awakening, the Abhidhamma Pitaka provides a theoretical framework to explain the causal underpinnings of that very path. In Abhidhamma philosophy the familiar psycho-physical universe (our world of "trees" and "rocks," "I" and "you") is distilled to its essence: an intricate web of impersonal phenomena and processes unfolding at an inconceivably rapid pace from moment to moment, according to precisely defined natural laws.

According to tradition, the essence of the Abhidhamma was formulated by the Buddha during the fourth week after his Enlightenment.[1] Seven years later he is said to have spent three consecutive months preaching it in its entirety in one of the deva realms, before an audience of thousands of devas (including his late mother, the former Queen Maya), each day briefly commuting back to the human realm to convey to Ven. Sariputta the essence of what he had just taught.[2] Sariputta mastered the Abhidhamma and codified it into roughly its present form. Although parts of the Abhidhamma were recited at the earlier Buddhist Councils, it wasn't until the Third Council (ca. 250 BCE) that it became fixed into its present form as the third and final Pitaka of the canon.[3]

Despite its relatively late entrance into the Canon, the Abhidhamma stands as an essential pillar of classical Theravada Buddhist thought. Its significance does, however, vary considerably across regional and cultural boundaries. In Thai Buddhism, for example, the Abhidhamma (and, for that matter, many of the Commentaries as well) play a relatively minor role in Buddhist doctrine and practice. In Sri Lanka and Myanmar (Burma), however, they hold the same venerated status as the Vinaya and Sutta Pitakas themselves. The modern Burmese approach to the teaching and practice of Satipatthana meditation, in particular, relies heavily on an Abhidhammic interpretation of meditative experience. Regardless of the Abhidhamma's position on the shelf of Buddhist canonical texts, the astonishing detail with which it methodically constructs a

quasi-scientific model of mind (enough, by far, to make a modern systems theorist or cognitive scientist gasp in awe), insures its place in history as a monumental feat of intellectual genius.

The seven books

The Abhidhamma Pitaka is divided into seven books, although it is the first (Dhammasangani) and last (Patthana) that together lay out the essence of Abhidhamma philosophy. The seven books are:

I. Dhammasangani ("Enumeration of Phenomena").

This book enumerates all the paramattha dhamma (ultimate realities) to be found in the world. According to one such enumeration these amount to:

52 cetasikas (mental factors), which, arising together in various combination, give rise to any one of...

...89 different possible cittas (states of consciousness)

4 primary physical elements, and 23 physical phenomena derived from them

Nibbana

English translations:

Buddhist Psychological Ethics, translated from the Pali by C.A.F. Rhys Davids (Oxford: Pali Text Society, 1900).

II. Vibhanga ("The Book of Treatises").

This book continues the analysis of the Dhammasangani, here in the form of a catechism.

English translations:

The Book of Analysis, translated from the Pali by Ven. U Thittila (Oxford: Pali Text Society, 1969).

III. Dhatukatha ("Discussion with Reference to the Elements").

A reiteration of the foregoing, in the form of questions and answers.

English translations:

Discourse on Elements, translated from the Pali by Ven. U Narada (Oxford: Pali Text Society, 1962).

IV. Puggalapapaññatti ("Description of Individuals").

Somewhat out of place in the Abhidhamma Pitaka, this book contains descriptions of a number of personality-types.

English translations:

A Designation of Human Types, translated from the Pali by B.C. Law (Oxford: Pali Text Society, 1922).

V. Kathavatthu ("Points of Controversy").

Another odd inclusion in the Abhidhamma, this book contains questions and answers that were compiled by Moggaliputta Tissa in the 3rd century BCE, in order to help clarify points of controversy that existed between the various "Hinayana" schools of Buddhism at the time.

English translations:

Points of Controversy, translated from the Pali by S.Z. Aung and C.A.F. Rhys Davids (Oxford: Pali Text Society, 1915).

VI. Yamaka ("The Book of Pairs").

This book is a logical analysis of many concepts presented in the earlier books. In the words of Mrs. Rhys Davids, an eminent 20th century Pali scholar, the ten chapters of the Yamaka amount to little more than "ten valleys of dry bones."

English translations:

None.

VII. Patthana ("The Book of Relations").

This book, by far the longest single volume in the Tipitaka (over 6,000 pages in the Siamese edition), describes the 24 paccayas, or laws of conditionality, through which the dhammas interact. These laws, when applied in every possible permutation with the dhammas described in the Dhammasangani, give rise to all knowable experience.

English translations:

Conditional Relations (vol I), translated from the Pali by Ven. U Narada (Oxford: Pali Text Society, 1969). Part I of the Tika-patthana section of the Patthana.

Conditional Relations (vol II), translated from the Pali by Ven. U Narada (Oxford: Pali Text Society, 1981). Part II of the Tika-patthana section of the Patthana.

A Guide to Conditional Relations, translated from the Pali by Ven. U Narada (Oxford: Pali Text Society, 1978). An introduction and guide to the first 12 pages (!) of the Patthana.

Supplementary reading

The Abhidhamma Pitaka has a well-deserved reputation for being dense and difficult reading. The best way to begin studying Abhidhamma is not to dive right into its two key books (Dhammasangani and Patthana), but to explore some of the more modern — and readable — commentarial texts. These will help you get oriented to the Abhidhamma's challenging terrain:

The Abhidhamma in Practice, by N.K.G. Mendis (Kandy: Buddhist Publication Society Wheel Publication 322, 1985).

Buddhist Philosophy of Relations, by Ven. Ledi Sayadaw (Wheel publication No. 331; Kandy: Buddhist Publication Society, 1986). An excellent introduction to the Patthana, the most difficult of the Abhidhamma books, which explains each of the 24 conditional relations by which the dhammas interact.

Comprehensive Manual of Abhidhamma, A: The Abhidhamma Sangaha of Acariya Anuruddha, Ven. Bhikkhu Bodhi, ed. (Kandy: Buddhist Publication Society, 1993). This book, an expanded treatment of Ven. Narada's classic A Manual of Abhidhamma (see below), should be required reading for every Abhidhamma student. It gives a remarkably lucid and insightful overview of Abhidhamma philosophy. Even if you read no further than the Introduction, your efforts will be well rewarded.

Dhamma Theory, The: Philosophical Cornerstone of the Abhidhamma, by Y.

Karunadasa (Wheel publication No. 412/413; Kandy: Buddhist Publication Society, 1996). The Dhamma Theory is the fundamental principle on which the entire Abhidhamma is based: that all empirical phenomena are made up of a number of elementary constituents — dhammas — the ultimate realities that lie behind manifest phenomena. This short book offers a good overview of the philosophical and analytical methods used in Abhidhamma.

Guide Through the Abhidhamma Pitaka, by Ven. Nyanatiloka Mahathera (Kandy: Buddhist Publication Society, 1983).

Manual of Abhidhamma, A: The Abhidhammattha Sangaha of Anuruddhacariya (fourth edition), translated from the Pali by Ven. Narada Maha Thera (Kuala Lumpur: Buddhist Missionary Society, 1979). Available online at BuddhaSasana. A classic work that provides an excellent introduction to the essentials of Abhidhamma study. Largely superseded by Bhikkhu Bodhi's expanded and more thoroughly annotated A Comprehensive Manual of Abhidhamma: The Abhidhamma Sangaha of Acariya Anuruddha (see above) but useful in its compactness.

Psychology and Philosophy of Buddhism, The: An Introduction to the Abhidhamma, by Dr. W.F. Jayasuriya (Kuala Lumpur: Buddhist Missionary Society, 1988).

Notes

1.

Handbook of Pali Literature, by Somapala Jayawardhana (Colombo: Karunaratne, 1994), p. 1.

2.

From the Atthasalini, as described in Great Disciples of the Buddha, by Nyanaponika Thera and Hellmuth Hecker (Somerville: Wisdom Publications, 1997), pp. 45-46.

3.

The Katthavatthu, composed during the Third Council, was the final addition to the Abhidhamma Pitaka. See Guide Through the Abhidhamma Pitaka, by Nyanatiloka Mahathera (Kandy: Buddhist Publication Society, 1983), p xi.

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Frequently Asked Questions About Access to Insight](#)

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[Finding your way around](#)

[I'm lost! How do I find my way around this website? \(link to "Help"\)](#)

[What are some good starting places in this website? \(link to "Beginnings"\)](#)

[What is Theravada Buddhism? \(link to "What is Theravada Buddhism?"\)](#)

Which suttas should I read? (link to "Befriending the Suttas")
How should I read the suttas? (link to "Befriending the Suttas")
General questions about the website
What is Access to Insight?
How did Access to Insight start?
How can I contact you?
How did you decide which texts to include on the website?
Why don't you have translations of ALL the suttas from the Pali canon?
Why don't you have such-and-such a sutta (or article)?
Why don't you have any translations or articles by so-and-so?
Why don't you have any translations or articles in languages other than English?
Whom can we thank for making all these texts available?
Who translated the suttas on this website?
How can I help Access to Insight?
May I make a donation to support this project?
What is the significance of the graphic on the home page?
Using the website
How do I download the entire website? (link to "Downloading the Entire Website")
How do I download and uncompress those pesky ZIP files? (link to "Working with ZIP files")
What's the difference between the various versions of Access to Insight?
I have a [cellphone/ebook-reader/other cool device]. How do I read Access to Insight on it? (link to "ATI on many devices")
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Miscellaneous
Where can I get print copies of the books on your website?
How do I write [insert English word or phrase here] in the original Pali script?
What are some good beginning books on Buddhism?
Where can I find a copy of the complete Pali canon (Tipitaka)?
General questions about the website
What is Access to Insight?
Access to Insight is an HTML website dedicated to providing accurate, reliable, and useful information concerning the practice and study of Theravada Buddhism, as it has been handed down to us through both the written word of the Pali canon and the living

example of the Sangha.

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The name "Access to Insight" refers to the collection of files that reside on the Internet domain www.accesstoinsight.org. The domain name is owned by the Barre Center for Buddhist Studies, which also manages the website.

How did Access to Insight start?

In early 1993, with the help of the Barre Center for Buddhist Studies, John Bullitt set up a dialup computer bulletin board service (BBS) in his home in an effort to see if networked computers might be useful as a support for other students and practitioners of Buddhism. Initially dubbed "BCBS OnLine," the BBS soon joined Fidonet, an international network of dialup BBS's, and adopted the name "Access to Insight" (node 1:322/750). By the end of 1993 it joined DharmaNet, Barry Kapke's California-based Buddhist BBS network (node 96:903/1). In early 1994 DharmaNet launched the Dharma Book Transcription Project, of which Bullitt served as librarian, and under whose auspices about a hundred high-quality books on Buddhism were transcribed to computer through the dedicated efforts of an international team of volunteer transcribers and proofreaders. These books were soon distributed via DharmaNet to scores of BBS's around the world. In mid-1994 a dialup Internet e-mail connection was installed that allowed anyone on the Internet to retrieve these books via an e-mail file server. This proved to be a popular service. By late 1994 the BBS — now independent of BCBS — spent far more of its time serving file requests from around the world via the Internet than in handling the requests of local callers. Internet users from far and wide were coming to depend on Access to Insight's now rickety and overworked '386 computer as their link to information — both the timely and the timeless — about Buddhism. In March 1995 this website was born; the following November the BBS was closed down.

Over the next eighteen years Access to Insight steadily grew from a modest collection of two or three suttas and a handful of articles into an extensively indexed and cross-referenced library of more than one thousand suttas and several hundred articles and books. By the end of 2013 this growth subsided and it settled into "retirement" as a static website. In 2017 Bullitt transferred ownership of the domain name and management of the website to BCBS.

To explore ATI's history in detail, see the archives of old news summaries.

How can I contact you?

If you have a question, please first check to see if it is already answered in the FAQ, the Help file, or the Indexes.

If you have questions about the content of this website — or about the Dhamma in

general — please consult a teacher, knowledgeable friend, or one of the online Pali or Dhamma discussion groups.

If you have any questions about copyright that aren't covered in this document, please direct them to the author or prior publisher of the article in question.

If, after reading the above, you still have a pressing need to contact us, you can reach us at: accesstoinight.feedback@gmail.com.

How did you decide which texts to include on the website?

One overarching principle guided my choice of what to include in these pages, and what to leave out: a conviction that the teachings found in the Pali canon are just as relevant today as when they were first put into practice 2,600 years ago. Despite all the obvious material advances in the human world since the Buddha's time, the Four Noble Truths appear to be as vital today as ever: suffering and stress still pervade our lives; the cause still appears to be craving in all its insidious manifestations; and there is no reason to suspect that the Noble Eightfold Path is any less effective today at bringing an end to all that suffering and stress.

The emphasis here is on practice. For the most part I selected books, articles, and sutta translations that I personally found helpful to develop a better understanding of the Buddha's teachings, rather than texts that tend to fuel intellectual debates on abstract philosophical concepts. Beyond these basic principles, it all comes down to a matter of personal taste.

If you are looking for authors or teachers who are not represented on Access to Insight, a simple Google search may be fruitful.

See also: Why don't you have translations of ALL the suttas from the Pali canon?

Why don't you have translations of ALL the suttas from the Pali canon?

Why don't you have such-and-such a sutta (or article)?

Why don't you have any translations or articles by so-and-so?

This website aims to be selective rather than comprehensive. It was never my goal to publish translations of every single one of the Tipitaka's 10,000-plus suttas. What you see here is a selection of suttas that meet three criteria: (1) they are, in my opinion, good translations; (2) I personally found them useful; and (3) their copyright holders have provided them for free distribution.

There are many other fine translations of important suttas available in print today, and I encourage you to support their continued publication by purchasing copies. Someday, perhaps, these publishers will make those translations available freely to all. Until then, however, we must learn to make do with what we have. Happily, what we already have is pretty darn wonderful.

The same criteria applied to my selection of books, articles, and other materials on the

site.

See also: How did you decide which texts to include on the website?

Why don't you have any translations or articles in languages other than English? Years ago I decided to limit Access to Insight's content exclusively to the English language, simply because I am fluent only in English. I prefer not to put anything on the website that I can't understand myself.

Whom can we thank for making all these texts available?

My role in assembling Access to Insight was primarily that of facilitator and librarian, helping to bring together under one virtual roof the fruits of the hard work of many people: authors, translators, publishers, transcribers, and proofreaders. The unstinting generosity and commitment to the Dhamma demonstrated by these many contributors continues to amaze and inspire me. If you have found anything of value at Access to Insight please join me in thanking those who have made this website possible:

Bhikkhu Bodhi, former President of the Buddhist Publication Society in Kandy, Sri Lanka, for allowing many of the BPS's publications (including its Wheel and Bodhi Leaves titles, among others) to be transcribed to computer and distributed on the Internet.

Thanissaro Bhikkhu (Ajaan Geoff), for kindly making available all his own books and articles, as well as his translations of teachings by many of the great Thai forest masters. Ajaan Geoff has also provided the vast majority of Access to Insight's sutta translations (close to one thousand of them are his).

The many volunteer transcribers and proofreaders who gave their time and energy to make available digital versions of so many fine Dhamma books: Antony Woods, Barry Kapke, Ben Nugent, Bill Petrow, Blake Smith, Bob Heckel, Bradford Griffith, Chitra Weirich, Christopher Sessums, Colleen McCaffrey, David Savage, Dorothea Bowen, Dimitri Zhelvakov, Eileen Santer, Elba Kunsman, Gary Gunning, Gaston Losier, George Fowler, Greg Smith, Heath Row, Henry Jie, Hugo Gayosso, James Stewart Jane Yudelman, Jason Chang, Jim McLaughlin, Joe Crea, John Dixon, Julian Chase, Kavee Wijay, Laura Wright, Lee Lin Ong, Li Chun, Mahendra Siriwardene, Malcolm Rothman, Mark Blackstad, Matt Klopstein, Maureen Riordan, Michael Kalyaano, Michael Sproul, Michael Zoll, Myra I. Fox, Oliver First, Olivia Vaz, Pat Lapensee, Patricia Anderson, Peter Jones, Phil Lesco, Philip Jurgens, Philip L. Jones, Raj Mendis, Robert Bussewitz, Robert Kokeny, Sabine Miller, Sean Hoade, Stephen Ball, Steven McPeak, Thiep Sam, Tom Fitton, Vincent Halahakone, Vivek Mohile, and several others who asked to remain anonymous.

The hundreds of people who have offered helpful criticisms and suggestions over the years, or who have developed software tools that are now part of ATI. A few of these people deserve special note for their outstanding contributions: Binh Anson, AppMagination, Jamie Avera, Jakub Bartovsky, Gabriel Bittar, Emily Bullitt, Mark Byrne, Chan Kian Koon, Chun Hoe Chow, John Fabian, Alexander Genaud, Hugo Gayosso, John Kelly, Bhikkhu Kumara (Liew Chin Leag), Michael Olds, Trevor Rhodes, Larry Rosenfeld, Steve Russell, Andy Shaw, Michael Sproul, Antony Woods, Chandra Yenco,

and A. Zuback.

The many people who have offered their help in the form of technical assistance and financial support over the years.

Jane Yudelman, for her encouragement in 1992 that got Access to Insight off the ground in the first place, and for her continued advice and support over the years that guided this project to fruition.

Thank you all.

Who translated the suttas on this website?

The sutta translations were made by many esteemed translators, including: Venerables Bhikkhu Bodhi, Acharya Buddharakkhita, Bhikkhu Khantipalo, Ñanamoli Thera, Ñanavara Thera, Narada Thera, Nyanaponika Thera, Soma Thera, Thanissaro Bhikkhu (Phra Ajaan Geoff), and Sister Vajira; I.B. Horner, John D. Ireland, K.R. Norman, and F.L. Woodward. For a complete list of translators, see "Translations by Translator".

How can I help Access to Insight?

Now that Access to Insight is entering "retirement", there is really only one thing to be done: Study and put into practice the Dhamma teachings described in the suttas, articles, and books on this website. That's what they're here for.

May I make a donation to support this project?

I am no longer receiving donations for Access to Insight. If you feel moved to make a donation to support this work, I invite you to make a donation to any of the charitable institutions affiliated with the authors or translators whose work you find particularly rewarding. Alternatively, you may simply make a donation to the charity of your choice. In the Buddha's words, "Give wherever the mind feels confidence" [SN 3.24].

What is the significance of the graphic on the home page?

home page icon

The graphic (left) that appears on the home page is a stylized rendition of a copper amulet (below, left) that was made and consecrated in Thailand in 2005. The amulet depicts an image of the Buddha meditating under the arch of a protective deity, or naga, in a design popularized by Somdet Toh (1788-1872).[1] The reverse (below, right) contains the Pali text (in Thai script) of the Jinapañjara Gatha ("The Victor's Cage"; see "A Chanting Guide"), a traditional protective chant that describes a person surrounded on all sides by a field of extraordinary purity and goodness: the Triple Gem, all the past Buddhas, all the Buddha's elder arahant disciples, and — as if that weren't enough — all the suttas. In a dangerous and frightening world it is hard to imagine a safer place in which to dwell.

Somdet Toh amulet (obverse)Somdet Toh amulet (reverse)

But, of course, it is the purity and goodness of the mind that offers the only true protection. By seeking out the company of a kalyanamitta (spiritual friend) and by training oneself to infuse the mind only with what is good and noble, progress on the path of Dhamma is assured. The Victor's Cage — and the amulet on which it appears — thus serves as metaphor and reminder of the admirable qualities of mind that the

practicing Buddhist strives to develop. As with the ten recollections, reflecting on the Victor's Cage offers encouragement when the chips are down: I am not alone in this endeavor; I can do this. In times of anxiety and stress, when the mind is most susceptible to wandering off into unskillful states, a recollection like this is sometimes all that's needed to restore the mind to balance and to steer it onwards down the path. And sometimes the familiar feel of a well-worn amulet between one's fingers is enough to do the trick.

My hope is that this website may serve its visitors in much the same way.

Note

1.

I'm grateful to a reader (Lam Cheng Poh) for pointing out that the arch above the Buddha has another possible interpretation. LCP writes:

"Most Thai amulet collectors view the arch as a bell. Somdej Toh was abbot of Wat Rakang, i.e., Bell Temple, and the bell has given its name to the arch. The arch is invariably referred to as a "rakang" in any amulet of this iconography.

"The naga-over-the-Buddha amulets (ie Phra Nakprok) typically feature a 7-headed Mucalinda and are not known to be stylised into an abstract arch.

"I suspect the amulet is issued by one of 3 temples closely associated with Somdet Toh, ie Wat Rakang, Wat Inn and Wat Bangkhunpom, where he made many of these amulets. The Jinapanjara Katha began to be featured on these amulets some 4 years ago, because Somdet Toh was supposed to have used that katha to consecrate all of his amulets. A more likely reason is that the minting technology finally caught up and permitted the katha to be squeezed onto the small surface area."

— from an email received on 28 August 2008.

For more about Somdet Toh see "The Legends of Somdet Toh" and ThailandAmulets.com <<http://www.thailandamulets.com>>.

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How should I cite references to Access to Insight?

If you're writing a paper for a school or university, you should check with your instructor to see what citation standards you are expected to follow.

To cite individual pages from the website, you might consider the citation format that's shown in the light gray box at the bottom of every page.

Miscellaneous

Where can I get print copies of the books on your website?

Many of the books, articles, and translations appearing on this website are also available in print form from various publishers. Here is a partial list of sources for some of these printed books:

Author Title Available from

Bodhi, Bhikkhu A Comprehensive Manual of Abhidhamma Buddhist Publication Society [Sri Lanka]

Boowa, Maha (various) Wat Pah Baan Taad Monastery [Thailand]

Dune, Ajaan Gifts He Left Behind Metta Forest Monastery [USA]

Lee, Ajaan (various) Metta Forest Monastery [USA]

Mahasi Sayadaw The Progress of Insight Buddhist Publication Society [Sri Lanka]

Narada Thera Buddhism in a Nutshell

Piyadassi Thera The Book of Protection

Soma Thera The Way of Mindfulness

Suwat, Ajaan A Fistful of Sand Metta Forest Monastery [USA]

Thanissaro Bhikkhu Handful of Leaves Metta Forest Monastery [USA]

Dhammapada: A Translation Metta Forest Monastery [USA]

The Mind Like Fire Unbound

An Unentangled Knowing

Wings to Awakening

(various) The Wheel and Bodhi Leaves Publications Buddhist Publication Society [Sri Lanka]

How do I write [insert English word or phrase here] in the original Pali script?

There is no Pali script. Pali is a spoken language with no alphabet of its own. Pali texts can be written phonetically using just about any alphabet: Devanagari, Thai, Burmese, Roman, Cyrillic, Klingon, etc. Writing Pali in non-Indic languages, however, often requires the addition of special accents or diacritics to signify certain sounds not represented in the standard alphabet. So, if you are looking for a hand-written version of the word mettā for a tattoo or a painting, it's very easy: you can write it out yourself, in

any alphabet you like.

The Pali texts were first written down several centuries after the Buddha's death, at the Fourth Buddhist Council. To see what those early — and beautiful! — written transcriptions look like, visit the Fragile Palm Leaves Foundation <<http://echo.mpiwg-berlin.mpg.de/content/buddhism/fplf>>. To find a particular word or passage within those ancient manuscripts, you'll have to find a scholar who specializes in them.

What are some good beginning books on Buddhism?

Buddhist Dictionary, by Nyanatiloka Mahathera (Kandy: Buddhist Publication Society, 1980). A classic handbook of important terms and concepts in Theravada Buddhism. A valuable reference for newcomers and veterans, alike.

Buddhist Religions: A Historical Introduction (fifth edition) by R.H. Robinson, W.L. Johnson, and Thanissaro Bhikkhu (Belmont, California: Wadsworth <<http://www.wadsworth.com>>, 2005). An excellent introductory college-level text that traces the evolution of all the major schools of Buddhism from their beginnings to the present day.

Eight Mindful Steps to Happiness by Ven. Henepola Gunaratana (Somerville, MA: Wisdom Publications, 2001). An excellent guide to bringing the eightfold path into one's daily life.

The Experience of Buddhism: Sources and Interpretations (second edition) by John S. Strong (Belmont, California: Wadsworth <<http://www.wadsworth.com>>, 2002). A very useful anthology of excerpts from key Buddhist texts representing all the major schools of Buddhism. Although intended primarily as a companion to Robinson & Johnson's The Buddhist Religion (fourth edition) (see Buddhist Religions, above), it stands well on its own.

Mindfulness in Plain English by Ven. Henepola Gunaratana (Somerville, MA: Wisdom Publications, 1992). A clear and helpful introduction to the practice of mindfulness meditation.

Noble Strategy: Essays on the Buddhist Path by Thanissaro Bhikkhu (1999; available from Metta Forest Monastery). A fine collection of introductory essays, which are also available individually here on the website.

Refuge: An Introduction to the Buddha, Dhamma, & Sangha by Thanissaro Bhikkhu (Geoffrey DeGraff) (1996; Available from Metta Forest Monastery). A collection of short essays and readings from the Pali suttas that explain the basic principles of living and practicing the path of Dhamma.

What the Buddha Taught by Walpola Rahula (New York: Grove Press, 1986). An overview of the teachings of Theravada Buddhism, including chapters on each of the Four Noble Truths, along with excerpts from selected suttas and the Dhammapada. For several decades, a standard introductory text. Readily available at many bookstores. See also "Beginnings," which includes suggested readings on beginning meditation practice.

Where can I find a copy of the complete Pali canon (Tipitaka)?

Print editions:

If you're thinking of purchasing your own printed copy of the Tipitaka, be forewarned:

the Pali canon is huge; owning a complete set is a serious commitment. The Pali Text Society's edition of the Tipitaka (English translation) fills over 12,000 pages in approximately fifty hardbound volumes, taking up about five linear feet of shelf space, and costing about US\$2,000. Moreover, a few of the more obscure books in the Tipitaka are simply unavailable in English translation, so if you really must read the entire Tipitaka, you'll just have to learn Pali. The PTS has for over a century been the leading publisher of the Tipitaka, both in romanized Pali and in English translation, but many of their translations are now badly out of date. Much better translations of several portions of the Canon are now available from other publishers. Here are my recommendations for printed translations that add up to a useful — if incomplete — version of the Tipitaka:

Vinaya Pitaka. The Book of the Discipline, I.B. Horner, trans. (Oxford: Pali Text Society, 1993) [6 vols]. To study the many rules for bhikkhus and bhikkhunis that are scattered throughout the Vinaya Pitaka, see Thanissaro Bhikkhu's The Buddhist Monastic Code, Volume I: The Patimokkha Training Rules Translated and Explained and The Buddhist Monastic Code, Volume II: The Khandhaka Training Rules Translated and Explained

Sutta Pitaka. An excellent anthology of selected suttas and texts from the five Nikayas is Handful of Leaves, Thanissaro Bhikkhu, trans. (available from Metta Forest Monastery). Translations from specific portions of the Nikayas include the following:

Digha Nikaya: The Long Discourses of the Buddha (formerly titled Thus Have I Heard), Maurice Walshe, trans. (Somerville, MA: Wisdom Publications, 1987) [1 vol.]

Majjhima Nikaya: The Middle Length Discourses of the Buddha, Bhikkhu Ñanamoli and Bhikkhu Bodhi, trans. (Somerville, MA: Wisdom Publications, 1995) [1 vol.]

Samyutta Nikaya: The Connected Discourses of the Buddha, Bhikkhu Bodhi, trans. (Somerville, MA: Wisdom Publications, 2000) [2 vols.]

Anguttara Nikaya: Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya, Bhikkhu Bodhi, trans. (Somerville, MA: Wisdom Publications, 2012) [1 vol.]. See also: The Book of Gradual Sayings, F.L. Woodward and E.M. Hare, trans. (Oxford: Pali Text Society, 1994) [5 vols.]

Khuddaka Nikaya (for a more detailed list, see the Khuddaka Nikaya page):

Khuddakapatha: Handful of Leaves (Vol. 4), Thanissaro Bhikkhu, trans. (available from Metta Forest Monastery) [1 vol.]

Dhammapada: Dhammapada: A Translation, Thanissaro Bhikkhu, trans. (Barre, Massachusetts: Dhamma Dana Publications, 1997; available from Metta Forest Monastery); The Dhammapada: Pali Text and Translation with Stories in Brief and Notes, prose translation by Narada Thera (Buddhist Missionary Society, 1978; available from Pariyatti Books) [1 vol.]

Udana: The Udana and the Itivuttaka, John D. Ireland, trans. (Kandy: Buddhist Publication Society, 1998) [1 vol.]

Itivuttaka: Itivuttaka: This Was Said by the Buddha, Thanissaro Bhikkhu, trans. (Barre, Massachusetts: Dhamma Dana Publications, 2001) [1 vol.] or Handful of Leaves (Vol. 4), Thanissaro Bhikkhu, trans. (available from Metta Forest Monastery) [1 vol.]

Suttanipata: The Group of Discourses (2nd ed.), K.R. Norman, trans. (Oxford: Pali Text Society, 2001) [1 vol.]

Theragatha, Therigatha: Elders' Verses, prose translation by K.R. Norman (Oxford: Pali Text Society, 1992) [1 vol.]

Vimānavatthu, Petavatthu, Pāṭisambhīdamagga, Buddhavaṃsa, Cariyapitaka, Nettippakaraṇa, Petakopadesa, Milindapañha: translations, of varying quality, are available from the PTS.

Apadāna, Niddesa: I'm unaware of any English translations of these books.

Abhidhamma Piṭaka. The essence of Abhidhamma philosophy is contained in the first and last of the Abhidhamma's seven books; only rarely do scholars and students wade into the murky waters of the middle five. So, begin with these two books:

Dhammasaṅgani: Buddhist Psychological Ethics, Mrs. C.A.F. Rhys Davids, trans., 3rd ed. (Oxford: Pali Text Society, 1993) [1 vol.]

Paṭṭhana: Conditional Relations, Ven. U Narada, trans. (Oxford: Pali Text Society, 1993) [2 vols.]

These books are difficult reading; you'll welcome the sober guidance of the Abhidhammattha Saṅgaha, a medieval commentary by Acariya Anuruddha. By far the best translation of this work is A Comprehensive Manual of Abhidhamma, translated and edited by Mahāthera Narada and Bhikkhu Bodhi (Kandy: Buddhist Publication Society, 1993). [1 vol.]

Electronic editions:

Several complete Pali-only versions of the Tipitaka (in roman and other scripts) are available on-line and on CD-ROM. As far as I know, Access to Insight has the largest online collection of English language Tipitaka texts.

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[Home](#)

[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Paracanonical Texts](#)

[Beyond the Tipitaka](#)

[A Field Guide to Post-canonical Pali Literature](#)

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A quick glance through the pages of the Pali Text Society's publications catalog should be enough to convince anyone that there is much more to classical Pali literature than the Tipitaka alone. Intermingled with the familiar Nikāyas, Vinaya texts, and

Abhidhamma are scores of titles with long, scarcely-pronounceable Pali names. Although many western students of Buddhism may be unacquainted with these works (indeed, most have never been translated into English), these books have for centuries played a crucial role in the development of Buddhist thought and practice across Asia and, ultimately, the West. In fact, in some countries they are as deeply treasured as the suttas themselves. But what are these ancient books, and what relevance do they have to the western student of Buddhism in the 21st century? Although complete answers to these questions lie well beyond the range of my abilities, I hope that this short document will provide enough of a road map to help orient the interested student as he or she sets out to explore this vast corpus of important Buddhist literature.

This article is in two parts. The Introduction provides historical background to the texts and offers some thoughts on why these texts are so valuable to the Theravada tradition. The Field Guide is essentially an annotated table of contents, in which I borrow heavily from a variety of sources to describe each text.

Introduction

The origins of the post-canonical texts

The Tipitaka (Pali canon) assumed its final form at the Third Buddhist Council (ca. 250 BCE) and was first committed to writing sometime in the 1st c. BCE. Shortly thereafter Buddhist scholar-monks in Sri Lanka and southern India began to amass a body of secondary literature: commentaries on the Tipitaka itself, historical chronicles, textbooks, Pali grammars, articles by learned scholars of the past, and so on. Most of these texts were written in Sinhala, the language of Sri Lanka, but because Pali — not Sinhala — was the lingua franca of Theravada, few Buddhist scholars outside Sri Lanka could study them. It wasn't until the 5th c. CE, when the Indian monk Buddhaghosa began the laborious task of collating the ancient Sinhala commentaries and translating them into Pali, that these books first became accessible to non-Sinhala speakers around the Buddhist world. These commentaries (Atthakatha) offer meticulously detailed explanations and analyses — phrase-by-phrase and word-by-word — of the corresponding passages in the Tipitaka.

After Buddhaghosa the catalog of post-canonical Pali literature continued to grow with the addition of commentaries by both Buddhadatta (5th c.) and Dhammapala (6th c.), and sub-commentaries (Tika) by Dhammapala on several of Buddhaghosa's Atthakathas. During this time, and in the centuries that followed, other writers prepared Pali translations of additional early Sinhala texts. These ranged from poetic hymns in celebration of the Buddha, to chronicles tracing the first millennium of Buddhist history, to detailed Abhidhamma textbooks. Most of the major post-canonical works, including the sub-commentaries, were completed by the 12th c.

Why these texts matter

Post-canonical Pali literature supplements the Tipitaka in several important ways. First, the chronicles and commentaries provide a vital thread of temporal continuity that links us, via the persons and historical events of the intervening centuries, to the Tipitaka's world of ancient India. A Tipitaka without this accompanying historical thread would

forever be an isolated anachronism to us, its message lost in clouds of myth and fable, its pages left to gather dust in museum display cases alongside ancient Egyptian mummies. These texts remind us that the Dhamma is not an artifact but a practice, and that we belong to a long line of seekers who have endeavored, through patient practice, to keep these teachings alive.

Second, almost everything we know today about the early years of Buddhism comes to us from these post-canonical books. Though the archaeological evidence from that era is scant and the Tipitaka itself contains only a handful of passages describing events that followed the Buddha's death,[1] the commentaries and chronicles contain a wealth of historical information with which we are able to partially reconstruct the early history of Buddhism. The texts illuminate a host of important historical events and trends: how the Tipitaka came to be preserved orally; when it was first written down, and why; how the Tipitaka came close to extinction; how the Buddha's teachings spread across south Asia; how and when the various schools and factions within Buddhism arose; and so on. But these are not just idle concerns for the amusement of academicians. Any practitioner, of any century, stands to benefit from understanding how the early Buddhists lived, how they put the Buddha's teachings into practice, what challenges they faced; we stand to learn from those who have gone before. And there are other lessons to be learned from history. For example, knowing that it was the actions of just a few individuals that averted the extinction of the Tipitaka[2] reminds us that it is ultimately up to individuals like ourselves to safeguard the teachings today. Without the post-canonical texts important lessons like these — if not the Tipitaka itself — might have been lost forever to the mists of time.

Third, these texts — particularly the commentaries — help us make sense of the suttas and give us clues about their context that we might otherwise miss. For example, the famous Satipatthana Sutta (MN 10) is popularly cited today as evidence that all one needs to achieve Awakening is a week or two of unrelenting mindfulness practice. But the commentary (Papañcasudani) suggests another viewpoint. It explains that the Buddha's audience for this particular discourse (the villagers of Kammāsadamman) were already well established in their practice of mindfulness and virtue. They were not coming to meditation practice "cold" but were, in fact, unusually well prepared to receive this deep teaching — a point not apparent from the text of the sutta itself. The commentary thus reminds us that there are some important fundamentals to be developed before one undertakes intensive meditation practice.

Finally, the commentaries often contain magnificent stories to illustrate and amplify upon points of Dhamma that are made in the suttas. For example, DhP 114 takes on a much richer meaning in light of the commentary's background story — the famous parable of Kisagotami and the mustard seed.[3] Commentarial stories like this one (and there are many more) offer valuable Dhamma teachings in their own right.

The authority of the texts

One might reasonably wonder: how can a collection of texts written a thousand years after the Buddha's death possibly represent his teachings reliably? How can we be sure

they aren't simply derivative works, colored by a host of irrelevant cultural accretions? First of all, although many of these texts were indeed first written in Pali a thousand years after the Buddha, most Sinhala versions upon which they were based were written much earlier, having themselves been passed down via an ancient and reliable oral tradition. But (one might object) mustn't those early texts themselves be suspect, since they are based only on hearsay? Perhaps, but by this argument we should reject the entire oral tradition — and hence the entire Tipitaka itself, which similarly emerged from an oral tradition long after the Buddha's death. Surely that is taking things too far.

But what of the credentials of the commentators themselves: can their words be trusted? In addition to living a monastic life immersed in Dhamma, the compilers of the commentaries possessed unimpeachable literary credentials: intimate acquaintance with the Tipitaka, mastery of the Pali and Sinhala languages, and expert skill in the art of careful scholarship. We have no reason to doubt either their abilities or the sincerity of their intentions.

And what of their first-hand understanding of Dhamma: if the commentators were scholars first and foremost, would they have had sufficient meditative experience to write with authority on the subject of meditation? This is more problematic. Perhaps commentators like Buddhaghosa had enough time (and accumulated merit) both for mastering meditation and for their impressive scholarly pursuits; we will never know. But it is noteworthy that the most significant discrepancies between the Canon and its commentaries concern meditation — in particular, the relationship between concentration meditation and insight.[4] The question of the authority of the post-canonical texts thus remains a point of controversy within Theravada Buddhism.

It is important to remember that the ultimate function of the post-canonical texts is — like that of the Tipitaka itself — to assist the student in the quest for nibbana, the highest goal of Buddhist practice. Concerns about authorship and authority recede when the texts are subjected to the same healthy skeptical attitude and empirical approach that should be familiar to every student of the suttas. If a commentary sheds light on a murky corner of a sutta or helps us understand a subtle point of Vinaya or of Abhidhamma, or if the chronicles remind us that we hold the future history of Dhamma in our hands, then to that extent they help us clear the path ahead. And if they can do even that much, then — no matter who wrote them and from whence they came — these texts will have demonstrated an authority beyond reproach.[5]

A Field Guide

In the following guide, I have arranged the most popular post-canonical titles thematically and by date (Common Era). Authors' names are followed by the date of authorship (if known). The authors of these texts were all monks, but for the sake of concision, I have dropped the honorific "Ven." from their names. Each non-commentarial title is followed by a brief description. Many of these descriptions were lifted verbatim from other sources (see Sources, below). Page numbers from these sources are given in the braces {}. Most of these titles have been published in romanized Pali by the Pali Text Society (PTS); the few for which English translations are

available are noted with a dagger (†), followed by the translator, date of translation, and publisher.

For the purposes of this guide, the post-canonical texts may be grouped into the following categories:

Commentaries and Sub-commentaries

Quasi-canonical Texts

Chronicles and Historical Accounts

The Life of the Buddha

Abhidhamma Manuals

Miscellaneous

Commentaries and Sub-commentaries

Source Text Commentary (Atthakatha) Subcommentary (Tika)

VINAYA PITAKA Samantapasadika (Buddhaghosa; 5th c.) Vajirabuddhi-tika
(Vajirabuddhi; 11-12th c.)

Saratthadipani (Sariputta; 12th c.)

Vimativinodani (Mahakassapa of Cola; 12th c.)

Patimokkha Kankhavitani (Buddhaghosa; 5th c.) Vinayattamañjusa
(Buddhanaga; 12th c.)

SUTTA PITAKA

Digha Nikaya Sumangalavilasini (Buddhaghosa; 5th c.) Dighanikaya-tika
(Dhammapala; 6th c.)

Majjhima Nikaya Papañcasudani (Buddhaghosa; 5th c.) Majjhimanikaya-tika
(Dhammapala; 6th c.)

Samyutta Nikaya Saratthappakasini (Buddhaghosa; 5th c.)

Samyuttanikaya-tika (Dhammapala; 6th c.)

Anguttara Nikaya Manorathapurani (Buddhaghosa; 5th c.)

Saratthamañjusa-tika (Sariputta; 12th c.)

Khuddaka Nikaya

Khuddakapatha Paramatthajotika (I) (Buddhaghosa; 5th c.) -

Dhammapada Dhammapada-atthakatha (Buddhaghosa; 5th c.) †(E.W.
Burlingame, 1921, PTS) -

Udana Paramatthadipani (I)/Udana-atthakatha
(Dhammapala; 6th c.) -

Itivuttaka Paramatthadipani (II)/Itivuttaka-atthakatha (Dhammapala; 6th c.)

-

Suttanipata Paramatthajotika (II)/Suttanipata-atthakatha (Buddhaghosa; 5th c.)

-

Vimanavatthu Paramatthadipani (III)/Vimanavatthu-atthakatha
(Dhammapala; 6th c.) -

Petavatthu Paramatthadipani (IV)/Petavatthu-atthakatha (Dhammapala; 6th c.)

-

Theragatha Paramatthadipani (V)/Theragatha-atthakatha (Dhammapala; 6th c.)

-

Therigatha Paramatthadipani (VI)/Therigatha-atthakatha (Dhammapala; 6th c.)
 -
 JatakaJatakathavannana/Jataka-atthakatha (Buddhaghosa; 5th c.) †(various,
 1895, PTS) -
 Niddesa Sadhammapajotika (Upasena; 5th c.) -
 Patisambhidamagga Sadhammappakasini (Mahanama; 6th c.) -
 Apadana Visuddhajanavilasini (unknown) -
 Buddhavamsa Madhuratthavilasini (Buddhadatta; 5th c.) †(I.B. Horner,
 1978, PTS) -
 Cariyapitaka Paramatthadipani (VII)/Cariyapitaka-atthakatha (Dhammapala; 6th
 c.) -
 Nettipakarana
 Petakopadesa
 MilindapañhaNo commentaries exist for these books, which appear only in the Burmese
 edition of the Tipitaka. See Nettipakarana, Petakopadesa, and Milindapañha, below.

ABHIDHAMMA PITAKA

Dhammasangani Atthasalini (Buddhaghosa; 5th c.) †(Pe Maung Tin, 1920,
 PTS) Linatthapada-vannana (Ananda Vanaratana; 7-8th c.)
 Vibhanga Sammohavinodani (Buddhaghosa; 5th c.) †(U Narada, 1962, PTS)
 -
 Katthavatthu
 Puggalapaññatti
 Dhatukatha
 Yamaka
 Patthana Pañcappakaranatthakatha (Buddhaghosa; 5th c.). This commentary
 covers all five books. English translations exist for the portions concerning the
 Katthavatthu †(B.C. Law, 1940, PTS), Dhatukatha †(U Narada, 1962, PTS), and
 Patthana †(U Narada, 1969, PTS) -
 -
 -
 -
 -

Quasi-canonical Texts

Nettipakarana and Petakopadesa (Mahakaccayana?; circa 1st c.?). "The Book of
 Guidance" and "Instruction on the Pitaka," respectively. These books are introductions
 to the teachings of Buddhism. The source material derives directly from the Sutta
 Pitaka. {HPL pp. 100,117-18} These two books appear in the Khuddaka Nikaya of the
 Burmese Tipitaka (but not in the Thai or Sri Lankan). †(Ñānamoli, 1962 & 1964, PTS)
 Milindapañha (author unknown; beginning of the Common Era). "Questions of Milinda."
 A record of the dialogues between King Milinda (the Bactrian Greek king Menander, r.
 2nd c. BCE, who ruled over much of what is now Afghanistan) and the elder monk
 Nagasena concerning key points of Buddhist doctrine. {QKM p. 4} The text was
 probably based on a Sanskrit work composed around the beginning of the Common
 Era, and was translated into Pali in Sri Lanka before the 4th c. CE; some additions were
 probably made later. {PLL p. 26 ¶20; HPL p. 94} This book appears in the Khuddaka

Nikaya of the Burmese Tipitaka (but not in the Thai or Sinhala). First translated into Sinhala in 1777. †(I.B. Horner, 1963, PTS)

Paritta (editor and date unknown). This ancient collection consists of material excerpted directly from the Tipitaka: twenty-four short suttas and several brief excerpts, including the three refuges, the precepts, ten questions for the novice monk, and a review of the thirty-two parts of the body. In Buddhist countries monks often recite passages from the Paritta during important ceremonial gatherings (special full-moon days, cremation ceremonies, blessings, dedications of new temples, etc.) The Paritta texts have long been regarded as conferring special powers of protection upon those who hear or recite them. †(many; see, for example, *The Book of Protection*, by Piyadassi Thera, 1999, BPS)

Chronicles and Historical Accounts

Dipavamsa (author unknown; after 4th c.). *The "Island Chronicle."* This book, the first known book written in (and about) Sri Lanka, details the early Buddhist history of the island, from the Buddha's legendary first visits through the conversion of the island by Ven. Mahinda (3rd c. BCE). {HPL p. 53}

Mahavamsa (Mahanama; 6th c.). *"The Great Chronicle."* A history of Sri Lanka from the first visits by the Buddha up until the turn of the 4th c. The text is based on the Dipavamsa, but contains new material drawn from the Atthakatha (commentaries). {PLL p. 36 ¶28} This text has long served as a key reference for Buddhist historians and scholars. †(W. Geiger & Mabel H. Bode, 1912, PTS)

Culavamsa (various authors). *"The Lesser Chronicle."* A continuation of the Mahavamsa, extending from the turn of the 4th c. until the fall of the last Sinhalese king of Kandy (1815). {PLL p. 44 ¶38} Its contributors were: Dhammakitti (12th c.), Anonymous prior to the 18th c., Tibbotuvave Buddharakkhita (18th c.), and Hiddakuve Sumangala (1877). Many historians now consider the Culavamsa to be an integral part of the Mahavamsa, the artificial distinction between the two Chronicles having been introduced in the late 19th c. by the great Pali scholar Wilhelm Geiger. {HPL p. 81} †(Mrs. C. Mabel Rickmers, 1929, PTS)

Vamsatthappakasini (author unknown; 6th c.). Commentary of the Mahavamsa. Since the Mahavamsa itself is an expansion of the shorter Dipavamsa, the

Vamsatthappakasini is usually considered a sub-commentary (tika). {PLL p. 42 ¶35}

Mahabodhivamsa (Upatissa; 11th c.). This account of the sacred bodhi tree of Anuradhapura, Sri Lanka, is mostly a compilation of material from older texts, including the Mahavamsa. {PLL p. 36-37 ¶29} This book is venerated in Sri Lanka and "has given rise to well over fifty subsidiary titles in both Pali and Sinhala." {HPL p. 78} (Note: the bodhi tree at Anuradhapura continues to be an important destination for millions of Buddhist pilgrims. This gigantic tree is said to be a direct descendant of a cutting that was taken from the original bodhi tree under which the Buddha gained enlightenment, and was brought (ca. 240 BCE) by Ven. Sister Sanghamitta on a missionary expedition to Anuradhapura.)

Thupavamsa (Vacissara; 12th c.). A chronicle of the Mahathupa (Great Stupa) in Anuradhapura, Sri Lanka. {HPL p. 163} This work is "merely a compilation of pieces from Nidanakatha [the introduction to the Jatakatthavannana], Samantapasadika, and Mahavamsa with its tika [Vamsatthappakasini]." {PLL p. 41 ¶34}

Dathavamsa (Dhammakitti; 13th c.). A poem recounting the early history of the sacred

Tooth Relic of the Buddha, from the time of its removal from the Buddha's funeral pyre until the building of the first temple in Anuradhapura, Sri Lanka (4th c.). {HPL pp. 40-41} This work is based on material found in the Mahavamsa along with additions that were "probably culled from local tradition of Ceylon." {PLL p. 41 ¶34} (Note: The Tooth Relic — now enshrined in the Sacred Temple of the Tooth in Kandy, Sri Lanka — is still a favorite destination for pilgrims.)

Samantakutavannana (Vedehathera; 13th c.). "Description of the Adam's Peak." A poem in 796 stanzas that deals with the story of the Buddha's life and the legends of his three visits to Sri Lanka, including his third visit, during which it is said he left the print of his left foot on the summit of what is today known as Adam's Peak. {PLL p. 43 ¶36} (Note: Adam's Peak, in the central forests of the island, continues to be a celebrated pilgrimage spot for Sri Lankan Buddhists.) †(A. Hazelwood, 1986, PTS)

Hatthavanagalla-viharavamsa (author unknown; 13th c.). The life story, in prose and verse, of the Buddhist king Sirisanghabodhi (r. 247-249) of Anuradhapura, Sri Lanka. {HPL p. 55} First translated into Sinhala in 14th c.

Saddhamma-sangaha (Dhammakitti Mahasami; Thai; 14th c.). An outline of the literary and ecclesiastical history of Buddhism, including the first four councils, the first writing of Tipitaka, and the writing of the Tikas (sub-commentaries). The source material for this book comes from the Tipitaka and the Atthakathas. {HPL p. 129-30}

Cha-kesadhatuvamsa (unknown Burmese author). A short history of the construction of six stupas that enshrine the hair relics that the Buddha personally gave to six arahants. {HPL pp. 36-37}

Gandhavamsa (unknown Burmese author; 19th c.?). A catalog of ancient Buddhist commentators and their works. {PLL p. 48 ¶44.5}

Sasanavamsa (Paññasamin; Burmese; 19th c.). A history of Buddhism in India until the third Council, and then in Sri Lanka and other countries to which Buddhist missions had been sent. The source texts for this work include the Samantapasadika, Dipavamsa, Mahavamsa, and the Burmese chronicles. {PLL p. 49 ¶44} †(B.C. Law, 1952, PTS)

The Life of the Buddha

Jinalankara (Buddharakkhita; 12th c.). This poem of 278 verses gives an account of the Buddha's life up until his enlightenment. {PLL p. 41 ¶34.3}

Anagata-vamsa (Mahakassapa of Cola; 12th c.?). The life story of Metteyya, the next Buddha, told in verse. {HPL p. 9}

Jinacarita (Medhankara; 13th c.). An account of the life of the Buddha, told in a poem of 472 verses. {HPL p. 64}

Pajjamadhu (Buddhapiya Dipankara; 13th c.). A poem of 104 stanzas in praise of the Buddha's physical beauty and wisdom. {PLL p. 44}

Jinakalamali (Ratanapañña; Thai; 16th c.). This account of the life of the Buddha begins with his birth in a previous life as the Indian King Sattutapa, and continues through successive lives until his final birth as Siddhattha Gotama. It also includes descriptions of the Buddha's visits to Sri Lanka, the establishment of Buddhism there, and the early rise of Buddhism in Thailand. {HPL p. 65} †(N.A. Jayawickrama, 1962, PTS)

Abhidhamma Manuals

Abhidhammavataṛa (Buddhadatta; 5th c.). An introductory summary of the Abhidhamma. The Abhidhammattha-sangaha eventually superseded it as the best guide to Abhidhamma. {HPL pp. 5-6}

Ruparupa-vibhaga (Buddhadatta; 5th c.). A "short manual on Abhidhamma." {HPL p. 195}

Saccasankhepa (Culla-Dhammapala; South Indian; 7th c.). "Elements of Truth." A "short treatise on Abhidhamma." {HPL p. 125; PLL p. 34 ¶26}

Abhidhammattha-sangaha (Anuruddha; 10th c.?). A summary of the Abhidhamma, used to this day as an introductory text to Abhidhamma. †(S.Z. Aung and Mrs. C.A.F. Rhys Davids, 1910, PTS; an excellent modern English translation of this text is Bhikkhu Bodhi's A Comprehensive Manual of Abhidhamma, 1993, BPS)

Namarupa-pariccheda (Anuruddha; 10th c.?). An "introduction to the study of Abhidhamma," in verse form. {HPL p. 99}

Paramattha-vinicchaya (Anuruddha; 10th c.?). An "Abhidhamma text." {HPL p. 113}

Khemappakarana (Namarupa-samasa) (Khemas; 10th c.). A "short manual on the Abhidhamma." {HPL p. 73}

Mohavicchedani (Mahakassapa of Cola; 12th c.). A manual on the matikas (topics) of the seven books of the Abhidhamma. One of the last Pali works written in India. {HPL pp. 97-98}

Namacaradipaka (Chappata; Burmese; 15th c.). A "work on Abhidhamma." {HPL p. 193}

Miscellaneous

Vimuttimagga (Upatissa; 1st c.). "The Path of Freedom." A short manual summarizing the path of Buddhist practice. The original Pali text was long believed to have been lost; for centuries, discussions about the text therefore relied on a 5th c. Chinese edition. A Pali edition was published in 1963. {HPL p. 175-6} †(Ehara, Soma Thera, and Kheminda Thera, 1967, BPS)

(Buddhaghosa; 5th c.). "The Path of Purification." An important manual of Buddhist meditation, based on both the Pali Tipitaka and the ancient Sinhala commentaries. This was Buddhaghosa's first opus, written at the behest of the elders of the Mahavihara community "in order to test his abilities prior to entrusting him with the weighty and responsible task of translating the Sinhala commentaries into Pali." {EHBC p. 4} The Visuddhimagga's emphasis on meditation practices that are scarcely mentioned in the suttas (the kasina meditations) fueled a controversy concerning the relationship between jhana and vipassana that persists to this day. {BR p.145} †(Pe Maung Tin, 1923-31, PTS; Ñanamoli Thera, 1956, BPS)

Vinayavinicchaya (Buddhadatta; 5th c.). A summary, in verse form, of the first four books of the Vinaya. {HPL p. 177}

Uttaravinicchaya (Buddhadatta; 5th c.). A summary, in verse form, of the Parivara, the fifth and final book of the Vinaya. {HPL p. 167; PLL p. 33 ¶25}

Paramatthamañjusa (Dhammapala; 6th c.). Commentary on the Visuddhimagga. This, the earliest of all the tikas, "explains in detail the brief references found in the Visuddhimagga...[,] provides a storehouse of traditional interpretations" of Dhamma, and provides discussions on Pali grammar. {HPL p. 111-13}

Khuddasikkha (Dhammasiri; after 11th c.) and Mulasikkha (Mahasamin; after 11th c.). These are short summaries on monastic discipline, meant to be learned by heart. {PLL p. 35 ¶27}

Upasaka-janalankara (Sihala Acariya Ananda Mahathera; 13th c.). "A Pali manual dealing with the Buddha's teachings for laymen." {HPL p. 168}

Sarasangaha (Siddhattha; 13th c.). A "manual of Dhamma" in prose and verse. {HPL p. 141}

Sandesakatha and Sima-vivada-vinichaya-katha (both by an unknown Burmese author; 19th c.). These two works "throw interesting sidelight on the relation between Ceylon and Burma." {PLL p. 48 ¶44}

Pañcagatidipana (author and date unknown). A poem of 114 stanzas that describes the five forms of rebirth: in hell, as an animal, as a hungry shade (peta), as a human, or as a celestial being (deva).{PLL p. 45 ¶40}

Saddhammopayana (author and date unknown). A collection of 629 short verses in praise of the Dhamma. {PLL p. 46 ¶41}

Tela-katha-gatha (author and date unknown). "The Oil-Cauldron Verses." A poem whose 98 stanzas "are ascribed to a Thera [senior monk] who was condemned to be thrown into a vessel full of boiling oil. He had been falsely accused of indirectly rendering help in an intrigue of the wife of King Tissa... The boiling oil cannot injure the Thera and he pronounces" stanzas that "deal with death and thought of death, of transience, of suffering, and of the unreality of the soul, etc." {PLL p. 46 ¶41}

Notes

1.

For example, DN 16, MN 108, and Vinaya Cullavagga XI and XII.

2.

In the early decades of the 1st c. BCE in Sri Lanka — then the hub of Theravada Buddhist scholarship and monastic training — several forces combined that would threaten the continuity of the ancient oral tradition by which the Pali Tipitaka had been passed down from one generation of monks to the next. A rebellion against the king and invasions from south India forced many monks to flee the island. At the same time a famine of unprecedented proportions descended on the island for a dozen years. The commentaries recount heroic stories of monks who, fearing that the treasure of the Tipitaka might forever be lost, retreated to the relative safety of the south coast, where they survived only on roots and leaves, reciting the texts amongst themselves day and night. The continuity of the Tipitaka hung by a thread: at one point only one monk was able to recite the Niddesa. {PLL p. 76}

3.

The commentary tells how Kisagotami, distraught by the death of her son, carried his corpse from door to door, in search of a cure for his ailment. Finally she met the Buddha, who promised a cure if she would simply fetch a few mustard seeds from a household that had never been touched by death. Unable to find any such household, she eventually came to her senses, understood the inevitability of death, and was at last able to let go of both the corpse and her grief. (The full story of Kisagotami's life is retold in Great Disciples of the Buddha, Bhikkhu Bodhi, ed. (Boston: Wisdom Publications, 1997).)

4.

See BR p.145.

5.

See "'When you know for yourselves...': The Authenticity of the Pali Suttas," by Thanissaro Bhikkhu.

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[Random sutta](#)

[Random article](#)

[Abbreviations](#)

[Glossary](#)

[Index](#)

[Help!](#)

[Library](#)

[Pali Language Study Aids](#)

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[Contents](#)

[Getting started with Pali](#)

[Pali language reference \(online\)](#)

[Pali language reference books](#)

[Pali textbooks \(an annotated bibliography\)](#)

[Getting started with Pali](#)

It's not difficult to learn a little Pali through self-study, using a textbook or two as a guide. Many people find it helpful to study with others, either in a formal classroom setting or in

a more relaxed Pali study group. For many of us, the goal is not to become expert scholars and translators of the language, but simply to become acquainted with enough of the basics of the language to enrich our personal understanding of the suttas and the Buddha's teachings. For self-study, Warder's Introduction to Pali or de Silva's Pali Primer are the basic texts. Johansson's Pali Buddhist Texts: An Introductory Reader and Grammar is also immensely helpful. See the list of Pali language textbooks for more recommended titles.

Formal classroom courses in Pali are offered at many universities with strong Eastern Religions departments as well as at several Buddhist studies centers and institutes (see the University of Minnesota's list of schools that teach less commonly taught languages, such as Pali). Some university-level Pali courses require previous acquaintance with Sanskrit. If you are looking for a Pali teacher, consider asking around at a university to see if there might be a graduate student willing to tutor you or your study group, perhaps for a small fee. Some professors may be willing to let you audit a course without going through the official university registration process.

Pali language reference (online)

Coping with Pali Diacritics

A review of the various methods of phonetically representing Pali on computers and in print.

Pali Grammar Summary Cards [Dhammadarsa Bhikkhu]

Concise tabular summaries of the rules of Pali grammar, formatted for convenient printing in the form of cards for study or reference. Includes examples and vocabulary lists adapted from A.P. Buddhadatta's New Pali Course.

Pali Verb Conjugation and Noun/Pronoun Declension Tables [Bhikkhu Nyanatusita]

This collection of tables condenses a huge amount of grammatical information into just a few pages.

The SLTP Tipitaka

A complete edition of the Pali Tipitaka in romanized Pali, now hosted here at Access to Insight. Courtesy of the The Sri Lanka Tripitaka Project (SLTP).

Pali language reference books

Buddhist Dictionary, by Nyanatiloka Thera

Kandy: Buddhist Publication Society, 1988. 260pp. About \$20, from Pariyatti, and the Buddhist Publication Society.

This one is a classic. It's a fascinating mixture of Pali and English words, arranged in English word order (e.g., "Killing... Kiñcana... Kiriya... Knowledge..."). Most entries have thorough explanations with references to passages in the Pali canon. Excellent tool for beginner and veteran, alike.

Concise Pali-English Dictionary, by A.P. Buddhadatta

Delhi: Motilal Banarsidass, 1989. 295pp. Available by mail from the publisher: Motilal Banarsidass, Bungalow Road, Jawahar Nagar, Delhi 110 007, India.

Very handy for quickly finding the meaning of a word, without the detailed grammatical and contextual analysis offered by the Pali-English Dictionary.

A Dictionary of Pali

Oxford: Pali Text Society, 2001. Available from Pariyatti.

This impressive new dictionary has several improvements over the classic PED, including the use of Pali quotations from the Canon to illustrate the meaning of words, instead of simply references to those passages. As of 2012, two volumes have been published: Part I (A-Kh) and Part II (G-N). I don't know when the final volume will be published.

English-Pali Dictionary, by A.P. Buddhadatta

London: Pali Text Society, 1979. 588pp. Available from Wisdom Publications.

What are the various Pali words for "mind"? How do you say "penknife" in Pali? (!) This handy book can be particularly valuable when exploring Pali-English translations — your own or others'.

Pali-English Dictionary

London: Pali Text Society, 1986. 754pp. Available from Pariyatti.

The must-have reference tool for the Pali student. Affectionately known as the PED.

Pali textbooks (an annotated bibliography)

Introduction to Pali, by A.K. Warder

London: Pali Text Society, 1963; rev. 1991. 464pp., with exercises. Available from Pariyatti. Companion audio CD also available.

Known popularly as "Warder," this is the standard Pali textbook used today. It is systematic and thorough, ideally suited to those with some prior familiarity with basic linguistic concepts (case, declension, gender, etc.) or to the motivated newcomer. Although beginners may at first find some of Warder's explanations impenetrable, it's still the best overall Pali textbook around.

The companion CD is well worth purchasing, as it gives the student a good idea of what "real" spoken Pali should sound like.

Although each chapter contains numerous exercises or passages for reading and translation, the latest edition contains answers to only the first seven exercises. Several independently prepared answer keys are currently available:

"Answer Key to Warder's Introduction to Pali" (John Kelly) covers the Pali-to-English, English-to-Pali, and "passages for reading" exercises, in both literal and fluent translations, for chapters 7-21.

"A Key to the Exercises in A.K. Warder's Introduction to Pali" (Brahmali Bhikkhu) provides meticulously annotated answers to the Pali-to-English, English-to-Pali, and "passages for reading" exercises for chapters 7-30.

See also the Pali Text Society's answers to English-to-Pali Exercises 7-30.

Pali Primer, by Lily de Silva

Igatpuri, India: Vipassana Research Institute, 1994. 154pp. Available from Pariyatti.

This is a good first book for those who think they're not ready yet for Warder. Each chapter focuses on a single concept of Pali grammar, and contains numerous exercises. I found, though, that there comes a point in the book (somewhere around Lesson 11) when the brief grammatical introductions in the beginning of the lessons begin to fall short. In particular, there is no explanation of word order in Pali sentences. At this point, Warder can come to the rescue. An Appendix to the book, containing solutions to the exercises, is reportedly forthcoming from the publisher.

Pali Buddhist Texts: An Introductory Reader and Grammar, by Rune E.A. Johansson
Former title: Pali Buddhist Texts Explained to the Beginner. Scandinavian Institute of Asian Studies Monograph Series, No. 14. London: Routledge/Curzon, 1998. 160pp.

This book consists of 52 short chapters, each consisting of a brief passage from the Pali canon along with a word-for-word grammatical analysis and translation. Useful to the student with some prior grasp of the fundamentals of Pali, or when used in parallel with Warder (above). It also stands well on its own for newcomers who wish to develop a "feel" for the language. An excellent 25-page summary of Pali grammar appears in the back of the book. The book has been difficult to find in the US lately, although it has surfaced in bookshops in Britain and Asia. If you can't find it, write to the publisher: Scandinavian Institute of Asian Studies, Kejsersgade 2, DK-1155 Copenhagen K.

A New Course in Reading Pali: Entering the Word of the Buddha
New Delhi: Motilal Banarsidass Publishers, 1998. 207pp. ISBN 81-208-1440-1 cloth, 81-208-1441-x paper. About \$20.

I haven't seen this one yet, although I've heard several favorable reports about it. From the dust jacket (courtesy of Henry Grossi):

This book is intended to serve as an introduction to the reading of Pali texts. For that purpose it uses authentic readings especially compiled for the purpose drawn largely from Theravada canonical works, both prose and poetry. The readings are in Roman script, and carefully graded for difficulty, but they have also been selected so that each of them is a meaningful and complete reading in itself, so as to introduce some basic concepts and ways of thought of Theravada Buddhism. This book thus offers an opportunity to become acquainted with the ways in which the teachings of the Buddha are embodied in the language; a sense that is impossible to determine from English translations. The book contains 12 lessons. Each of them has three parts: (1) a set of basic readings and an accompanying glossary, (2) grammatical notes on the forms of the lesson, and (3) a set of further readings with its own glossary. The further readings introduce no new grammatical points, but reinforce ones already presented and give further practice in them. The work concludes, fittingly, with the Buddha's first sermon, The Dhammacakkappavattana Sutta. A cumulative glossary and index to the grammar is also provided.

An Elementary Pali Course, by Narada Thera
Second edition, 1952. Several on-line versions are available.
The New Pali Course — Parts I & II, by A.P. Buddhadatta

1937; 268pp. Previously available from the Buddhist Cultural Centre, Sri Lanka.

Topics are arranged systematically in short, digestible chunks (e.g., "The Alphabet," "Pronunciation," "Parts of Speech"). Sometimes more explanation would be helpful. Lots of good exercises, but no answers are given. This would work best in a teacher-led course, rather than as a tool for self-study.

Pali Language, by E. Muller

Delhi: Bharatiya Book Corporation, 1986. 144pp. Available at bookstores in Asia.

A compact grammar, written in 1884. Sanskrit students may find it useful, as it compares and contrasts Pali and Sanskrit at every turn. Not recommended for the rank beginner.

A Pali Grammar, by N.C. Vidyabhushan and M.K. Ghose

Calcutta: Kiron Moy Ghose, 1982. 90pp. Available at bookstores in Asia.

Another Pali grammar, similar to The New Pali Course, above, but without exercises. Useful as a compact reference book after you've learned the basics.

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Balthasar Bekker. The World Bewitch'd. London, 1695.

Transcript of Trial of Maria Renata Sanger von Mossau, 1749. Open to her Inquisition sentencing.

About this collection

This digital collection features 102 items selected from the Cornell Witchcraft Collection held by Cornell University Library's Division of Rare and Manuscript Collections.

The 102 Cornell titles were selected and scanned by Primary Source media in 1998, working from a set of microfilm titled *Witchcraft in Europe and America*, created in 1983 and published by Research Publications, Inc.

The digital collection features only a small portion of Cornell's Witchcraft Collection, which contains over 3,000 items documenting the history of the Inquisition and the persecution of witchcraft, primarily in Europe, from the 15th through the 18th centuries.

Historical context

The majority of the Witchcraft Collection was acquired in the 1880s through the collaborative efforts of Andrew Dickson White, Cornell's first President, and his first librarian, George Lincoln Burr. The collection documents the earliest and the latest manifestations of the belief in witchcraft as well as its geographical boundaries, and elaborates this history with works on canon law, the Inquisition, torture, demonology, trial testimony, and narratives. The collection focuses on witchcraft not as folklore or anthropology, but as theology and as religious heresy.

Significant in the collection are a small and extremely rare number of works by theologians who opposed the Inquisition, such as those of Cornelius Loos, the first theologian in Germany to write against the witch hunts. The most important materials in the Witchcraft collection, however, are the court records of the trials of witches, including original manuscript depositions taken from the victims. These documents, in both original manuscript and in print, reveal the harsh outcome of the more remote doctrinal disputes. Perhaps the most significant of all manuscripts in the Witchcraft collection is the minutes of the witchcraft trial of Dietrich Flade, a sixteenth-century city judge and rector who spoke out against the cruelty and injustice of the persecutions in the 1580s. These and other trial documents are listed in the collection's finding aid.

Using the collection

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Credits

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Exhibits featuring items from this collection

Anne Kenney and Kornelia Tancheva. The World Bewitch'd: Visions of Witchcraft from the Cornell Collections. October 31, 2017 - August 31, 2018. Division of Rare and Manuscript Collections, Carl A. Kroch Library Hirshland Gallery.

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<https://boards.4channel.org/x/mdeg>

An explanation by Professor Turo (4chan tripcode: !!wrLSRhR+wDk) (4chan tripcode before the April 2025 hack: !!1ulnC0Yj8gx) (8chan.moe tripcode: ##iPPcJx)

What is MDEG?

What is the Mass Divergence Effect?

What is the Mass Divergence Event?

What's causing all this?

How can we stop this?

The Law of Causality/Importance

Background Information

How do we know all this?

The Origins of MDEG

An Explanation of "Time Travel" (Actually Dimensional Travel)

Sources

What is MDEG?

MDEG stands for Mass Divergence Effect/Event General. It is a thread on /x/ for discussion of the Mass Divergence Effect and the impending Mass Divergence Event.

There is now a wiki for documenting more information in regards to the MDE. For more elaboration, read it. If you just want important surface-level information, just reading this Rentry will do.

<https://mdeg.miraheze.org/>

What is the Mass Divergence Effect?

The Mass Divergence Effect, also known as the "Mandela Effect," occurs when aspects of two universes merge. (Although, due to the Law of Causality/Importance, it is unlikely that the death of Nelson Mandela changed between universes, so this is likely an actual false memory. It is still possible, though). Individual instances of this are known as "Divergence Anomalies." Currently, due to the Law of Causality/Importance, this is only happening to minor, inconsequential things such as logos and character designs, but that may change in the near future, and will definitely change when the Mass Divergence Event happens.

Example:

What is the Mass Divergence Event?

The Mass Divergence Event is a catastrophic event in which the membrane between our universe and others rips open, causing many large-scale Divergence Anomalies over a period of approximately 3 days. This will begin on December 12, 2025, in the early morning for continental Europe. (For Americans like me, that's the night of the 11th). Unlike the minor effects that we are seeing today, during this time we will experience many large-scale changes about the universe, including the size, shape, and structure of physical objects. This will be most destructive in large cities with a lot of buildings. And I don't know about you, but having an object clip into my body sounds like a horrific way to die.

What's causing all this?

Based on current evidence, it seems that the biggest culprit is the European Center for Nuclear Research, better known as CERN, specifically their Large Hadron Collider. It is possible, however, that there are other colliders elsewhere causing this as well.

But particle collisions happen all the time in space!

Correct. However, when they happen in space they are isolated incidents. They are random and uncoordinated, and only happen within the same spot once. When they are done in colliders, they are controlled and coordinated, and happen several times in the same spot, at the same time, across multiple universes. This damages the membrane between universes and allows aspects to merge. I do not know if they are intentionally doing this or if it is the result of hubris.

Recently, it has been speculated that particle colliders may not be responsible for the MDE at all. According to this theory, the MDE is a natural occurrence and the activation of particle colliders around the time divergence anomalies started showing up was a coincidence.

How can we stop this?

To be blunt: I don't know. I am researching the MDE, the multiverse, and CERN, and am trying to come up with a way to stop the Event from happening or at least find a way to survive it. The only thing I can think of is to go to a universe where it isn't happening and wait it out, but I do not have the equipment to do so. According to KB's thread,

they're basically just trying to find an "interdimensional band-aid" solution, which doesn't sound all too promising.

The Law of Causality/Importance

The more complex a cause is, the less likely its effect is to change between different universes

For example, things that are caused by fleeting decisions or randomly generated numbers will probably change between universes. The logos and characters above only have differences in minor details because said details exist due to the fleeting decision of an artist.

On the other hand, things that have many complex causes will probably remain the same between universes. For example, the result of a presidential election is the effect of the decisions of millions of people, influenced by different individual upbringings, so the winner will remain the same between most universes. There are outliers to this, of course, and butterfly effects do happen.

NOTE: On September 27, 2023, I noticed a Divergence Anomaly pertaining to the name of this law; It was formerly the Law of Causality, but it is now the Law of Importance. I will include both names.

Background Information

How do we know all this?

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I first found out about the Mass Divergence Effect (which I knew at the time as the "Mandela Effect") in 2017. I didn't think much of it at the time other than "huh, that's kinda weird."

In 2020, during quarantine boredom, I began to dive into the esoteric side of the Internet. During that time, I learned about CERN's doings, but never put 2 and 2 together that they may be responsible for the MDE.

In the summer of 2022, when CERN turned the LHC back on, I began to notice more divergence anomalies, and browsed /pol/ and /x/ reading theories about CERN. One thread on /x/ led me to KB's Pastebin, and suddenly it all made sense. I sat on the information for a while, not quite sure what to do with it. I would occasionally reread the pastebin and post in threads about CERN. I remember really getting back into it the first time I saw a logo change before my eyes: the logo for Bounce dryer sheets (the "u" and the "n" were not connected to each other before).

On July 25, 2023, I decided to make a thread to discuss the transcripts, and MDEG was born:

<https://archive.4plebs.org/x/thread/35395448/>

After a few threads, I decided to turn it into a "General" thread. The fourth thread was the first to bear the name "MDEG," and the first where I adopted the name "Professor Turo."

<https://archive.4plebs.org/x/thread/35425239>

An Explanation of "Time Travel" (Actually Dimensional Travel)

First and foremost, let's get something out of the way: Linear time travel to the past of one's own timeline is completely impossible. It will never be possible to travel backwards in time by any means

That being said, it is possible to go "back in time" by traveling to another universe. As I am writing this, it is September 7, 2023, at 9:42 PM Central Daylight Time. That is not true in other universes. It may be 2018, or 2002, or 1857, or 4000 BC, or 3101, or literally any other time that could ever possibly exist. When JB came to talk to KB, it was the 2040s in his universe and 2012 in ours. So now, in his universe, it is sometime in the 2050s or 2060s.

For example, let's say you wanted to see Live Aid in-person. You couldn't go back and see it in our universe, but you could see it in another universe (and according to the Law of Causality/Importance, the bands and songs should be almost exactly the same).

Here's an oversimplified and primitive representation of how it works:

A poorly-drawn diagram representing what "time travel" actually is

And to reiterate: Nothing you would do in that universe's 1985 would affect our universe in any way.

In pop culture terms, time travel is more like Avengers: Endgame than Back to the

Future. (Though Endgame is not entirely accurate either).

Sources

/X/ - Paranormal » Thread #30021683 - Archive.4plebs.Org,
archive.4plebs.org/x/thread/30021683/.

Everett, Hugh. "'Relative State' Formulation of Quantum Mechanics." Princeton University, 1 Mar. 1957.

A Guest. "Files GH-230 / GH-235 Transcripts." Pastebin, 5 June 2019,
pastebin.com/YZz8u3wB.

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FILES GH-230 / GH-235 TRANSCRIPTS

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FILES ARE PLACED IN ORDER OF IMPORTANCE, NOT CHRONOLOGICALLY

FILE GH-230

-Authenticity

-How the machine works, gravitational distortion of dimensional membrane

FILE GH-231

- Importance of cause and effect
- Persistence of effects
- The importance of conscious decision

FILE GH-232

- Mass divergence event
- Symptoms of divergence

FILE GH-233

[DESTROYED OR LOST]

FILE GH-234

- What to do with the information
- Talk of possible returns by J.B.

FILE GH-235

- Events persistent through dimension, even after M.D.E.

FILE GH-231// THE IMPORTANCE OF CAUSE AND EFFECT

K.B.: So we should consider the possibilities of dimensional time travel? And why not go

back to the time before the M.D.E. happened?

J.B.: We should really stop calling it time travel, because in order for me to explain this properly to you you have to let go the notion of linear time travel. As I have said before we should call it dimensional travel, I did not come from your future, and you are not in my past. There is no natural possibility, no physical way for you to go back into time of your own dimension. However, it is possible for you to step outside this dimension, enter an, almost, identical dimension AND arrive there in a different, almost identical time.

So basically, you can't see Queens Wembley performance in YOUR 1985 or 6. But you could in someone else's.

Now when you step BACK IN to your own dimension, you will be right back here, in the present, 2012.

So it's not time travel, but dimension travel. I can't stress this enough...

K.B.: So if I would use it to go that concert, would they play the same songs? Would they wear the same outfit, is the event exactly the same?

[cont.]

J.B.: Well, another thing you should start considering now is the importance of cause and effect. We call it the Law of Importance. What we have learnt is that nature assigns probabilities to causes, it gives it weight so to say. As a matter of fact, we have even found there is a distinct difference of importance in causes produced by sentient or non-sentient decisions, I will get back to that in a moment. Now the way nature discerns importance, is by the amount of causes an effect has. An effect that has had many causes, is deemed more important than an effect with less causes.

Lets use a simpler example, lets use the concept your presented earlier. Me in the so called 'future' writes down lottery numbers, steps into another dimensions past, make myself some money, and return with the loot.

Now here is why that is –most likely, not to happen.

And now I will have to explain how important causes and effects actually are. The reason for an effect to PERSIST throughout dimension is directly calculated by the sum of its causes, and the weight-importance, of said causes. The weight-importance, in turn, is calculated by the amount of energy spent.

For instance: The lottery number is generated on a screen by a computer and it presents us with 10 random numbers. The random numbers are the eventual effect. The cause is a non-sentient computer calculation of only one. So to say, there is only one cause, and it's very insignificant, as the computer could have generated any random number. This makes it HIGHLY UNLIKELY that this effect will persist throughout dimensions.

So we know that if we are looking for information from the past or from the future, that has very little causes, it is most likely a waste of resources trying to pursue that information.

Now effects that are important, that have many intricate causes, conscious decisions,

many variables etcetera, increase the importance, and thus persistence of an effect. Millions of people making a conscious decision to vote for a certain political party, has many complex causes, and there for the effect is highly likely to persist throughout dimensions.

However, there are always anomalies of course, and with the divergence I was talking about earlier, these anomalies have become more severe, and more persistent.

Fun example, I looked myself up on the internet in your dimension, and in this one, I have a little tiny scar or dimple between my eyes I don't have as I stand here before you.

For the second question, I believe it was among the lines of 'why not go back to before the M.D.E. and prevent it all together?' Well you know now that would only fix that dimension, If I were to return back to my own, things would still be the same.

FILE GH-232// M.D.E.

J.B.: Well what you have to envision is, all dimension are kind of locked inside a, a, bubble so they say. We call it a membrane that protects dimensions from colliding with each other. However all these bubbles are connected in the multiverse. Sometimes where the membrane intersects there might be a little bit more tension, a little bit more energy which can cause small insignificant anomalies, you are already aware of those I know.

However with what you did, that with this machine you released such an incredible amount of power that the membrane between the dimensions was first weakened in 08 and then finally punctured at the end of 2011. This puncture we call the start of an M.D.E., a Mass Divergence Effect. A direct effect of an M.D.E. is the 'bleed-in' anomaly. This means the puncture in the dimension causes the two dimension to try and reach equilibrium. Try to envision it as two chambers, one with hot air, one with cold and a door in the middle. When you open the door, the two chambers mix and equalize until the temperature is somewhat stable throughout the rooms. That's what is happening RIGHT NOW.

Now I know you've all been a little drunk on the recent media attention you have received because of your incredible findings, this M.D.E. and bleed in anomaly is very damaging for both dimensions. To everyone's dimension actually. Let me stress again this happened on an interdimensional scale. I'm not blaming YOU precisely for this event, it's also us, we all did this, throughout all dimensions. And therefor it's imperative we fix this as quickly as possible.

Symptoms are that causes and effects throughout A and B seem to either disappear or entwine. Again I give you an example of two dimensions to make it understandable, keep in mind this is on the big scale too. So, we see the bleeding in effect in other dimensions as well, and it causes mass disturbance anomalies. It first starts off slow, with signs of mass hysteria. We would notice people would misremember things about their own past first, but as more time progresses and more divergence occurs, the anomalies grew. The mass hysteria spanned globally to a point where people were disputing entire historical events or political movements from the past. At first the hysteria was about a past long ago, but grew closer to the present very quickly.

We only figured out divergence must've occurred when suddenly causes in the past, and probably future too-we don't know, produced an entirely different effect WITHIN our timeline. As an example, basic experiments done in the past, would yield different results in the present.

We became very worried about all our calculations, from nuclear reactors to flight travel, as they slowly became different.

FILE GH-234// FORWARD

K.B.: What should we do with all this information?

J.B.:

The whole reason I'm here is to find out what happened at the start of the M.D.E., because we didn't know what was going on. You have a head start now, we send a few people to different dimensions with this information, so basically we all have a head start now.

You must hope to find out how to revert this mess, so you will be able to save your own world, in the process, we hope to find out how to, so to say 'cure' ours.

For now, I suggest you do it in silence. As nothing major will happen in the next few years, but you will see the signs of what's going on. Study it, don't brush it off as insignificant like we did.

I think that if you would bring this out in the open, mass hysteria might occur. This might cut our funding, and don't forget, you and I are on the same payroll. If you are able to revert this, no one even NEEDS to know, you'll be the silent, unsung heroes of ALL. In the next few days I will walk you through all the basics, all the things you have to take in account to really be able to tackle this problem.

After that, I'll return home, and work on the problem there. If we are still around in the next decade, I will return to you around March 2020 for a check up, and then again for the big event I talked about earlier.

FILE GH-235// EVENTS PERSISTENT THROUGHOUT DIMENSIONS

K.B.: What are the events persistent throughout dimensions, from which we can obtain information?

J.B.: In anticipation to that question I have made a list of specific persistents, as we call

them, I will present it to you later. I can't be truly clear about the start of it, as the start is not persistent. However in a few years time, when the political and social climate starts to heat up and destabilize, we saw a widespread of false information throughout the dimensions. False information spread by regular people, but also scientists, politicians, and media outlets.

Around the start of 2020 things will escalate faster and faster. An increase in seismic and volcanic activity is possible, but only half persistent – we don't know why.

In February of that year, sometimes on 4th, if not, then definitely on the 29th, a coronal mass ejection will destabilize Europe and parts of Asia for days. Confidence and trust in technology and science will understandably dwindle.

From that point on people will have endless debates, sometimes hugely televised or streamed, sometimes in a back room, about basic science, biology, and geography. Heated discussion will divide people into confined groups, leading to violence.

Some will do the 'experiments of old', simple measurements of basic science, and will find different results. They will be ridiculed, until official scientific institutes will try to discredit them, and find THEY produce different results as well. Needless to say, mass panic will follow.

Religious people will make a very convincing argument the rapture has come, and we are now in limbo, or at least that's what I got from it.

Then will come the big event. If we are not able to fix anything, the last reasonably normal year we will know as humanity is 2025. On the 12th of December that year, in the early morning for continental Europe, the hole we punctured before will now succumb under the constant pressure and rip open. A merge of dimensions if you will. The rip will last about 3 days and not all of you will be there on the 15th. Expect major anomalies, things popping in and out of existence, written letters changing before your eyes, buildings changing direction, deterioration, or even the entire structure. The worst and most destructive are buildings, or large objects in general, popping into other objects, causing destruction on a massive, MASSIVE, global scale.

Many of you will think of it as a dream, and will tend to even more stupid decisions.

Governments will think they are at war with another.

Because our most important equipment is deep underground, it'll be mostly unharmed.

However destruction and death will take place here as well. After all that; it took us a while to regroup and find a way to survive. We then started to repair the machines and try to figure a way back. We didn't want to live in the apocalypse, and were determined to roll it all back.

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13KiB, 238x211, 1813462.jpg

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Mass Divergence Event KB Thu 14 Oct 2021 12:28:14 No.30021683

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Quoted By: >>30021887 >>30022199 >>30022426 >>30022498 >>30023022
>>30023088 >>30023104 >>30023132 >>30023494 >>30024031 >>30024548
>>30030164 >>30030327 >>30031056 >>30032769 >>30032922 >>30033107
>>30033476 >>30033552 >>30035084 >>30035094 >>30035735 >>30037709
>>30037729 >>30042427 >>30043153 >>30046437 >>30047322 >>30047897
>>30049049 >>30052165 >>30057240 >>30057484 >>30057787 >>30058062
>>30058574 >>30058929 >>30059233 >>30059326 >>30060265 >>30060271
>>30065745 >>30066025 >>30066034

My name is KB and I used to work for a research facility I will not further disclose.

During my time there we contacted a dimensional traveler, or rather, he had contacted us.

Over a decade ago one of our experiment had caused a puncture in the dimensional membrane, causing multiple dimensions to force equilibrium. The experience had changed me profoundly and when I left the facility, I was able to make sure I took copies of the transcripts with me. It had come to my understanding that the public should know about this, as it would affect them greatly in the years to come.

At first I stood idly by, while I watched the predictions JB made come true time and time again. That's why I decide in 2019 to release part of the transcript to the public. Fearing detection of my person, scrutiny and ridicule, I decided to replace the word CORONA with CORONAL MASS EJECTION, and obfuscated the names of those involved.

I posted part of the transcript on pastebin, fearing the worst. To my surprise no one cared. I didn't know what else to do at that point mind you; at that time nobody had even heard of the virus, as it was still due for February the next year and I decided to leave it at that. Looking back, I think changing the name of the virus might have been a bad choice on my part.

Over the last few months I have tried to give the pastebin some more attention. The predictions in the document about political turmoil leading up to Corona seem vague at best, and in lieu of protecting my identity I fear I have failed to bring understanding of the problem to the masses.

The dimensional rift is real, it is more dangerous than the virus, and it will get us all if we don't find a way to fix it before 2025. I know this is very hard to believe for some of you, and I'm not here to convince you, do with the information as you see fit.

Yours truly,
KB

<https://pastebin.com/YZz8u3wB>

Anonymous Thu 14 Oct 2021 12:31:30 No.30021713 Report

Ugh 2025 too far away

Anonymous Thu 14 Oct 2021 12:53:39 No.30021887 Report

Quoted By: >>30022085 >>30022137 >>30023108 >>30040141 >>30057583

>>30059901 >>30060179

>>30021683

Ok I actually read this and am shocked at how competent this is to concepts I've had since I was a kid. Time travel being individual dimensions and not being able to have a linear time to affect is EXACTLY WHAT I HAVE BEEN SAYING FOR YEARS only for normie NPC types to stupidly think that it's a paradox

Anonymous Thu 14 Oct 2021 12:56:31 No.30021912 Report

Quoted By: >>30022066

Sorry, KB, but it's gone already

KB Thu 14 Oct 2021 13:15:47 No.30022066 Report

Quoted By: >>30022697

>>30021912

I guess screaming into the void doesnt do much

KB Thu 14 Oct 2021 13:18:33 No.30022085 Report

Quoted By: >>30022137

>>30021887

That is exactly the point, there is no paradox, never was. The way movies and pop culture portray time travel is absolutely false and is in no way justifiable in nature.

Anonymous Thu 14 Oct 2021 13:26:19 No.30022118 Report

Will we see any cool/creepy things this year?

Anonymous Thu 14 Oct 2021 13:29:54 No.30022137 Report

Quoted By: >>30022208 >>30022791

>>30021887

>>30022085

Explain this high IQ stuff to me. Can I only go as far back as my birth? What do you mean by it being individual dimensions

Anonymous Thu 14 Oct 2021 13:40:06 No.30022193 Report

Quoted By: >>30032930

i have to pee

Anonymous Thu 14 Oct 2021 13:41:02 No.30022199 Report

Quoted By: >>30022226 >>30023442

>>30021683

Hi KB. I just went through an annoying captcha to call you a fat larping twat. Seriously, just fuck off.

KB Thu 14 Oct 2021 13:42:06 No.30022208 Report

Quoted By: >>30022359 >>30023478 >>30059901

>>30022137

The way JB explained it means that you are not bound by your birth, nor death (although you are in this timeline). You can go back and forth between dimensions at any time.

You can go to the dimension of 5 october 1923 or whenever you choose, however, that dimension you step into, has nothing to do with you. Time still progresses linear, so tomorrow it would be 6th of october 1923 in that dimension, and in your original dimension it would be 15 october 2021.

I guess the best way to visualize it is to think of it as a twin universe, where everything that happened here happened in that one as well (except for non-persistent events, but lets keep it simple for now).

Every single moment in time, is infinite and still exists somewhere.

KB Thu 14 Oct 2021 13:45:29 No.30022226 Report

Quoted By: >>30022410 >>30022451 >>30030109 >>30051363

>>30022199

If you check the pastebin you can see im not larping, it was made in june 2019. That was months before people even heard of Corona and of the problems it would bring to the world.

However you are free to believe whatever you want.

Anonymous Thu 14 Oct 2021 13:48:29 No.30022245 Report

Quoted By: >>30022302 >>30022337 >>30022894 >>30023022

why do you people do this. is it for fun. is it fun to make shit up and convince insane people to wait x amount of weeks or months or even years for nothing to happen. whats wrong with you. do you need help? can i help you?

Anonymous Thu 14 Oct 2021 13:56:30 No.30022302 Report

>>30022245

Normally i would agree, larpers are fucking annoying but this one seems to have a little more substance to it to be fair.

That document or whatever is fucking interesting

Anonymous Thu 14 Oct 2021 14:00:07 No.30022328 Report

>>30021551

KB Thu 14 Oct 2021 14:01:06 No.30022337 Report

Quoted By: >>30023355 >>30026576 >>30027164 >>30035704 >>30036710

>>30065901

>>30022245

Im trying to help you, but i guess your right. I was wrong trying to and have become disenchanted with giving out a warning. Let it all burn I guess. You can delete these posts if you want to.

View SameOCRGoogleiqdbSauceNAOTrace 439226.jpg, 65KiB, 283x475

Anonymous Thu 14 Oct 2021 14:05:07 No.30022359 Report

>>30022208

What Mad Universe?!

KB Thu 14 Oct 2021 14:13:22 No.30022405 Report

Quoted By: >>30022737 >>30059605

op here disregard everything i suck cocks

Anonymous Thu 14 Oct 2021 14:14:05 No.30022410 Report

Quoted By: >>30023442 >>30026484

>>30022226

I'd dismiss you as another kissless basement wizard, but your lies are potentially harmful to the more vulnerable and credulous visitors to this board. Do you feel no shame?

Anonymous Thu 14 Oct 2021 14:16:22 No.30022426 Report

>>30021683

K cool, so how do I travel across dimensions the and back? Read the pastebin and didnt see anything there, just how "time travel" works.

View SameGoogleiqdbSauceNAOTrace 1634083211010.gif, 17KiB, 478x606

Anonymous Thu 14 Oct 2021 14:21:49 No.30022451 Report

Quoted By: >>30022588 >>30059598

>>30022226

There seems to be no way to prevent this. If this is true then essentially there will eventually be an equilibrium where this all dies down and goes back to normal as the dimensions merge, like the hot and cold air analogy.

My biggest concern is simply surviving the phasing objects period. Would you suggest

just building a bunker in the middle of nowhere and waiting it out? How do we stay safe?

Anonymous Thu 14 Oct 2021 14:28:09 No.30022498 Report

Quoted By: >>30022588

>>30021683

How can it be verified that this wasn't edited since 2019?

>An increase in seismic and volcanic activity is possible, but only half persistent

This is happening too, weirdly accurate if this isn't a clever trick.

View SameOCRGoogleiqdbSauceNAOTrace CD52A5A0-91E6-4982-AFCC-01E0BF2D (...).jpg, 588KiB, 828x1432

Anonymous Thu 14 Oct 2021 14:34:03 No.30022535 Report

Quoted By: >>30022588

"KB," eh?

Anonymous Thu 14 Oct 2021 14:36:43 No.30022554 Report

Quoted By: >>30022588

Is the mass-vaccination campaign that's going on right now some hacked together "fix" for the M.D.E.?

KB Thu 14 Oct 2021 14:41:16 No.30022588 Report

Quoted By: >>30022668 >>30022747

>>30022451

I have thought about this for a long time, but the way persistence works I think it would be a viable option for humanity to try and consciously reject the MDE.

I think the only solution is to have a broad, global understanding that this is happening, and humanity consciously choosing to not want that. However I am unsure whether this would work.

>>30022498

I don't really know, I'm not that internet savvy. I thought pastebins can only be edited with accounts, that's why I posted it without an account and as 'a guest'. To my understanding, guests' posts can not be edited, not even by the original poster. If someone could confirm that...

>>30022535

I don't know what that means.

>>30022554

I don't think so. It's a direct result of science trying to deal with the virus. The virus is not the effect of the MDE. It's just something JB predicted that would happen almost a decade ago, to the month.

View SameOCRGoogleiqdbSauceNAOTrace 1634114982152.png, 658KiB, 634x500

Anonymous Thu 14 Oct 2021 14:44:22 No.30022610 Report

Quoted By: >>30022735

You know for the longest time Ed Dames had his "kill shot" remote viewing prediction.

He kept saying a solar flare was going to wipe us out.

So bizarre that maybe he was actually remote viewing a pun of the clot shot being the kill shot and sun's corona being covid.

So tell us KB what are we exactly supposed TO DO about all this. It's useless to just sit around and worry about it. What is the solution to the genocidal maniacs and their hordes of brainwashed vaxbrain minions?

View SameGoogleiqdbSauceNAOTrace 4DD74B2D-349E-4538-98F0-85BA7D39 (...).jpg, 455KiB, 1024x683

Anonymous Thu 14 Oct 2021 14:50:56 No.30022668 Report

Quoted By: >>30022843

>>30022588

>I dont know what that means

View SameGoogleiqdbSauceNAOTrace 84CEFB6F-8797-44EA-9BA3-7AA7D5E9 (...).jpg, 379KiB, 1024x683

Anonymous Thu 14 Oct 2021 14:52:39 No.30022677 Report

Quoted By: >>30022843

Anonymous Thu 14 Oct 2021 14:55:15 No.30022697 Report

>>30022066

Gives something out there a nice tune to listen to

View SameOCRGoogleiqdbSauceNAOTrace Screenshot (63).png, 74KiB, 2213x738

Anonymous Thu 14 Oct 2021 15:00:37 No.30022735 Report

Quoted By: >>30022772

>>30022610

Imao try harder

I'll just enjoy my immunity to the pandemic

Anonymous Thu 14 Oct 2021 15:00:57 No.30022737 Report

>>30022405

Automated bot comment you no exactly that's the truth stop spamming when red pills are flying out

Anonymous Thu 14 Oct 2021 15:02:45 No.30022747 Report

Quoted By: >>30022843

>>30022588

>I don't think so. It's a direct result of science trying to deal with the virus. The virus is not the effect of the MDE. It's just something JB predicted that would happen almost a decade ago, to the month.

The virus isn't real though...

View SameOCRGoogleiqdbSauceNAOTrace 1633303772620.png, 652KiB, 677x677

Anonymous Thu 14 Oct 2021 15:06:34 No.30022772 Report

Quoted By: >>30026592 >>30027042 >>30044435

>>30022735

Anonymous Thu 14 Oct 2021 15:09:52 No.30022791 Report

Quoted By: >>30022843 >>30022872

>>30022137

every body is a universe atop a larger non-conscious playing field universe. if there were 1000 people, there would be 1001 universes: the 1000 of each body plus the 1 that all those bodies are on. if there are 8 billion people, then 8 billion and 1 universes exist.

amount of universes that exist at any given time is directly related to the population of the planet + 1; that plus one is the universe itself, which is a dead universe with no sentient life as sentience is itself the presence of another overlaid universe

so when you time travel, you're only affecting your own universe, which in turn has resonant effects to the universes nearest to you but ultimately what you do occurs in a bubble

the goal is to increase the frequency and potency (aka importance as was worded by OP, as I am not OP) of your bubble aka your existence aka your consciousness AKA your universe

tl;dr you are the center of the universe and consciousness being in you is the proof of that. consciousness is RARE to each individual observer

KB Thu 14 Oct 2021 15:17:01 No.30022843 Report

Quoted By: >>30022868 >>30022948 >>30022993 >>30023020 >>30023050

>>30022747

It could be that the virus is a hoax, however im unsure what that has to do with the MDE. Mind you I have not been at the facility in over 4 years, who knows with what they came up with as a solution.

To me, the virus, the vaccinations etc. is exactly the hysteria JB talked about. He talked about science being discredited, he talked about mass hysteria on a global scale, he talked about nefarious political movements. So it would definitely not surprise me at all that this might be an effect of the MDE, however its not the cause nor solution.

>>30022668

>>30022677

Can you elaborate on what you're trying to tell me?

>>30022791

Not exactly how it was explained to me, however that everyone basically has their 'own universe' is a logical conclusion from the material that was given to us and I can to some degree agree with that statement.

Dimensional travel can be visualized as looking in the mirror, and stepping through that mirror into another dimension, identical to the one you just left.

Can you elaborate on the 'dead universe' you speak of?

Anonymous Thu 14 Oct 2021 15:19:59 No.30022868 Report

Quoted By: >>30022940

>>30022843

Can I ask where you are now, what are you doing in the world?

I don't expect you to trust me on this, but I may have a perspective on this which can explain some things.

I'm reading your pastebin right now. Will get back here when done.

Anonymous Thu 14 Oct 2021 15:20:40 No.30022872 Report

Quoted By: >>30023040

>>30022791

So are you saying to embrace Ultra-Solipsistic Egoism?

Anonymous Thu 14 Oct 2021 15:23:12 No.30022894 Report

Quoted By: >>30023022 >>30023306

>>30022245

Dude LARPs are the best thing on the board. Learn to appreciate suspending disbelief and engage your imagination on something that isn't rehashed super hero movies or video games.

KB Thu 14 Oct 2021 15:29:57 No.30022940 Report

Quoted By: >>30023021 >>30023316 >>30027173 >>30027286

>>30022868

Currently in northern Europe, and I'm open to all kinds of perspectives.

I'm thinking of uploading the full transcripts if people are interested, its about 200 pages, though most 'juicy' predictions are from before 2021.

Anonymous Thu 14 Oct 2021 15:31:38 No.30022948 Report

>>30022843

How do you time travel?

Anonymous Thu 14 Oct 2021 15:38:04 No.30022993 Report

Quoted By: >>30023143

>>30022843

Oh wait you said dimensional travel. I'm retarded..

Ok how do you dimensional travel?

Anonymous Thu 14 Oct 2021 15:39:09 No.30023005 Report

Quoted By: >>30023014

Good larp giving me the willies.

I too wish to know how you time travel, OP. I understood its via some sort of machine but isnt there some way to do it without tech?

Anonymous Thu 14 Oct 2021 15:40:09 No.30023014 Report

Quoted By: >>30023143

>>30023005

And by time travel i mean non-linear dimensional hopping to other bubble universes.

Anonymous Thu 14 Oct 2021 15:41:20 No.30023020 Report

>>30022843

>Can you eleborate on what you're trying to tell me?

It's above your security clearance.

View SameOCRGoogleiqdbSauceNAOTrace vaxx macht frei.jpg, 85KiB, 1280x720

The image is a digital composite of a scene with a drone flying over a city street at dusk. The drone is captured in the upper left corner of the image, moving diagonally across the frame. The sky is a gradient of colors, transitioning from a warm orange at the horizon to a soft purple near the horizon. The street is lined with bare trees, and the buildings on either side are partially obscured by the trees.

In the foreground, there is a large, curved metal sign that reads "VACCINE-MACHINÉRE" in bold, black letters. The sign is positioned in the lower left corner of the image. The overall style of the image is realistic with a focus on the drone and the sign, and it appears to be a still from a video or a photograph. There are no texts or discernible brands in the image.

Anonymous Thu 14 Oct 2021 15:41:22 No.30023021 Report

Quoted By: >>30023143 >>30023266

>>30022940

>I'm thinking of uploading the full transcripts if people are interested, its about 200 pages

Pls do if possible. Do you plan on staying around or will this be a mere short visit? I don't want to miss this.

First off, is the thing that caused this somehow linked to the particle collider, the one with the statue of Shiva? It seems to match in time?

Other than that, I'm aware this won't mean much since it cannot, in any way I know of, be proven, but the merge has already happened.

I'll use a language similar to what was in the pastebin: The events themselves are the cause of an event which had already taken place.

Covid appeared here in this time, but an event of this magnitude will spread "backwards" into other "dimensions" which were -in their own time- in the past at the time. You coming here now is like someone from a different dimension catching up with events. Welcome onboard, I guess.

You can't see it from in here now since it's almost impossible to trace for anyone, and posting it on /x/ will just not stand out at all so I won't even bother saying it. It holds no credibility as a statement and will only cause negative effects if said.

The answer has -kinda- been posted on this board already, but it drowned in trash.

If your own ability of pattern recognition is strong enough and you have no fixed ideas about the nature of physical reality, you should be able to see it. But that's all there is, there are no instruments which can detect the change aside from your own mind, in our current society.

View SameGoogleiqdbSauceNAOTrace 1633652641981.jpg, 24KiB, 226x218

Anonymous Thu 14 Oct 2021 15:41:23 No.30023022 Report

>>30022245

>>30022894

>>30021683

>My name is KB and I'm a namfagging larper

Anonymous Thu 14 Oct 2021 15:43:19 No.30023040 Report
>>30022872

not quite, as solipsism requires you to believe that only you exist and that all else is illusion. that other stuff out there is NOT illusion and very much exists without you, but your consciousness doesn't exist without you. embrace instead some blend of Biocentrism and Quantum Dimensional existence model that currently doesn't exist desu

Anonymous Thu 14 Oct 2021 15:43:48 No.30023043 Report
Quoted By: >>30023143
sv09n?
sv17q?

did you guys have headquarters in the astral?

Anonymous Thu 14 Oct 2021 15:45:10 No.30023050 Report
Quoted By: >>30023190 >>30027296 >>30058673
>>30022843

>dead universe

basically if every living being that can be physically reached on a plane of reality were to die, there would not be nothing, there would still be the empty universe without an observer. but the question then comes in, does that universe collapse with nobody around to witness it? doesn't every fabricated creation exist somewhere out there in an observer-less universe? it blows open the concept of material existence without biological observer as still tangible, even in the absence of said perceiver of tangibility
View SameGoogleiqdbSauceNAOTrace sad dog.png, 172KiB, 431x325

The image is a close-up photograph of a white puppy with a light brown muzzle and eyes. The puppy is sitting on a textured surface, possibly a concrete or asphalt area, with a slight shadow cast beneath it. The puppy's eyes are wide open, and its expression is one of concern or sadness. The puppy's fur appears soft and fluffy, and it has a small, fluffy tail. The lighting in the photo is even, with no harsh shadows, and the background is out of focus, drawing attention to the puppy. There are no visible texts or discernible brands in the image. The style of the image is candid and naturalistic, capturing a simple moment in the life of the puppy.

Anonymous Thu 14 Oct 2021 15:50:20 No.30023088 Report
Quoted By: >>30023190 >>30027302
>>30021683

Please tell me how to dimensional travel bro.

I don't want to live in this clown world anymore..

Anonymous Thu 14 Oct 2021 15:52:49 No.30023104 Report
Quoted By: >>30023190
>>30021683

Thanks for all the information OP. This is good stuff.

Here's a strange coincidence, related to what you were talking about. One of my favorite paranormal YouTube creators did a video about a Coronal Mass Ejection. This was in Nov 2019. He said that he had visions of this, and they came to him out of nowhere.

<https://youtu.be/9DCEPstHaDc>

Anonymous Thu 14 Oct 2021 15:53:10 No.30023108 Report

Quoted By: >>30023279 >>30023408

>>30021887

So DBZ was a documentary.

Anonymous Thu 14 Oct 2021 15:56:06 No.30023132 Report

>>30021683

So wat exactly r u suggesting by posting this thread ?

KB Thu 14 Oct 2021 15:58:01 No.30023143 Report

Quoted By: >>30023219 >>30023266 >>30023316 >>30032851 >>30039700

>>30022993

The device JB used was not bigger than a standard pocket watch. I never got to see the device 'in action' so to say. He explained it worked with high level gravitational waves distorting the membrane of a dimension, tuning in to different frequencies would result in reaching in different dimensions. I saw the device, but I can't tell you how it would work unfortunately.

>>30023014

I don't think a human is capable in generating enough energy to distort the dimensional membrane, so I would say no, sorry.

>>30023021

I'm not the one who traveled though, I just worked at the facility and met the person who did.

>First off, is the thing that caused this somehow linked to the particle collider, the one with the statue of Shiva? It seems to match in time?

Very correct, you're the first one to actually notice.

>Other than that, I'm aware this won't mean much since it cannot, in any way I know of, be proven, but the merge has already happened.

According to the information provided the merge is still happening, and will reach equilibrium by force in 2025. A previous existing puncture (small) in the membrane will tear open (big).

>Covid appeared here in this time, but an event of this magnitude will spread "backwards" into other "dimensions" which were -in their own time- in the past at the time. You coming here now is like someone from a different dimension catching up with events.

Correct again, though I'm not the one who travelled, I just worked at the facility you already figured out, the one responsible for the puncture in the membrane.

>You can't see it from in here now since it's almost impossible to trace for anyone, and posting it on /x/ will just not stand out at all so I won't even bother saying it.

Is there a way for me to reach a broader audience without revealing my identity?

>>30023043

I sincerely don't know what that means so I'm guessing no.

KB Thu 14 Oct 2021 16:04:37 No.30023190 Report

Quoted By: >>30023316

>>30023050

Very interesting thought as we have figured out that nature assigns an immense value to conscious decisions, this is what makes events persistent throughout dimensions in the first place.

>>30023088

I wish I could tell you. I really do.

>>30023104

Very interesting, look at the first pinned comment on that video. That's exactly what I had in mind posting the transcript on pastebin. It looks like me and him might have had the same idea. If we reevaluate how persistence works this almost can not be a coincidence.

Again, human consciousness is important in nature, it gives weight to events persisting throughout dimensions, the amount of energy spent equals the likelihood of persistence. Me and him spending conscious energy on this might actually have had or have an effect.

That to me also seems the solution to stop the MDE. Get the word out, use 'mindpower', instead of searching for a scientific device that can reverse the puncture in the membrane as per JB suggested. I think all these years we have been looking at this the wrong way.

Anonymous Thu 14 Oct 2021 16:09:51 No.30023219 Report

Quoted By: >>30023286

>>30023143

>I just worked at the facility you already figured out, the one responsible for the puncture in the membrane.

Yes I got that much. I just expected you to have a full grasp of the contents of the text you posted.

>Is there a way for me to reach a broader audience without revealing my identity?

It could be simple. Create a free account and start a wordpress blog. Write things like a new age conspiracy theorist. Be vague, but provide the correct information. Post the link to your blog in different relevant forums (like here) until you get an audience. It has been done before and can be discarded as nonsense if needed.

From my perspective the particle collider was about to destroy the universe. It was really bad at the time. My group talked about it but no one but me seemed to realize the danger of the situation. I used my ability to "fix" the situation. This manifested as the statue of Shiva being installed. There was also that mock human sacrifice ritual performed for it which was filmed by a cleaner who stayed late.

This is not to say that merely doing that did it, but those are relevant performances. Someone from outside, a higher power had to step in and contain it. It has been

contained, if not, we'd have all been sucked into that hole at once back then.
I'm aware this post doesn't create any credibility either, just take it for what it is.
Something broke, and it has to be diverted in a controlled manner. Reality getting slowly ripped apart is better than all at once, right? Science went to far, messed with things they should not have.

View SameOCRGoogleiqdbSauceNAOTrace 0406037_03-A4-at-144-dpi.jpg, 304KiB, 1615x1052

Anonymous Thu 14 Oct 2021 16:17:04 No.30023266 Report

Quoted By: >>30051020

>>30023021

>>30023143

>Particle collider with Shiva statue

Damn they weren't subtle about it at all. It's been right in our faces this whole time.

Anonymous Thu 14 Oct 2021 16:19:06 No.30023279 Report

>>30023108

are you shitting me is DBZ about that? i never watched it i just had friends who did and i would go fuck off and play vidya while they watched. if i knew the metaphysics of their universe i'd probably have cared more

KB Thu 14 Oct 2021 16:20:02 No.30023286 Report

Quoted By: >>30023404

>>30023219

Then you were one of the first to actually pay attention, and who tried to actively go against it with your ability. May I ask what that ability is?

>Someone from outside, a higher power had to step in and contain it. It has been contained, if not, we'd have all been sucked into that hole at once back then.

By the way things are escalating right now on a global scale I think the puncture is still very real and not contained at all. JB said that reaching equilibrium would start of slow and escalate further the more time progresses.

See it as blowing air through a hole in a plastic bag, with the hole getting bigger the more force is applied to the air. Eventually the bag will rip (2025).

The dimensions trying to reach equilibrium is not something I think they can control, but I do agree with your last sentence, even though I was a part of it and even cheered at our successes. If only I knew what the future had in store for us.

Anonymous Thu 14 Oct 2021 16:20:26 No.30023291 Report

Quoted By: >>30023354

post the rest pls

Anonymous Thu 14 Oct 2021 16:22:42 No.30023306 Report

Quoted By: >>30042096

>>30022894

You nigger i have intricate and detailed fantasies i relish in every hour of the day, especially at night before bed. I'm extremely creative and appreciate suspending belief

to go away into my own world in my head or in my art, but this shit on here is gay as fuck. The only LARP that seemed fun recently was the one of the dude who came from some other realm in time where he was trying to reclaim his land and wanted to recruit an army of retarded /x/philes. desu yeah that one was fun, and some in the past. This shit is just absolutely retarded though.

Anonymous Thu 14 Oct 2021 16:23:53 No.30023316 Report

Quoted By: >>30023354

>>30022940

>>30023143

>>30023190

Post the full 200 pages transcript please.

KB Thu 14 Oct 2021 16:27:50 No.30023354 Report

Quoted By: >>30023415 >>30026604 >>30042248 >>30065760

>>30023291

>>30023316

I will, it will take me some time though so it will probably be tomorrow. I will post the pastebin here or if you guys have a better idea for a site to post it on. Or is the wordpress site suggested earlier a better idea?

Anonymous Thu 14 Oct 2021 16:27:50 No.30023355 Report

Quoted By: >>30023369

>>30022337

>your

KB Thu 14 Oct 2021 16:29:44 No.30023369 Report

>>30023355

Not a native speaker sorry, and its probably a mistake made in a hurry.

View SameOCRGoogleiqdbSauceNAOTrace Great_Vatican_Jesuit_Ley_Lines_o (...).jpg, 452KiB, 1568x764

Anonymous Thu 14 Oct 2021 16:34:28 No.30023404 Report

Quoted By: >>30023518

>>30023286

I mean, sometimes these things are hidden in plain view. This pic is from a long gone website which presented the claim that the nazi death camps were old temple sites forming a huge pentagram. Funny how one of the lay lines cross right over CERN, don't you think?

>May I ask what that ability is?

I can read situations and manipulate them by communicating with spirits. There is a spirit for any phenomenon. If you want something done, find the right one.

To elaborate on the topic, what is modern science? You think it's mere empiricism and technology? You're aligning yourselves with ancient religions, in this case -literally aligning- on the map. The theories are just modern ways of saying ancient things, and today the path chosen isn't one with a positive outcome. Shiva is nicer, (s)he can fight these forces if you ask nicely. The resulting "fix" was to insert ancient hindu symbolics

to break the layline. It's very concrete.

It's too much to start diving into details here, but I think this should give you a hint.

Anonymous Thu 14 Oct 2021 16:34:50 No.30023408 Report

>>30023108

Not the first time I've seen /x/ come to this conclusion, kek.

Anonymous Thu 14 Oct 2021 16:35:32 No.30023415 Report

Quoted By: >>30023518

>>30023354

Create a wordpress blog and then post the link.

Anonymous Thu 14 Oct 2021 16:39:17 No.30023442 Report

>>30022199

>>30022410

>Erm, normally I ignore everything but this time it's problematic!!!

I'll take glownigger for 100.

View SameOCRGoogleiqdbSauceNAOTrace OIP (28).jpg, 26KiB, 474x338

Anonymous Thu 14 Oct 2021 16:44:21 No.30023478 Report

>>30022208

This

Also you can't go back once you do. You exist there, now, most likely the you there will exist too at some point, no linear time to go back too. It's all one thing but shapes around itself

Physicist, but also an asshole who never aspired for anything except cunny and being left alone

Anonymous Thu 14 Oct 2021 16:47:00 No.30023494 Report

>>30021683

Did i not create the corona virus to punish you?

It causes you to trip until you turn into a zombie. That's corona. Places get over run. You have never spot a person with corona, this is how you know.

KB Thu 14 Oct 2021 16:50:07 No.30023518 Report

Quoted By: >>30026325

>>30023404

>Funny how one of the lay lines cross right over CERN, don't you think?

I never realised to be honest, I was always more 'scientific' minded instead of spiritual, interesting find nonetheless.

>It's too much to start diving into details here, but I think this should give you a hint.

All I can really do is thank you, as I think it did have a profound effect on the people working there and the mindset of approaching things. So again, thank you.

>>30023415

I will, thanks

Anonymous Thu 14 Oct 2021 18:10:00 No.30024031 Report

>>30021683

do you know JB's middle initial. If so what is it.

Anonymous Thu 14 Oct 2021 18:35:15 No.30024250 Report

Quoted By: >>30024496

So what if you were to meet yourself while in another bubbleverse?

Or are these towns not big enough for the both of ourselves?

Would we swap places? Would I take his place?

Anonymous Thu 14 Oct 2021 19:21:13 No.30024496 Report

>>30024250

Just wait for him to release the 200 page transcript tomorrow bro.

Anonymous Thu 14 Oct 2021 19:33:12 No.30024548 Report

>>30021683

Wtf of true

Anonymous Thu 14 Oct 2021 22:00:27 No.30025533 Report

Is this why the Mandela effect is becoming more noticeable?

Anonymous Fri 15 Oct 2021 00:04:36 No.30026325 Report

>>30023518

Thoughts on dreams? What about different vibrational states? Could a large group of united humans in the same space during the three days use their collective

will/consciousness power to ward off popping in objects?

Anonymous Fri 15 Oct 2021 00:33:19 No.30026453 Report

Alright OP you now have one human consciously rejecting this interdimensional rift.

Anonymous Fri 15 Oct 2021 00:41:09 No.30026484 Report

>>30022410

>moralising

>/x/

Fuck off glownigger

Anonymous Fri 15 Oct 2021 00:58:55 No.30026576 Report

Quoted By: >>30027405

>>30022337

Never met a PhD who uses "your" instead of "you're." Sad, because it's a good

Steins;Gate fanfic.

Anonymous Fri 15 Oct 2021 01:02:11 No.30026592 Report

>>30022772

I bet all the boomers on Facebook just loved that one.

Anonymous Fri 15 Oct 2021 01:04:34 No.30026604 Report

>>30023354

Just upload a PDF somewhere. Surely you have academic experience with PDF files.

Anonymous Fri 15 Oct 2021 02:39:35 No.30027042 Report

Quoted By: >>30055469

>>30022772

t. someone who doesn't know anything about immunology

Anonymous Fri 15 Oct 2021 03:07:04 No.30027164 Report

>>30022337

Granted that this is real, Jb's type of thinking is what I came to the conclusion of a few years ago. Since time travel backwards is impossible, it is only possible to go into another dimension where it is said "former year".

Anonymous Fri 15 Oct 2021 03:09:17 No.30027173 Report
>>30022940

Do post the entire thing when you got the chance. Would certainly love to read it.

Thanks

Anonymous Fri 15 Oct 2021 03:34:01 No.30027286 Report
Quoted By: >>30028496

>>30022940

Do you believe you'll be killed for telling us this? Granted youre found out? Also did CERN do any damage to the physical dimensions ?

Anonymous Fri 15 Oct 2021 03:35:20 No.30027296 Report
>>30023050

A universe with no observers Dosent exist until observers are put into it.

Anonymous Fri 15 Oct 2021 03:36:55 No.30027302 Report
>>30023088

I've dimensional jumped using meditation and other stuff, but I also have unintentionally, it feels like a whoosh feeling , dizzy and spacey, don't expect too many big results, the only changes I've had were names changing, house colours changing, and people's natural hair changing.

Anonymous Fri 15 Oct 2021 03:56:59 No.30027405 Report
Quoted By: >>30032226

>>30026576

Hes from the fucking Nordic countries bruv he didn't learn English as a first language.

Anonymous Fri 15 Oct 2021 06:20:50 No.30027984 Report
Bump, not sure if larp, but interesting regardless.

Anonymous Fri 15 Oct 2021 08:08:38 No.30028496 Report
Quoted By: >>30032226

>>30027286

Why do you think he is hiding his real name retard?

Anonymous Fri 15 Oct 2021 10:44:33 No.30029383 Report
This explains my increasing frequency of deja vu desu.

Anonymous Fri 15 Oct 2021 12:44:20 No.30030109 Report
Quoted By: >>30030184 >>30032226

>>30022226

><https://pastebin.com/YZz8u3wB>

i just "fact checked" and yes, this was posted in 2019:

<https://web.archive.org/web/20190815122012/https://pastebin.com/YZz8u3wB>
View SameOCRGoogleiqdbSauceNAOTrace Angry Demon Noises.jpg, 109KiB, 720x775

Anonymous Fri 15 Oct 2021 12:48:58 No.30030164 Report
>>30021683

>I decided to replace the word CORONA with CORONAL MASS EJECTION

>the 2019 mass solar flare emp was coronachan

YOU ABSOLUTE FUCKING MONG!!!

Anonymous Fri 15 Oct 2021 12:51:03 No.30030184 Report

>>30030109

Thanks for checking anon. This thread intrigued me yesterday and I'm glad to hear that this pastebin was true to form.

Anonymous Fri 15 Oct 2021 13:10:25 No.30030327 Report

Quoted By: >>30030345 >>30032226

>>30021683

This is fucking amazing. Where's the rest?? They were determined not to live in the apocalypse, then what???

View SameGoogleiqdbSauceNAOTrace Smug Immortal Milf Whore 1.png, 142KiB, 386x448

Anonymous Fri 15 Oct 2021 13:13:29 No.30030345 Report

Quoted By: >>30032226

>>30030327

>inb4 OP say they succeeded and the vaxx is good

Anonymous Fri 15 Oct 2021 15:20:57 No.30031056 Report

Quoted By: >>30032226

>>30021683

Are you still there OP?

Anonymous Fri 15 Oct 2021 16:33:12 No.30031493 Report

sad

KB Fri 15 Oct 2021 18:21:15 No.30032226 Report

Quoted By: >>30033456 >>30065804

>>30027405

>>30028496

Not only that, i'm also a she.

>>30030109

Thank you for verifying my post from 2019. I didnt know how to do that myself!

>>30030327

From what I had gathered from JB they had rebuild parts of the facility that would allow them to construct the device that makes dimensional travel possible.

>>30030345

Judging by the mass hysteria going on in recent times I don't think they succeeded at all, I think we are still on course for the ultimate Mass Divergence Event in 2025.

And I am not qualified to speak about vaccinations and such, as I am not a virologist. I have personal opinions just like you, but for the thing I am discussing here they don't matter.

Im gathering the rest of the transcript as we speak, it appears to be a task a little larger than I had first expected. Please be patient as I will upload them alltogether. As someone commented earlier I am aware I can turn them into PDF's. I'm just trying to find a way to upload this without it getting traced back to me. Since I'm not that tech

savvy I am seeking council from a dear friend who will help me in this. Please be patient.

>>30031056

I kept this page open on my computer but in the meantime i do have other things to attend to as well. Ordinary mundane life-things. I can't stop showing up for work all of sudden either.

Anonymous Fri 15 Oct 2021 19:41:37 No.30032749 Report

Bump for 200 page transcript.

Anonymous Fri 15 Oct 2021 19:46:11 No.30032769 Report

Quoted By: >>30032851

>>30021683

How does he get to our dimension? And why can't we go to his if they are connected?

Anonymous Fri 15 Oct 2021 19:59:38 No.30032843 Report

Bump for 200 pager.

I've read a lot on this stuff and either the author is very well versed in both science and conspiracy theories or this is legit, there are too many intersections with complete unrelated topics.

Anonymous Fri 15 Oct 2021 20:01:20 No.30032851 Report

>>30032769

We can. But no one knows how to make the tech needed to travel dimensions. See

>>30023143.

>He explained it worked with high level gravitational waves distorting the membrane of a dimension, tuning in to different frequencies would result in reaching in different dimensions

Anonymous Fri 15 Oct 2021 20:14:26 No.30032922 Report

Quoted By: >>30033271 >>30053407 >>30055489

>>30021683

>If we are not able to fix anything, the last reasonably normal year we will know as humanity is 2025. On the 12th of December that year, in the early morning for continental europe, the hole we punctured before will now succumb under the constant pressure and rip open. A merge of dimensions if you will. The rip will last about 3 days and not all of you will be there on the 15th. Expect major anomalies, things popping in and out of existence, written letters changing before your eyes, buildings changing direction, deterioration, or even the entire structure. The worst and most destructive are buildings, or large objects in general, popping into other objects, causing destruction on a massive, MASSIVE, global scale.

does this have anything to do with the mandela effect because I personally experienced several changes and are we gonna die?

Anonymous Fri 15 Oct 2021 20:16:22 No.30032930 Report

>>30022193

don't die

Anonymous Fri 15 Oct 2021 20:40:30 No.30033107 Report

Quoted By: >>30033271

>>30021683

you ppl always reference "energy" but don't define what that energy is. neurological

gated potentials? electromagnetic field energy? please specify.

Anonymous Fri 15 Oct 2021 20:55:57 No.30033213 Report

Quoted By: >>30033271

I am VERY interested in how the Mandela effect plays into this. Take care OP.

KB Fri 15 Oct 2021 21:06:12 No.30033271 Report

Quoted By: >>30033512 >>30033707 >>30035728

>>30032922

>>30033213

We certainly thought the Mandela effect, or as we used to call them in 2010, small divergence anomalies, are a direct result of the MDE. We never called them Mandela effects, and I think its probably a popularized term (I had to read up on it). But those divergence anomalies are definately real and predicted by JB.

Do any of you know when the Mandela effect was popularized? Was this after 2008 or already before that?

>>30033107

We are definitely talking about electromagnetic field energy. As a matter of fact I remember it being explained that the membrane that seperates dimensions from each other was an exact energy field that would be a constant. Usually we would think of a membrane as being a shell, on the outside of something, but a dimensional energy field is everywhere at the same time. That is the reason why JB didn't have to travel to 'the edge' of the universe in order to travel or jump to another dimension.

I hope that answers your question, feel free to ask more if needed.

Anonymous Fri 15 Oct 2021 21:45:46 No.30033456 Report

>>30032226

It's pretty wild that I could tell you were a woman by posting style and general energy, even though the go-to assumption is that OP is male

View SameOCRGoogleiqdbSauceNAOTrace 62-Figure 1.jpg, 111KiB, 430x397

The image is a graph titled "Major Events Prognosis" with a horizontal axis labeled "Sol-3 Local Timeline" and a vertical axis labeled "Combined Probability of Event." The graph shows a series of colored lines representing different events, each with a corresponding label. The events are labeled as "LA Earthquake," "US-China War," "Military Deployment," "Quantum Injection," "Quantum Outburst," "Germinivirus Outburst," and "Disaster C."

The graph shows a progression of events from 2020 to 2070, with the x-axis representing the years from 2020 to 2070 and the y-axis representing the combined probability of events. The lines representing each event are plotted on the graph, with the color of the line corresponding to the event and the label on the line indicating the event's name.

The graph shows a clear trend of increasing combined probability of events over time, with the highest probability of events occurring in the years 2020 to 2030, followed by a decrease in the years 2030 to 2040, and then a slight increase in the years 2040 to 2050, followed by a further increase in the years 2050 to 2060, and finally a decrease in the years 2060 to 2070.

The graph is a visual representation of the probability of major events occurring over time, with the color of the line representing the probability of each event occurring. The x-axis represents the years from 2020 to 2070, and the y-axis represents the combined probability of events. The graph shows a progression of events from the most likely to the least likely, with the highest probability of events occurring in the years 2020 to 2030, followed by a decrease in the years 2030 to 2040, and then a slight increase in the years 2040 to 2050, followed by a further increase in the years 2050 to 2060, and finally a decrease in the years 2060 to 2070.

Anonymous Fri 15 Oct 2021 21:51:07 No.30033476 Report

Quoted By: >>30033911

>>30021683

This seems to align with various Forgotten Languages articles and themes. Pic related. OP I hope you stick around. I resonate with your message and I believe you are speaking the truth. Let me know if there's another way for me to contact you

Anonymous Fri 15 Oct 2021 21:56:33 No.30033512 Report

Quoted By: >>30033561

>>30033271

>Do any of you know when the Mandela effect was popularized? Was this after 2008 or already before that?

>The term "Mandela Effect" was first coined in 2009 by Fiona Broome when she created a website to detail her observance of the phenomenon.

You either already knew this, or what you're saying lines up ...

Anonymous Fri 15 Oct 2021 22:03:20 No.30033552 Report

>>30021683

you absolute fucking nigger my name is KB too fuck you hard

KB Fri 15 Oct 2021 22:05:01 No.30033561 Report

>>30033512

I did not. I used this video as my baseline from fermilab for obvious reasons, its the first hit on youtube you get when typing in Mandela Effect.

<https://www.youtube.com/watch?v=SIUvuzGCOzs>

His tone of ridicule irks me because he is absolutely on point but chooses to dismiss it. The video is from 2017, so thats why I thought the term was a relatively new idea.

Again, we called them divergence anomalies and they are absolutely real. Whether the examples presented in the video are true anomalies is hard to say for me, as I don't posses the research, but these things do happen and they have been happening since the end of 2008.

Anonymous Fri 15 Oct 2021 22:26:30 No.30033707 Report

>>30033271

>Do any of you know when the Mandela effect was popularized? Was this after 2008 or already before that?

Thanks for the reply. I hadn't heard the term until about 2016, but it was 2012 I noticed the title of a book had changed. I know you're not American but I was in the library with my kids and saw a "Berenstain Bears" book. I thought it was a misprint but I found more, all "Berenstain Bears" but it was always and I mean ALWAYS Berenstain Bears.
KB Fri 15 Oct 2021 22:57:33 No.30033911 Report

Quoted By: >>30034010 >>30034439
>>30033476

Sorry I had missed your comment. Interesting picture indeed although I do think the projection of time presented in the picture might be a little off.

JB himself was from the 2040's and I heard him talk about the LA Earthquake, so its suggestion that particular event (or maybe a different one) happened earlier then expected. I did not hear anything about wars or such, as after 2025 there was not much to war about and nations/people primarily focused on rebuilding.

My friend who is helping me with the upload and staying anonymous is coming on monday. If I lose this page, is there a way to get it back easily? I understnad that topics here eventually disappear? Or when I make a new topic how will you know its me? Thanks in advance for your answers.

Anonymous Fri 15 Oct 2021 23:23:12 No.30034010 Report

Quoted By: >>30035301 >>30035432
>>30033911

So, realistically wtf is being done about this? Are we just waiting for someone somewhere find an interdimensional band aid?

What about the elite? What are they doing?

Why can you post so freely about this? Sorry but you're clearly not tech savvy, and since you're past of Black budget programs, you would be monitored 24/7.

Anonymous Sat 16 Oct 2021 00:55:34 No.30034439 Report

Quoted By: >>30035450
>>30033911

I really appreciate your efforts to get this information out there. Don't underestimate the collective memory of anons on here and our ability to spread information.

>If I lose this page, is there a way to get it back easily? I understnad that topics here eventually disappear? Or when I make a new topic how will you know its me?

Make a tripcode while this thread is still live! <https://www.4channel.org/faq#trip>

If not, just start a new thread with the same name, I'm sure people will remember.

There's an archive btw, so this thread won't be lost [4plebs.org/x/](https://www.4plebs.org/x/)

Anonymous Sat 16 Oct 2021 01:41:41 No.30034666 Report
bumping

Anonymous Sat 16 Oct 2021 01:48:42 No.30034687 Report
Quoted By: >>30035432

higher dimensional beings have already begun interacting with this world, time is running out, we will reach equilibrium eventually, but will humanity be there to witness it?

Anonymous Sat 16 Oct 2021 03:08:54 No.30034962 Report

Your explanation about time travel is similar to others I've read in the past, it's also made me think about what Titor said in regards to timetravel occurring by traveling to different parallel dimensions. This feels legit.

Anonymous Sat 16 Oct 2021 03:50:01 No.30035084 Report

Quoted By: >>30059873

>>30021683

Eh, you're not a bad writer. Keep practicing.

Anonymous Sat 16 Oct 2021 03:53:33 No.30035094 Report

Quoted By: >>30035435

>>30021683

>Over a decade ago one of our experiment had caused a puncture in the dimensional membrane, causing multiple dimensions to force equilibrium.

Just so we're clear, are we talking about Fringe LARP or Stargate Atlantis LARP?

Anonymous Sat 16 Oct 2021 04:58:49 No.30035301 Report

Quoted By: >>30035432

>>30034010

>would be monitored 24/7

They're probably silently panicking and are allowing it because they don't know what to do.

KB !!iOgHzutGjt4 Sat 16 Oct 2021 05:39:18 No.30035432 Report

Quoted By: >>30035642 >>30035683 >>30036911 >>30058794

>>30034010

"So, realistically wtf is being done about this? Are we just waiting for someone somewhere find an interdimensional band aid?"

Essentially, yes. Though keep in mind that the people working on this are highly motivated to find a way to stop this, as it will affect us all.

"What about the elite? What are they doing?"

We are all in this together, the elite as you call them are as powerless as the average man. There is nowhere to run or hide, not even for them. This event truly makes us all equals. I'm not even sure the 'elite' or at least all of those who are in power, actually have knowledge about this event. It would not surprise me that many of them don't even know.

"Why can you post so freely about this? Sorry but you're clearly not tech savvy, and since you're past of Black budget programs, you would be monitored 24/7."

>>30035301

I left the facility years ago and I highly doubt I'm monitored on a daily basis. If that were

the case I would probably already would have an interaction about my activity on this board, and so far I haven't. However I do understand the possibility and that is the reason why I'm taking out all the names in the documents. The names are not important, the information is. Obviously I'm being cautious as I do fully understand the ramifications this has bringing it out to the public. If they would be monitoring this topic I think you are right in that they are 'allowing' it as in reality, this topic on this board, is very insignificant on the broader scale.

>>30034687

If we don't find a way to stop it, humanity will be there to witness it, everyone will and it will not be a pretty sight. Therefore it is imperative we find a way to stop it.

KB !!iOgHzutGjt4 Sat 16 Oct 2021 05:40:19 No.30035435 Report

>>30035094

I've heard about stargat atlantis but never seen the show. From the things I've heard they use a gate, a portal so to say to travel through dimensions right? If so than that's the one.

I'm guessing Fringe is a similar tv show? Never heard of it or seen it so if you can explain how the travel works in that show I can discern which one has the better idea.

KB !!iOgHzutGjt4 Sat 16 Oct 2021 05:43:05 No.30035450 Report

>>30034439

Thank you for your information, it seems to have worked!

Anonymous Sat 16 Oct 2021 06:30:08 No.30035642 Report

>>30035432

>I'm not even sure the 'elite' or at least all of those who are in power, actually have knowledge about this event. It would not surprise me that many of them don't even know.

All those mill/billionaires building underground bunkers in NZ...

Anonymous Sat 16 Oct 2021 06:46:20 No.30035683 Report

Quoted By: >>30036507

>>30035432

Does this have anything to do with the semi-Riemannian Manifold interpretation of the universe? Did you guys somehow break the hologram?

I'm not the average poster, so reply carefully, I have access to a Gerlach device.

Anonymous Sat 16 Oct 2021 06:51:19 No.30035704 Report

>>30022337

Don't think the Coronal Mass Ejection part isn't coming, that's still on the menu KB.

The second chastiment is imminent and unavoidable in this timeline. Only had it spoiled because I've been outside the flat circle before....

Anonymous Sat 16 Oct 2021 06:57:53 No.30035728 Report

Quoted By: >>30035771 >>30035785

>>30033271

You broke the membrane that separates the layers, no shit. That explains everything.

The owner of the hologram, it's consciousness is very pissed about that you know...

Anonymous Sat 16 Oct 2021 06:58:50 No.30035735 Report

>>30021683

No one on /x/ is part of any secret project. Why do you write these fake narratives?

Anonymous Sat 16 Oct 2021 07:02:28 No.30035766 Report

Quoted By: >>30037420 >>30040141

you guys know about the part in steins gate where the guy talks to john titor in 4chan?

yeah.

JB !!IWlnqblyCqM Sat 16 Oct 2021 07:03:14 No.30035771 Report

Quoted By: >>30035809 >>30036507 >>30042444

>>30035728

Just because you heard the term "Hologram" from one of the preceding posters doesn't mean you should use it

JB !!IWlnqblyCqM Sat 16 Oct 2021 07:05:11 No.30035785 Report

Quoted By: >>30035852 >>30036507 >>30042444

>>30035728

oh and additionally, if you're going to use a term like that, remember how to correctly spell "its" next time

Anonymous Sat 16 Oct 2021 07:07:34 No.30035809 Report

Quoted By: >>30035847

>>30035771

I've always called it the Ant Farm, we are ants in the grand scheme of things, and the farm part comes from the parable of wheat and tares.

My personal theory of higher dimensional beings trying to organically create and grow others like them, I find more and more proof of it everyday with threads like these, a piece here today, a piece somewhere else tomorrow...

JB !!IWlnqblyCqM Sat 16 Oct 2021 07:14:31 No.30035847 Report

Quoted By: >>30035853 >>30036507 >>30042444

>>30035809

You're right and wrong, but all I can say is this: Study boundaries in topology, then horizons in general relativity and connect those to the eventual fate of our current universe, assuming intelligent life will survive until nearly the end.

Anonymous Sat 16 Oct 2021 07:15:34 No.30035852 Report

Quoted By: >>30035862

>>30035785

Auto correct and the lack of coffee, meh. Some of us work for said higher beings, mysticians like myself who eventually hit the right buttons so to speak.

Please consider "unforeseen consequences" (Half Life joke) before conducting experiments of that nature in the future. Fixing things is a huge pain in the ass for all those involved and even the uninvolved.

JB !!IWlnqblyCqM Sat 16 Oct 2021 07:15:34 No.30035853 Report

Quoted By: >>30036507 >>30042444

>>30035847

But to clarify, intelligent life is a redundant phrase, as there is no intelligence unique to any form of life.

JB !!IWlnqblyCqM Sat 16 Oct 2021 07:18:03 No.30035862 Report

Quoted By: >>30035952 >>30042444

>>30035852

I'm using the tripcode "JB" only to mock the people in this thread, in reality, I'm not related to anyone in this thread(I assume and hope so) but we have actually been conducting research and experiments as opposed to the shitposters here, including OP.

Anonymous Sat 16 Oct 2021 07:35:57 No.30035952 Report

Quoted By: >>30036003

>>30035862

I'm still going to look at topology and relativity though. I know my primary employer works in a rather indirect manor at times and the fuckery with this dimension and it's timeline has clearly extra dimensional origins at a minimum.

Coulda been a larp post, but it's groundings and theories sound very close to actual reality. The theory of other dimensions stacked on top of each other or close to each other and running on different timelines simultaneously, very big chance that is actual reality.

JB !!IWlnqblyCqM Sat 16 Oct 2021 07:44:26 No.30036003 Report

Quoted By: >>30036106 >>30036507 >>30042444

>>30035952

The are two constants across all the n-dimensional supersets relative to the observer, but I'm not willing to share knowledge on those without verifying our findings and also without evaluating the risk of said knowledge getting spread,

Anonymous Sat 16 Oct 2021 07:57:02 No.30036106 Report

Quoted By: >>30036135

>>30036003

Revelations of that nature should be kept private for many other reasons besides risk.

That face when both potential LARPers become uncomfortable with the conversation for the same reasons. Ain't that some shit, lol.

Even if you verified the findings and irrefutably put it in people's faces , many would still ignore it because it's not what the Ego wants to see or hear.

Hell, people in this dimension still think the Earth is legitimately flat.

Nice talking, have work though. Post the rest of the documents soon though, interesting read nonetheless

JB !!IWlnqblyCqM Sat 16 Oct 2021 08:00:47 No.30036135 Report

Quoted By: >>30036283 >>30036507 >>30042444

>>30036106

I'm not OP

Anonymous Sat 16 Oct 2021 08:22:19 No.30036283 Report

Quoted By: >>30036331 >>30036336

>>30036135

OP needs to vaporize some DMT and talk to customer service. (PS: The ingredients contained in Moses tea metabolized into it, verifiable way to figure it out and is based in multiple instances in this timelines history)

Anonymous Sat 16 Oct 2021 08:30:16 No.30036331 Report

Quoted By: >>30036381

>>30036283

whats inside moses tea? whole google is flooded with misinformation (jokes about his tea)

JB !!!WlnqblyCqM Sat 16 Oct 2021 08:32:05 No.30036336 Report

Quoted By: >>30036344 >>30036507

>>30036283

Lots of people in South America do Ayahuasca ceremonies, this is nothing new. I would rather be conscious while discovering something new, if DMT can even lead to discoveries.

Anonymous Sat 16 Oct 2021 08:34:15 No.30036344 Report

Quoted By: >>30036363

>>30036336

you didnt try it yourself?

JB !!!WlnqblyCqM Sat 16 Oct 2021 08:38:48 No.30036363 Report

Quoted By: >>30036402 >>30036507 >>30042444

>>30036344

I did not.

Anonymous Sat 16 Oct 2021 08:42:59 No.30036381 Report

Quoted By: >>30036390 >>30036401

>>30036331

Acacia that grows in Egypt contains it. It's an Ayahuasca like drink. Considering two potential LARPer's agreed with each other on things, when one got most of his insights from said drink, things become a little suspect.

JB !!!WlnqblyCqM Sat 16 Oct 2021 08:46:35 No.30036390 Report

Quoted By: >>30036449 >>30036507

>>30036381

Am I one of the two potential larpers you're talking about?

JB !!!WlnqblyCqM Sat 16 Oct 2021 08:48:07 No.30036401 Report

Quoted By: >>30036507 >>30042444

>>30036381

if so, I'll give you a summary of our theorem

Anonymous Sat 16 Oct 2021 08:48:44 No.30036402 Report

Quoted By: >>30036416

>>30036363

maybe its worth a try, but be prepared for a possible complete destruction of your perceived reality

Anonymous Sat 16 Oct 2021 08:51:14 No.30036414 Report

Such a good thread to be ruined by a selfish child.

JB !!!WlnqblyCqM Sat 16 Oct 2021 08:51:15 No.30036416 Report

Quoted By: >>30036507 >>30042444

>>30036402

No need, I was in a coma for long enough last year, and was pronounced dead. The dreams I saw were beyond DMT's notion of being "beyond real"

Anonymous Sat 16 Oct 2021 08:54:50 No.30036427 Report

Quoted By: >>30036433

"dreams". this life is the trip and dmt stopps it temporarily

JB !!IWlnqblyCqM Sat 16 Oct 2021 08:56:23 No.30036433 Report

Quoted By: >>30036445

>>30036427

Yeah, I don't know why I'm on /x/ or even back on this place. Thanks for reminding me to go back to working.

Anonymous Sat 16 Oct 2021 08:58:34 No.30036445 Report

>>30036433

you should only be here if youre able to recognize truth, but still this place is 99,99 misinformation

Anonymous Sat 16 Oct 2021 08:58:59 No.30036447 Report

Thank you, BYE

Anonymous Sat 16 Oct 2021 08:59:15 No.30036449 Report

Quoted By: >>30036462 >>30036473

>>30036390

Three, I can't count, post hangover retardation. OP, Mystician and Random Person all agree on esoteric truths known to science and members of esoteric orders such as myself to a situation that sounds suspiciously similar to reality.

<https://youtu.be/5E2XUI8o2iw>

Watch the Joe Rogan clip explain it better then I can. Welcome to /x/, of course the solution is esoteric shit and drugs

Anonymous Sat 16 Oct 2021 08:59:57 No.30036452 Report

have a nice day

Anonymous Sat 16 Oct 2021 09:02:28 No.30036462 Report

>>30036449

i wouldnt call this stuff truth, its just posibillities which havent excluded themself because of logical fallacies

JB !!IWlnqblyCqM Sat 16 Oct 2021 09:04:58 No.30036473 Report

Quoted By: >>30036503 >>30042444

>>30036449

I genuinely don't understand what you're on about

Anonymous Sat 16 Oct 2021 09:10:26 No.30036503 Report

>>30036473

everybody talking about the same stuff, maybe there is some truth behind it? and the last straw is if you yourself experience it

KB !!iOgHzutGjt4 Sat 16 Oct 2021 09:11:12 No.30036507 Report

Quoted By: >>30036539 >>30061867

>>30035683

No we have come to find that Hugh Everetts interpretation was the closest to reality we

could produce, though with some 'amendments'.

And what does you having access to a gerlach device (if even true) have to do with anything? Are you sure we are even on the same page?

>>30035771

>>30035785

>>30035847

>>30035853

>>30036003

>>30036135

>>30036336

>>30036363

>>30036390

>>30036401

>>30036416

I don't know this person and he seems to confuse some terminology in order to complicate this topic. Either willingly or unwillingly.

I am not talking about taking drugs, speak to the creator or find a hologram. Nor do I think the effects of a coma or dreamlike state would bring us any closer to actual scientific answer. I would like to keep the outlandish speculation to a minimum.

Anonymous Sat 16 Oct 2021 09:16:59 No.30036529 Report

Quoted By: >>30036541 >>30036545 >>30036549

JB or KB, i want to know if "any of you" agrees and/or can explain what i am going to write next:

Dimensions, horizontal and infinite.

Densities, vertical, 7.

What do you say?

JB !!IWlnqblyCqM Sat 16 Oct 2021 09:19:20 No.30036539 Report

Quoted By: >>30042444

>>30036507

I'm the anonymous poster you replied to, notice how I was heavily against subjective experiences such as taking psychedelics

Anonymous Sat 16 Oct 2021 09:19:53 No.30036541 Report

Quoted By: >>30036556

>>30036529

where have you got the number 7 from? ive had many sources of information talking about dimension 7.

what do you mean by horizontal dimensions? horizontal and vertical are only constructs of our 3 dimensions

KB !!iOgHzutGjt4 Sat 16 Oct 2021 09:20:29 No.30036545 Report

Quoted By: >>30036553 >>30036602 >>30060271 >>30061867

>>30036529

first line true, second line I would amend to;
Densities, vertical, also infinite.

Do you see where this is going?

JB !!IWInqblyCqM Sat 16 Oct 2021 09:21:05 No.30036549 Report

Quoted By: >>30036602 >>30042444

>>30036529

This related to our theorem, but our conclusion diverges greatly even if the premise doesn't directly contradict(assuming you're not shitposting) Want me to explain? It's going to be a little convoluted

Anonymous Sat 16 Oct 2021 09:21:47 No.30036553 Report

>>30036545

pls stop talking stuff you dont even believe yourself

KB !!iOgHzutGjt4 Sat 16 Oct 2021 09:22:09 No.30036556 Report

Quoted By: >>30036559 >>30036581 >>30060271

>>30036541

Dimensions are often visualized on the horizontal plane while densities on the vertical plane. It has nothing to do with spatial dimensions, it is moreso a tool for visualisation in the mind.

Anonymous Sat 16 Oct 2021 09:22:57 No.30036559 Report

>>30036556

the word dimension has so many dimensions. everytime this word is used it should be clarified what is meant

Anonymous Sat 16 Oct 2021 09:28:14 No.30036581 Report

>>30036556

so youre telling me the term is misused, and people talking about different dimensions are talking about different realities?

Anonymous Sat 16 Oct 2021 09:32:08 No.30036602 Report

Quoted By: >>30036610 >>30036622 >>30036660

>>30036545

>>30036549

Yes, the number seven is often used to imply infinity, very good...

No need to explain, lets not convolute, "you guys" seem to be going in the right direction.

This was just for me.

Thanks for replying.

Anonymous Sat 16 Oct 2021 09:33:40 No.30036610 Report

>>30036602

i love you

View SameOCRGoogleiqdbSauceNAOTrace The-four-geometries-the-infinite (...).png, 32KiB, 488x334

JB !!IWInqblyCqM Sat 16 Oct 2021 09:35:05 No.30036622 Report

Quoted By: >>30036650 >>30036673 >>30039636 >>30042444
>>30036602

Perhaps the four geometries in conformal mapping as a concept can help you?

Anonymous Sat 16 Oct 2021 09:40:19 No.30036650 Report

>>30036622

you shouldnt see this as an mathematical concept. dimensions are as natural to you as eating. learn about them by learning about yourself and this world

JB !!IWlnqblyCqM Sat 16 Oct 2021 09:42:11 No.30036660 Report

Quoted By: >>30042444

>>30036602

But yes, connecting the interpretation of infinity as a non-singular purely conceptual non-quantized non-value connects KB's ideas(I strongly think that he's larping, but there's value somewhere in that) to reality interpreted as an abstract mathematical structure

Anonymous Sat 16 Oct 2021 09:43:44 No.30036673 Report

Quoted By: >>30036688 >>30036692

>>30036622

That's not actually needed, don't fully apply and would convolute. I already have full notion of the concept, i think i demonstrated it in my first post, i know in a very simplistic manner, but sometimes simplifying is the hardest part.

Its was just to chat a bit with "you guys", thanks.

View SameOCRGoogleiqdbSauceNAOTrace main-qimg-1b7c127cbccdb984cef2a4 (...).jpg, 530KiB, 1130x2080

JB !!IWlnqblyCqM Sat 16 Oct 2021 09:45:59 No.30036688 Report

Quoted By: >>30036720

>>30036673

The starting point for my point. But yeah, you're some weird but intriguing lad, thanks for the chat

Anonymous Sat 16 Oct 2021 09:46:30 No.30036692 Report

Quoted By: >>30036720

>>30036673

humble enough, a pleasure talking to you anon

Anonymous Sat 16 Oct 2021 09:50:26 No.30036710 Report

>>30022337

You weren't wrong trying. You were wrong not to disclose fully as you said.

Your desire to keep yourself safe has doomed hundreds of thousands if not millions. Was it worth it? The few extra years on this planet you already knew was doomed to end. Your fear of death makes you weak and ineffective.

Anonymous Sat 16 Oct 2021 09:51:30 No.30036720 Report

Quoted By: >>30036743

>>30036688

>>30036692

Simplify, time and distance are also illusions, our current organic tools need them

(brain, eyes, skin, ears, you name it...) but at a certain "level" they (time, distance) don't exist...

Need to go, thanks again guys.

JB !!!WlnqblyCqM Sat 16 Oct 2021 09:54:25 No.30036743 Report

>>30036720

Take care

Anonymous Sat 16 Oct 2021 10:18:25 No.30036911 Report

>>30035432

Use the

>

to turn text green. Mark the text you want to quote and click the post's number and it's automatically inserted in your reply. Follow this and your posts will get easier to read for everyone.

Anonymous Sat 16 Oct 2021 12:01:34 No.30037420 Report

>>30035766

Checked

Anonymous Sat 16 Oct 2021 13:06:28 No.30037709 Report

>>30021683

>The mass hysteria spanned globally to a point where people were disputing entire historical events or political movements from the past.

oy vey

Kishin Sat 16 Oct 2021 13:11:05 No.30037729 Report

>>30021683

The rift was always present, you merely began to accept it.

Anonymous Sat 16 Oct 2021 17:49:26 No.30039333 Report

Quoted By: >>30039700 >>30039911

Anyone have any idea how to make a device that can distort "high level gravitational waves"?

Anonymous Sat 16 Oct 2021 18:36:09 No.30039636 Report

>>30036622

what does a paper on semiconductors have to do with anything in this thread?

Anonymous Sat 16 Oct 2021 18:45:54 No.30039700 Report

>>30023143

>>30039333

It can't be that hard to make something that lets you travel to other dimensions right?

Single letter man Sat 16 Oct 2021 19:05:11 No.30039807 Report

I know what is happening and there is nothing you can do. the effect of awaking has already happened back in 2012.

yes. that means your masters are fucked no matter what happens.

you did this by using the jab and planing covid.

cope and seethe cabal shill.

that alone lead to your won't release it dooming you all. and it was Gates himself.

Anonymous Sat 16 Oct 2021 19:27:21 No.30039911 Report

>>30039333

Ya, we orbit one...

View SameGoogleiqdbSauceNAOTrace Hououin Kyōma.jpg, 3MiB, 994x1453

Anon™ !!Lrw4ESrTqns Sat 16 Oct 2021 20:07:36 No.30040141 Report

Quoted By: >>30042078 >>30042205 >>30042382

why does JB sound like a butthurt glownigger holy fuck, not everyone who deals with time\space bizarreness is funded by black budget dogshit, you egotistical cunt.

also what you've contributed to this thread is fucking sparse at best once we clean it up

<https://archive.4plebs.org/x/search/tripcode/IWlnqblyCqM/order/asc/>

>>30021887

>>30035766

well then, El Psy Congroo®

i'm gonna make an attempt to see if combining all-in-one Angelic Frequencies monaural beats, and all-in-one Solfeggio Frequencies isochronics tone, and then meditating on it for an hour in the next 4 months, will at least somewhat mitigate this Mass Divergence Event.

Anonymous Sun 17 Oct 2021 01:11:00 No.30041506 Report

bamp

Anonymous Sun 17 Oct 2021 01:26:04 No.30041583 Report

Fuck it baby, I have no fear, let chaos reign!

Anonymous Sun 17 Oct 2021 01:55:46 No.30041761 Report

Assuming any of this is true we are fucked, and I love it. The great equalizer is inbound.

Eris, Kek, Shiva, Kali... they are waking up :3

Go on and keep trying to contain this, I wish you luck, truly, despite my difference in opinion. I, and others, will keep waking the old gods, and await Nyarlathoteps rise. If anything, this explains why some of us have begun to inhabit bodies here, to watch this movie as up close and personal as we can.

JB !!IWlnqblyCqM Sun 17 Oct 2021 02:59:44 No.30042078 Report

Quoted By: >>30042481

>>30040141

Okay, try to make me care.

Anonymous Sun 17 Oct 2021 03:02:16 No.30042096 Report

>>30023306

Okay, bye.

JB !!IWlnqblyCqM Sun 17 Oct 2021 03:27:54 No.30042205 Report

Quoted By: >>30042444

>>30040141

Yeah, I just found your other posts on the archives, you're just really want attention and to feel special with your supposedly contrarian yet still generic on most of the internet views, don't you?

JB !!IWlnqblyCqM Sun 17 Oct 2021 03:36:55 No.30042245 Report

Quoted By: >>30042398 >>30042444 >>30042481

Yeah, it's just the average 25 year old Filipino male

Anonymous Sun 17 Oct 2021 03:37:25 No.30042248 Report

>>30023354

It is appreciated.

<3 !JiHann/qTY Sun 17 Oct 2021 04:07:43 No.30042382 Report

>>30040141

what are you doing mate

JB !!IWInqblyCqM Sun 17 Oct 2021 04:10:48 No.30042398 Report

Quoted By: >>30042444 >>30042447 >>30042481

>>30042245

To be more exact: 25 year old Filipino male who lives in Manila

Anonymous Sun 17 Oct 2021 04:17:13 No.30042427 Report

>>30021683

>earing detection of my person, scrutiny and ridicule, I decided to replace the word CORONA with CORONAL MASS EJECTION

Lmao thank you for at least being an entertaining larper

View SameGoogleiqdbSauceNAOTrace yosemite.jpg, 22KiB, 768x568

Anonymous Sun 17 Oct 2021 04:21:41 No.30042444 Report

Quoted By: >>30042490

>>30042205

>>30042245

>>30042398

>>30036660

>>30036622

>>30036549

>>30036539

>>30036473

>>30036416

>>30036401

>>30036363

>>30036135

>>30036003

>>30035862

>>30035853

>>30035847

>>30035785

>>30035771

>How to spot a glownigger

Damn bro, might as well post your badge next time sheesh

Anonymous Sun 17 Oct 2021 04:21:57 No.30042447 Report

Quoted By: >>30042511 >>30042643

>>30042398

What should I "learn" first? "Understand" first before everything else?

If you are who I think you are, you will know what I mean.

View SameOCRGoogleiqdbSauceNAOTrace random_sars2_#3996.png, 772KiB, 1200x1200

Anon™ !!Lrw4ESrTqns Sun 17 Oct 2021 04:31:57 No.30042481 Report

Quoted By: >>30042500

>>30042398

>>30042245

>25 year old Filipino male who lives in Manila

and loves siestas and sacrificaps to Corona-chan as She kills loads more of kykes and burgers and chinks every day because of their gmo virus warfare.

>>30042078

>Okay, try to make me care.

how the hell would i do that?

glowies in their black budget lairs don't care much except being predators in their own little ways.

Anonymous Sun 17 Oct 2021 04:32:21 No.30042482 Report

Justin Bieber is that you

JB !!IWlnqblyCqM Sun 17 Oct 2021 04:34:17 No.30042490 Report

>>30042444

Okay, and?

>Hot to spot a [buzzword]

[phrase], might as well post your badge next time

JB !!IWlnqblyCqM Sun 17 Oct 2021 04:35:51 No.30042500 Report

Quoted By: >>30042523

>>30042481

Yeah

JB !!IWlnqblyCqM Sun 17 Oct 2021 04:38:17 No.30042511 Report

Quoted By: >>30042643

>>30042447

Systems and hierarchies of formal logic, mathematical structures and how they relate to Linguistics

View SameGoogleiqdbSauceNAOTrace I SHIGGY DIGGY.png, 546KiB, 540x545

Anon™ !!Lrw4ESrTqns Sun 17 Oct 2021 04:40:57 No.30042523 Report

Quoted By: >>30042537

>>30042500

>Yeah

JB !!IWlnqblyCqM Sun 17 Oct 2021 04:43:56 No.30042537 Report

Quoted By: >>30042559

>>30042523

I like your posting style after having read through about 50 pages of them, with varying tripcodes, but you really need to get off the "everyone is after me" mentality. I don't trust governments either, so I doubt I'm affiliated with one

El Psy Congroo® !!Lrw4ESrTqns Sun 17 Oct 2021 04:51:17 No.30042559 Report

Quoted By: >>30042577 >>30042583

>>30042537

>I like your posting style after having read through about 50 pages of them
doubt.webp
>with varying tripcodes
i only have two
> but you really need to get off the "everyone is after me" mentality
that mentality is perfectly normal as a 4chan regular
and with timespace having a shitstorm in 2025, which also coincides with the corrected
Kali Yuga end cycle, which also coincide with a Great Philippine Earthquake potential
happening if delayed after 2022, does say to me that trivializing what OP said is stupid
JB !!IWlnqblyCqM Sun 17 Oct 2021 04:56:06 No.30042577 Report
Quoted By: >>30042604

>>30042559

Yeah, the other one is !!al8QswcGKfe. I wasn't talking about the hash, instead the
usernames

JB !!IWlnqblyCqM Sun 17 Oct 2021 04:57:42 No.30042583 Report

Quoted By: >>30042604

>>30042559

You created your current tripcode on the 15th of May

View SameGoogleiqdbSauceNAOTrace 20211012_185010.png, 3MiB, 1920x1080

El Psy Congroo® !!Lrw4ESrTqns Sun 17 Oct 2021 05:02:36 No.30042604 Report

Quoted By: >>30042610 >>30042637

>>30042583

>>30042577

yeah whatever, i'll find ways to somewhat save the world etherically instead of wasting
my time with (You)

byeeee

JB !!IWlnqblyCqM Sun 17 Oct 2021 05:03:49 No.30042610 Report

>>30042604

Okay, bye.

Anonymous Sun 17 Oct 2021 05:10:27 No.30042637 Report

>>30042604

Dude, THE world doesn't need saving. It's an immortal multidimensional being. All you
need to save is YOUR world. Because it's YOURS and its precious to YOU.

JB !!IWlnqblyCqM Sun 17 Oct 2021 05:11:16 No.30042643 Report

Quoted By: >>30042703

>>30042447

After grasping the concepts mentioned in >>30042511 think of a way how structures
can be optimized in the sense of logic optimization or conjunction elimination, and it can
go both ways, eliminating or adding levels of abstraction, with varying implications able
to be inferred after doing so

Anonymous Sun 17 Oct 2021 05:26:03 No.30042703 Report

Quoted By: >>30042731

>>30042643

Thank you, do you have a book I can start of with or is this an endeavour better off

doing it as I think I should?

JB !!IWInqblyCqM Sun 17 Oct 2021 05:30:55 No.30042731 Report

>>30042703

To me, and many people I work with, this came naturally. But as I don't know you, I would recommend training on how to read thesis materials. I know Wikipedia is a dumpster fire, but try to find articles with allegories with subjects to you're competent there for a starter, and always check the talk pages along with citations. Then use a scholarly search engine and use a service like sci-hub or libgen to read the materials you want, once you get a good grasp you can move on to subscribing to a journal.

Anonymous Sun 17 Oct 2021 07:18:59 No.30043153 Report

>>30021683

I'll just add some personal experiences with this since it was mentioned pretty directly by OP.

During the past few years I've seen an abandoned house I used to play by as a kid being suddenly replaced by a house in a different style. The original was pink and had two pillars, the new is an 1800s log cottage. The people living next to it said they had noticed nothing. I used to walk around in the garden and up on the stairs, looking into the windows, I know full well what it used to be.

Another house at the entry of a small town where I went to school for 6 years moved around 100 meters and another building disappeared. The design also changed. It was a small white cottage with some notable marine decorations including a pirate flag and a miniature ship in a window. It was not inhabited and had looked the same since I first saw it.

On the same road about 10km outside town an entire farm complete with barn appeared in an earlier empty field. It was not newly built, it has a style from early 1900s and the barn is possibly older. A large ad board which used to be closer to town is now on the barn wall. This happened over night around 2 years ago. I used to pass this part of the road daily at the time.

I used to amount these to "updates" of the timelines but I had not connected it to the CERN event.

Anonymous Sun 17 Oct 2021 11:40:51 No.30044435 Report

Quoted By: >>30045493

>>30022772

A better question is who is making these high-quality memes. - Either someone is paying someone to make them or a graphic designer is making in whichever case there is obviously an information war happening,

Anonymous Sun 17 Oct 2021 11:42:24 No.30044446 Report

No such thing as a dimensional rift

View SameOCRGoogleiqdbSauceNAOTrace qui2.png, 302KiB, 482x274

Anonymous Sun 17 Oct 2021 13:55:24 No.30045493 Report

>>30044435

kohlchan, they're behind all new memes today

Arjuk !AlM718lgkM Sun 17 Oct 2021 15:49:11 No.30046437 Report

>>30021683

I will restore it for ya. Contact me if you and your agency aren't retarded.

Anonymous Sun 17 Oct 2021 17:34:41 No.30047322 Report

>>30021683

Reminds me of that slime & thriving thing from soundcloud.

<https://soundcloud.com/slimezzzffff>

DoctorGreen !DRgReeNusk Sun 17 Oct 2021 19:00:28 No.30047897 Report

>>30021683

isn't there the possibility of forcing an area of things to develop in a way that mirrors their traveling through time (from past to present) in a reversed pov?

You ain't traveling back but simulating it.

HOWEVER, It would require tons of energy and data (the most important key) to pull it off.

Anonymous Sun 17 Oct 2021 21:48:40 No.30049049 Report

>>30021683

>december 12th 2025

Cool another date for HAPPENING that won't happen

Anonymous Sun 17 Oct 2021 22:03:31 No.30049135 Report

Would be nice if all tripfags besides KB in this thread had their spam BS deleted.

Jannies make yourselves useful for once

Anonymous Mon 18 Oct 2021 01:42:57 No.30050556 Report

Quoted By: >>30054150

There's 3 ways to fix that issue.

1st would be time travel.

2nd would be reverse wave fluid dynamics of the hyper quantum dimensional sort.

3rd way would be harmonic resonance in a reverse flux at the exact pico range as the experiment that first causes it.

Good luck with any of that since they said they didn't keep notes and they even had repair men and janitors making changes with the collider.

-nobody

Anonymous Mon 18 Oct 2021 03:25:20 No.30051020 Report

Quoted By: >>30051104

>>30023266

Holy shit, about Shiva...

"His most important dance is the Tandav. This is the cosmic dance of death, which he performs at the end of an age, to destroy the universe.

According to one Hindu legend, Shiva almost signalled the end of this universe by performing this dangerous dance before its time."

KB can you explain more on what the fuck CERN seeks to accomplish?

Anonymous Mon 18 Oct 2021 03:46:48 No.30051104 Report

>>30051020

Bro, Shiva is a god of destruction, that's literally what they do at CERN. They smash sub atomic particles into each other and destroy them to see what they're made of. I wouldn't read too much into a statue of Shiva being there, it's just a mascot.

Anonymous Mon 18 Oct 2021 04:55:20 No.30051363 Report

Quoted By: >>30051785

>>30022226

The fact that it's a "coronal mass ejection" discredits a lot of this, as well as the fact that it's mentioned that geography will be a point of scientific debate, "technology" in general will lose the public's confidence (IRL its almost entirely medicine that's causing debate specifically, not just tech in general, tech is way too vague of a description) and that basic scientific measurements will be debated, which implies things like physical constants such as c or g, not virology. All in all, these are all very vague events that could make sense in relation to a Coronal mass ejection, but don't really fit a coronavirus all that well. There was no reason for the interviewee to be so general and unspecific about what's clearly a medical debate, not just a debate about all science.

Anonymous Mon 18 Oct 2021 05:16:47 No.30051455 Report

>even after mde

yeah okay man whatever you say

Anonymous Mon 18 Oct 2021 06:27:46 No.30051785 Report

>>30051363

>not just a debate about all science

If you had been present on other forums of discussion online you'd see these debates right now. The holocaust is the most common topic along with the moon landings and the shape of the earth, right here on /x/.

But if you look smaller chans you'll see major events of eastern Europe and Russia being debated constantly. The history from the first world war onwards is not agreed on by anyone outside the anglosphere.

China is also questioning major historical events along with other asian nations. The loss of a shared narrative is how this starts.

Anonymous Mon 18 Oct 2021 07:00:57 No.30051931 Report

So we are ta

Talking about the LHC and CERN, we started 08 and stopped earlier in 11 to test something else.

Anonymous Mon 18 Oct 2021 07:56:47 No.30052165 Report

>>30021683

where's the 200 pages drop myfren?

Anonymous Mon 18 Oct 2021 11:40:34 No.30053407 Report

Quoted By: >>30053453

>>30032922

>Expect major anomalies, things popping in and out of existence, written letters changing before your eyes, buildings changing direction, deterioration, or even the entire structure. The worst and most destructive are buildings, or large objects in general, popping into other objects, causing destruction on a massive, MASSIVE, global scale.

Chi will put things in their right place to some extent , the changes might be radical but they're not what I'd call "destructive." That phenomenon exists in our so-called timeline , it doesn't exist in "theirs" and I can only assume they didn't think they needed it ; or that their false gods of religion and science didn't account for it. They thought they could just create some new paradise if you will and develop it off of your backs for entire generations and lifetimes , then burn it and/or all of you. I'm sure the plastic plants and poisoned water look pretty on a postcard but IMO anyone who "made the jump" and decided to leave everyone behind because they felt like they were favored by god or had more money or access to technology..... can quite frankly fucking go down with their ship like they decided to leave us with ours.

We will be helped by forces that exist and occur in our time and place , and I would say, "not theirs" but that's not exactly correct. It will exist there when the walls are completely torn down and it scrubs away whatever doesn't belong there.

This so called "bubble" or rift or whatever is a dimensional form of the chi.

To the extent they're willing to concede it exists at all, they think it only applies to physical stuff on this physical / material plane. And you couldn't have possibly made a more gigantic or arrogant fuckup than demanding authority over these matters while being too fucking arrogant and closed minded to even consider whether this exists let alone how it works.

They only care about their fraudulent claims to land and nations
Anonymous Mon 18 Oct 2021 11:49:08 No.30053453 Report
>>30053407

As for what I know about this, I've been dragged across whatever these boundaries are, kicking and screaming before, and I've witnessed near catastrophes that were averted a little bit by chi and a little bit by whatever fucking technology or deception or mind control dragged me along for the ride.

They use and abuse people with any connection to the "source" and or psychic abilities and then think they can use and throw those people away like a Kleenex, like they intended to do with this poisoned and polluted planet. I think the most aggravating thing they did was tell me I'd have to come back to my timeline because I wasn't "catholic" and I hope that pissed off my understanding of god even more than it pissed me off but know this, I didn't ask to be dragged there or involved, not now not then and not ever.

The meek will inherit the earth but it won't be handed to them on a platter, they'll earn it.

Fuck those people they had all the power and money in the world , that's what they choose to do with it, you can't eat or drink or breathe money , and I'm not really concerned with preserving their so called future. It doesn't exist, nothing will save it or preserve it, they developed and built the wrong dimensional plane and I thank god I'm not a part of it.

Anonymous Mon 18 Oct 2021 13:45:38 No.30054150 Report

>>30050556

>There's 3 ways to fix that issue

4: stop lying ?

Btw I don't know what's up with this thread, there was a link to OP's content on archive.org and it's gone from this thread.

I wanted to ask about this scar on your face, you or some other version of you have a conscious memory of being shot in the forehead or lobotomized or something like that? There's a bunch of others who underwent a procedure to exist undercover in the "other"

KB Mon 18 Oct 2021 16:50:13 No.30055419 Report

Quoted By: >>30061867

Disregard that, I suck cocks.

KB Mon 18 Oct 2021 16:57:21 No.30055469 Report

Quoted By: >>30058536 >>30061867

>>30027042

To be fair, someone boasting about being "immune to the pandemic" because he took the vaxx doesn't know anything about immunology either.

Anonymous Mon 18 Oct 2021 17:00:07 No.30055489 Report

Quoted By: >>30057150 >>30061947

>>30032922

Mandela effect = "I couldn't possibly have bad memory, the entire universe is wrong instead".

Anonymous Mon 18 Oct 2021 17:33:55 No.30055705 Report

bumperino

Anonymous Mon 18 Oct 2021 21:15:51 No.30057150 Report

Quoted By: >>30059865

>>30055489

>he thinks only one person believes in the Mandela effect

Anonymous Mon 18 Oct 2021 21:30:11 No.30057240 Report

>>30021683

><https://pastebin.com/YZz8u3wB>

>Because our most important equipment is deep underground, it'll be mostly unharmed. Ahahahahaha. You honestly believe that underground structures, crossed with a dimensional merge to a dimension which didn't have those exact structures, will survive, when buildings on the surface are merging with other buildings? Bruh..all that shit would be merged with dirt.

Anonymous Mon 18 Oct 2021 21:53:17 No.30057395 Report

Quoted By: >>30057471

is this the sequel to steins gate

Anonymous Mon 18 Oct 2021 22:03:50 No.30057471 Report

>>30057395

Yes and you're in it now.

View SameOCRGoogleiqdbSauceNAOTrace meds2.jpg, 91KiB, 1024x911

Anonymous Mon 18 Oct 2021 22:05:36 No.30057484 Report
>>30021683

Anonymous Mon 18 Oct 2021 22:05:59 No.30057487 Report
So was OP a faggot or did they actually post the full doc?

They had a full 3 days to finish writing the 200 pages...jwnha
View SameGoogleiqdbSauceNAOTrace 1633993076477.gif, 2MiB, 581x542

Anonymous Mon 18 Oct 2021 22:09:18 No.30057516 Report
Alright, KB. I'll bite. This all seems to be accurate but what I'm not quite understanding is how this can be fixed? Given an event this large in scale and the variables involved, there isn't a lot of time left, so what can reasonably be done in that time?
transcension.systems F.O.I. Mon 18 Oct 2021 22:20:47 No.30057583 Report
>>30021887
That's why there's more reason to value invest in communication

Careful though?
Anonymous Mon 18 Oct 2021 22:59:35 No.30057787 Report
>>30021683
It would of been believable if you posted on the dregs of 4chan /b/pol/ or anywhere else.
View SameGoogleiqdbSauceNAOTrace DOOM Dance.gif, 246KiB, 285x224

Anonymous Mon 18 Oct 2021 23:49:31 No.30058062 Report
Quoted By: >>30058889
>>30021683
Sounds pretty believable to me, but i lack the evidence to really put full stock in this OP.

You got my interest, and attention though. That's for damn sure.

Oh, by the way. I will also add that there really is no way to feasibly seal that rift, once ya open or rupture the membrane you're fucked. It's in the "don't fuck with this" category of things for a reason. Though, i could be wrong. I hope i am if you are telling the truth. But from my experience and understanding on how reality works from my extremely limited POV, there's just no feasible way to solve this.

If what you say is remotely real and true in our timeline, we're basically fucked beyond comprehension. And so too, is every single thing in this entire reality.

Anonymous Tue 19 Oct 2021 01:50:25 No.30058536 Report
Quoted By: >>30058626
>>30055469

Thank you for not understanding I was merely trying to get the anti-vaccination poster angry.

Anonymous Tue 19 Oct 2021 01:59:14 No.30058574 Report
Quoted By: >>30058889
>>30021683

As above so below, makes sense now. The universe has the same structure as cells.

That means there is a nucleus in the universe.

Anonymous Tue 19 Oct 2021 02:12:20 No.30058626 Report

Quoted By: >>30058817 >>30058889

>>30058536

well fuck you for derailing every thread your ugly dumbass appears for undeserved attention

Anonymous Tue 19 Oct 2021 02:24:04 No.30058673 Report

Quoted By: >>30058889

>>30023050

If a tree fell in a forest, will it make a noise

Anonymous Tue 19 Oct 2021 03:01:26 No.30058794 Report

Quoted By: >>30058889 >>30058946

>>30035432

>makes us all equals

remember madonna's creepy covid home-video where she said corona was the great equalizer?

also when i spoke with spirit earlier tonight, they kept pushing "equals" to me repeatedly.

as i speak, a commercial on my parents tv says "quantum equalizer". it's for some cartoon on adult swim.

Anonymous Tue 19 Oct 2021 03:08:20 No.30058817 Report

Quoted By: >>30058889

>>30058626

Okay, try to make me care

KB Tue 19 Oct 2021 03:24:22 No.30058889 Report

Quoted By: >>30058902 >>30058984 >>30059091 >>30061867

>>30058817

>>30058794

>>30058673

>>30058626

>>30058574

>>30058062

Lol fuck all of you. I try to make a fun thread where we suspend our disbelief for a while and talk about fun time travel / dimensional shift shit and you just have to be downer autists about it.

Fuck you all I see why you have no fun ever.

Anonymous Tue 19 Oct 2021 03:27:27 No.30058902 Report

>>30058889

>>30058888

almost

Anonymous Tue 19 Oct 2021 03:32:39 No.30058929 Report

>>30021683

How did you find this website?

Why post this on an anime imageboard? Serious question since there are so many

better platforms to convey your message

Anonymous Tue 19 Oct 2021 03:36:36 No.30058946 Report

Quoted By: >>30058961

>>30058794

Madonna's (who's received funding from the UN for her Kaballah school) last album was called Corona.

In the 2019 Eurovision she did that song "Not Everyone Is Coming To The Future" which had not only two pillars closely resembling the Pillar of Solomon, but also featured gas masks and a breath that could kill.

Its all a little... Coincidental.

Anonymous Tue 19 Oct 2021 03:39:52 No.30058961 Report

Quoted By: >>30059282

>>30058946

>Madonna's (who's received funding from the UN for her Kaballah school) last album was called Corona.

no it wasnt

Overgrootmeester Tue 19 Oct 2021 03:41:21 No.30058970 Report

Quoted By: >>30061405

I know what you did faggots.

You cloned ordo masonic doctrine then took out humanity on Earth for a hike in space based on intelligence, looks and morality. Others cannot escape this existence. This is a war advancement. I will never look at living beings for my needs again. We're also aware how the Internet has been wiped multiple times by Beatrix' elite gang. You're no match for us. You will all be beheaded in public and on sight if you ever annoy us with your fake politics and products again. That weak neurotoxin I've been affected in that police cell with was on your watch. You all deserve to be on a watchlist and be beheaded on sight.

Black power

I am the archgrandmaster

Anonymous Tue 19 Oct 2021 03:44:36 No.30058984 Report

>>30058889

Okay, and?

overgrootmeester Tue 19 Oct 2021 03:47:10 No.30058992 Report

Quoted By: >>30059006 >>30061405

I know what you did, faggots.

You've launched humanity into an all out space war.

You've cloned masonic ordo doctrine and took out people into space based on intelligence looks and morality.

Consequences will never be the same

I will never look at another living being for my needs again.

We're all Space Commander.

That Neurotoxin event in that police cell was on your watch

You and your Biosynthesis computronics and social engineering facilities all belong on watchlists

I am the archgrandmaster

Anonymous Tue 19 Oct 2021 03:50:40 No.30059006 Report

>>30058992

>archgrandmaster

View SameGoogleiqdbSauceNAOTrace Hmmm.gif, 2MiB, 328x328

Anonymous Tue 19 Oct 2021 04:09:02 No.30059091 Report

Quoted By: >>30059102 >>30059605

>>30058889

Well, guess i won't be caring what you say next from here on out KB.

Nice of you to insult the only fuckers keeping this thread from being archived. I won't be taking part in this shitty fan fic of Steins Gate any longer.

I was actually interested in the implications, but now i just think you're a faggot.

Gargle my balls you should've been swallowed cum-stain.

Ovarygroupmensuration Tue 19 Oct 2021 04:09:21 No.30059093 Report

I am the omegagrandlord

KayBee Tue 19 Oct 2021 04:10:33 No.30059102 Report

Quoted By: >>30061867

>>30059091

t. get fucked

retard you are

View SameOCRGoogleiqdbSauceNAOTrace chani.jpg, 191KiB, 768x1024

Anonymous Tue 19 Oct 2021 04:40:46 No.30059233 Report

Quoted By: >>30059547

>>30021683

Anonymous Tue 19 Oct 2021 04:50:51 No.30059282 Report

>>30058961

Beg your pardon. It wasn't the album title, there was a typewriter on the back of the album which is made by a company called Corona.

Anonymous Tue 19 Oct 2021 05:03:51 No.30059326 Report

>>30021683

why would anyone want to fix "it"

well, maybe dangerous to those sequential incarnates that are obsessed with "the body" and prolonging their earth experience as long as possible...

we are all multidimensional beings..

we exist everywhere.. most of us just are out of tune and cant "see" it.

but they still "exist" in other dimensions...even if they are sleeping and unaware what they think is reality is nothing more than a quick dream.

;-)

Anonymous Tue 19 Oct 2021 06:03:43 No.30059547 Report

Quoted By: >>30059902

>>30059233

>posts single pic

>no link to said article

Wasted digits.

Anonymous Tue 19 Oct 2021 06:20:58 No.30059598 Report

Quoted By: >>30062995

>>30022451

"The universe is damaged, but concrete will protect me"

View SameGoogleiqdbSauceNAOTrace 1613796548785.png, 19KiB, 128x128

Anonymous Tue 19 Oct 2021 06:23:30 No.30059605 Report

Quoted By: >>30059872 >>30061867

>>30059091

This KB is most likely an imposter posing as OP.

See for instance:

>>30022405

Anonymous Tue 19 Oct 2021 07:34:15 No.30059865 Report

>>30057150

Never said that. Many people have bad memory combined with inflated ego.

Anonymous Tue 19 Oct 2021 07:36:28 No.30059872 Report

Quoted By: >>30061867

>>30059605

The amount of trolling/shilling going on in this thread lends a lot of weight to the authenticity of the claims by op. The fact that we got an imposter and no promised update is highly sus.

Anonymous Tue 19 Oct 2021 07:36:33 No.30059873 Report

>>30035084

This is easily one of the better texts I've seen here in a long time. They have tons of potential.

Anonymous Tue 19 Oct 2021 07:41:37 No.30059901 Report

>>30021887

>>30022208

I fucking knew it since birth. I've always had this intuition that whenever I did a spin I'd change dimensions. Dimensions as in "futures", ie what will happen to me if I dont spin is not the same as if I spin once or if I spin twice, left or right.

Anonymous Tue 19 Oct 2021 07:42:17 No.30059902 Report

Quoted By: >>30066277 >>30066586

>>30059547

My apologies, here is the pdf to the infamous Chani project article -

<https://rts.earth/wp-content/uploads/2021/09/CHANI-PROJECT-and-the-FUSE-YEAR1.pdf>

Basic premise is that a group of researchers at a secret particle collider in south Africa made contact with an entity who claims much the same as OP does.

Anonymous Tue 19 Oct 2021 08:49:47 No.30060179 Report

>>30021887

There are different levels of paradox.

As far as anyone will ever be able to perceive, there shouldn't be a paradox capable of hard locking the Universe out of existing.

blue eisenhower november

amirite?

Anonymous Tue 19 Oct 2021 09:08:42 No.30060265 Report

>>30021683

Don't worry anon! Chris says that pokemon and sonic will become real when the dimensional merge happens. I can't wait to hang out with my favorite fictional characters Peter Griffin and Homer Simpson!

View SameGoogleIqdbSauceNAOTrace 1633660246984.jpg, 37KiB, 773x607

Anonymous Tue 19 Oct 2021 09:10:21 No.30060271 Report

>>30021683

>>30036545

>>30036556

OP KB, if you come back can you confirm or deny the rumors of the sample of dark matter that was secretly lent from CERN to a university for observance? Supposedly it had many negative effects on anyone who was in close proximity to it, including severe nightmares, feelings of dread and visions of demons.

Anonymous Tue 19 Oct 2021 12:58:47 No.30061405 Report

Quoted By: >>30065809

>>30058970

>>30058992

>thinking you have a chance vs the golden witch

We didn't bring humanity into a space war, the dregs who came here to steal our natural resources already declared war in doing so. You will all be slaughtered and the energy extracted and returned to its rightful owner.

Oh and "humanity" is no more, they were degenerates so we killed them. You think those are humans you are looking at, cities you see them live in? It's all replicated structures under our control.

Anonymous Tue 19 Oct 2021 14:16:30 No.30061867 Report

Quoted By: >>30061911

>>30059102

>>30058889

>>30055469

>>30055419

Nice try, real KB has a tripcode already;

>>30036545

>>30036507

>>30059605

this

>>30059872

KB said she was afraid of getting found out. Seems the shills are hard at work here.

Anonymous Tue 19 Oct 2021 14:22:11 No.30061911 Report

>>30061867

>KB has a tripcode
wonderful

Anonymous Tue 19 Oct 2021 14:27:48 No.30061947 Report

Quoted By: >>30062664 >>30063970

>>30055489

What's the term for when the minority is remembering correctly but the official record is wrong?

Anonymous Tue 19 Oct 2021 16:17:44 No.30062664 Report

>>30061947

The record being wrong. Does there need to be name for it?

Anonymous Tue 19 Oct 2021 17:11:37 No.30062995 Report

>>30059598

not the concrete per se, but rather the lack of observation of the surrounding universe.
do you really need this explained to you?

Anonymous Tue 19 Oct 2021 17:41:09 No.30063190 Report

Damn I wish I was a shill at least I'd be getting paid for calling out obvious bullshit

Anonymous Tue 19 Oct 2021 20:18:21 No.30063967 Report

Bump waiting on KBs return

Goopies Tue 19 Oct 2021 20:20:04 No.30063970 Report

>>30061947

Minority Report...like the hit movie Minority Report

View SameOCRGoogleiqdbSauceNAOTrace bomb-03.jpg, 205KiB, 880x679

Anonymous Tue 19 Oct 2021 20:26:05 No.30064004 Report

Quoted By: >>30064937

Rolling for the rift to kill me.

Anonymous Tue 19 Oct 2021 21:28:55 No.30064392 Report

Quoted By: >>30065485

cool so maybe get the vaccine so that you have a constant variable to merge with your universal counterpart once the event occurs, unless of course your counterpart didn't get the vaccine, to which case the twoniverse will remove both versions of you, just to be safe.

View SameOCRGoogleiqdbSauceNAOTrace 1565258058653.jpg, 46KiB, 720x736

The image is a close-up photograph of a cat with a humorous and playful expression. The cat is sitting on a wooden floor, and its head is tilted back, covering its eyes with a clear plastic cup. The cup has a measurement scale on it, with the word "TOPPERATE" visible. The cat's fur is a mix of gray and white, and it has a round face with a small, round ear. The background is blurred, but it appears to be an indoor setting with a glimpse of a kitchen or dining area. The image has a watermark or logo in the bottom left corner that reads "カチューション," which is likely the name of the creator or the source of the image. The overall tone of the image is light-hearted and whimsical.

Anonymous Tue 19 Oct 2021 22:57:10 No.30064937 Report

>>30064004

oh no off by one for trips of rift killing

Anonymous Wed 20 Oct 2021 00:31:43 No.30065485 Report

>>30064392

>implying the "vax" isn't the irrecoverable hard-fork

Yeah, sure, trust a bunch of pedos in the MSM and government with your existence, lol, fucking tard

Anonymous Wed 20 Oct 2021 01:29:51 No.30065745 Report

>>30021683

>JB

John Bitor?

Anonymous Wed 20 Oct 2021 01:34:23 No.30065760 Report

>>30023354

>mes these things are hidd

!RemindMe 24 hours

Anonymous Wed 20 Oct 2021 01:41:36 No.30065804 Report

>>30032226

There's simply no reason to reveal your gender, I call BS

Anonymous Wed 20 Oct 2021 01:42:55 No.30065809 Report

>>30061405

HAHAHAHA goddamit bro you're a dick. That green text made me piss my pants when I saw what you quoted

Anonymous Wed 20 Oct 2021 02:07:21 No.30065901 Report

Quoted By: >>30066043

>>30022337

>works in top secret ayy lmao tech lab while talking to inter-dimensional beings

>cant into proper English

>Ignores the spell checker in his web browser

LARP: over. Ya blew it.

Anonymous Wed 20 Oct 2021 02:40:49 No.30066025 Report

>>30021683

cool, go write a book faggot.

Anonymous Wed 20 Oct 2021 02:43:35 No.30066034 Report

>>30021683

>compares dimensional rift to virus

please kill yourself, if you have to make that comparison, you're retarded.

>dood muh varus?!?! yeah DIMENSIONAL RIFT is more dangerous!!!

no shit

Anonymous Wed 20 Oct 2021 02:46:07 No.30066043 Report

Quoted By: >>30066127

>>30065901

>comes to /x/ to warn schizos and retards about *checks notes* dimensional rift

this thread should have died long ago

Anonymous Wed 20 Oct 2021 03:08:42 No.30066127 Report

Quoted By: >>30066554

>>30066043

>comes to /x

agreed

Anonymous Wed 20 Oct 2021 03:52:36 No.30066277 Report

Quoted By: >>30066586

>>30059902

Many thanks for the link, anon.

Anonymous Wed 20 Oct 2021 05:09:19 No.30066554 Report

>>30066127

>comes

agreed

Anonymous Wed 20 Oct 2021 05:09:53 No.30066558 Report

Ok.

View SameOCRGoogleiqdbSauceNAOTrace 1626278167362.jpg, 19KiB, 184x184

Anonymous Wed 20 Oct 2021 05:18:42 No.30066586 Report

Quoted By: >>30066591 >>30068120

>>30059902

>>30066277

This is /x/ gold. I especially like page 6.

> Many beings live [in the] deep ocean and hollow earth and can give you humans answers and much help

> When you understand the oceans, you will understand how cosmic travels work – easy

> Oceans have the same composition as space time element Waters above and below the firmament, anyone?

>We won war with reptile our time line a long time ago. We evolved [since] then. Reptile your time line keeps you back [so] you cannot grow
Yeah we know about those niggers.

> Dragon-like beings still live in hollow earth [underground]
> They are good now
> They are very wise now
> They are peaceful like dolphins now
So the dragon sighting videos on jewtube are real. Thought so.

> Moon is not natural heavenly body
> Moon has been put there by other beings to control mood on earth

And page 7:

> I will tell you a secret
> Some places [your] deep ocean pressures are so big that
> Air that you breathe cannot bubble to the surface
> This trapped air has caused big caverns where humans can live and breathe very good air. And plants live very well
> Deep oceans have many crystals. Solves all your energy needs. No pollution
> Earth is a water planet yet your leaders look for answers in space
> Deep oceans have all the answers for cosmic travels this time line
> Why have you ignored this in your history
> When you solve the mysteries of the deep oceans, you will solve
> The mysteries of space. Ask the dolphins, they will tell you
Anonymous Wed 20 Oct 2021 05:20:46 No.30066591 Report
>>30066586

Eh sorry, my copy & pasting from the pdf got fucked up on a few lines
Anonymous Wed 20 Oct 2021 11:12:21 No.30068120 Report
>>30066586

>The mysteries of space. Ask the dolphins, they will tell you
<https://youtu.be/hnVAv77gEqo>
Anonymous Wed 20 Oct 2021 12:37:48 No.30068579 Report
Page ten, finally.

Anonymous Wed 20 Oct 2021 12:38:50 No.30068592 Report
I'm going to bump a few threads to end this.

FoolFuuka Imageboard 2.2.0 - Asagi FetcherChange Theme Transparency - FAQ - Credits & Links - 4plebs on X - Legal

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<https://boards.4channel.org/x/mdeg>

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<https://boards.4channel.org/x/mdeg>

An explanation by Professor Turo (4chan tripcode: !!wrLSRhR+wDk) (4chan tripcode
before the April 2025 hack: !!1ulnC0Yj8gx) (8chan.moe tripcode: ###iPPcJx)

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FILE GH-230

-Authenticity

-How the machine works, gravitational distortion of dimensional membrane

FILE GH-231

-Importance of cause and effect

-Persistence of effects

-The importance of conscious decision

FILE GH-232

-Mass divergence event

-Symptoms of divergence

FILE GH-233

[DESTROYED OR LOST]

FILE GH-234

-What to do with the information

-Talk of possible returns by J.B.

FILE GH-235

-Events persistent through dimension, even after M.D.E.

FILE GH-231// THE IMPORTANCE OF CAUSE AND EFFECT

K.B.: So we should consider the possibilities of dimensional time travel? And why not go back to the time before the M.D.E. happened?

J.B.: We should really stop calling it time travel, because in order for me to explain this properly to you you have to let go the notion of linear time travel. As I have said before we should call it dimensional travel, I did not come from your future, and you are not in my past. There is no natural possibility, no physical way for you to go back into time of your own dimension. However, it is possible for you to step outside this dimension, enter an, almost, identical dimension AND arrive there in a different, almost identical time.

So basically, you can't see Queens Wembley performance in YOUR 1985 or 6. But you could in someone else's.

Now when you step BACK IN to your own dimension, you will be right back here, in the present, 2012.

So it's not time travel, but dimension travel. I can't stress this enough...

K.B.: So if I would use it to go that concert, would they play the same songs? Would they wear the same outfit, is the event exactly the same?

[cont.]

J.B.: Well, another thing you should start considering now is the importance of cause and effect. We call it the Law of Importance. What we have learnt is that nature assigns probabilities to causes, it gives it weight so to say. As a matter of fact, we have even found there is a distinct difference of importance in causes produced by sentient or non-sentient decisions, I will get back to that in a moment. Now the way nature discerns importance, is by the amount of causes an effect has. An effect that has had many causes, is deemed more important than an effect with less causes.

Lets use a simpler example, lets use the concept your presented earlier. Me in the so

called 'future' writes down lottery numbers, steps into another dimensions past, make myself some money, and return with the loot.

Now here is why that is –most likely, not to happen.

And now I will have to explain how important causes and effects actually are. The reason for an effect to PERSIST throughout dimension is directly calculated by the sum of its causes, and the weight-importance, of said causes. The weight-importance, in turn, is calculated by the amount of energy spent.

For instance: The lottery number is generated on a screen by a computer and it presents us with 10 random numbers. The random numbers are the eventual effect. The cause is a non-sentient computer calculation of only one. So to say, there is only one cause, and it's very insignificant, as the computer could have generated any random number. This makes it HIGHLY UNLIKELY that this effect will persist throughout dimensions.

So we know that if we are looking for information from the past or from the future, that has very little causes, it is most likely a waste of resources trying to pursue that information.

Now effects that are important, that have many intricate causes, conscious decisions, many variables etcetera, increase the importance, and thus persistence of an effect. Millions of people making a conscious decision to vote for a certain political party, has many complex causes, and there for the effect is highly likely to persist throughout dimensions.

However, there are always anomalies of course, and with the divergence I was talking about earlier, these anomalies have become more severe, and more persistent.

Fun example, I looked myself up on the internet in your dimension, and in this one, I have a little tiny scar or dimple between my eyes I don't have as I stand here before you.

For the second question, I believe it was among the lines of 'why not go back to before the M.D.E. and prevent it all together?' Well you know now that would only fix that dimension, If I were to return back to my own, things would still be the same.

FILE GH-232// M.D.E.

J.B.: Well what you have to envision is, all dimension are kind of locked inside a, a, bubble so they say. We call it a membrane that protects dimensions from colliding with each other. However all these bubbles are connected in the multiverse. Sometimes where the membrane intersects there might be a little bit more tension, a little bit more energy which can cause small insignificant anomalies, you are already aware of those I

know.

However with what you did, that with this machine you released such an incredible amount of power that the membrane between the dimensions was first weakened in 08 and then finally punctured at the end of 2011. This puncture we call the start of an M.D.E., a Mass Divergence Effect. A direct effect of an M.D.E. is the 'bleed-in' anomaly. This means the puncture in the dimension causes the two dimension to try and reach equilibrium. Try to envision it as two chambers, one with hot air, one with cold and a door in the middle. When you open the door, the two chambers mix and equalize until the temperature is somewhat stable throughout the rooms. That's what is happening RIGHT NOW.

Now I know you've all been a little drunk on the recent media attention you have received because of your incredible findings, this M.D.E. and bleed in anomaly is very damaging for both dimensions. To everyone's dimension actually. Let me stress again this happened on an interdimensional scale. I'm not blaming YOU precisely for this event, it's also us, we all did this, throughout all dimensions. And therefor it's imperative we fix this as quickly as possible.

Symptoms are that causes and effects throughout A and B seem to either disappear or entwine. Again I give you an example of two dimensions to make it understandable, keep in mind this is on the big scale too. So, we see the bleeding in effect in other dimensions as well, and it causes mass disturbance anomalies. It first starts of slow, with signs of mass hysteria. We would notice people would misremember things about their own past first, but as more time progresses and more divergence occurs, the anomalies grew. The mass hysteria spanned globally to a point were people were disputing entire historical events or political movements from the past.

At first the hysteria was about a past long ago, but grew closer to the present very quickly.

We only figured out divergence must've occurred when suddenly causes in the past, and probably future too-we don't know, produced an entirely different effect WITHIN our timeline. As an example, basic experiments done in the past, would yield different results in the present.

We became very worried about all our calculations, from nuclear reactors to flight travel, as they slowly became different.

FILE GH-234// FORWARD

K.B.: What should we do with all this information?

J.B.:

The whole reason I'm here is to find out what happened at the start of the M.D.E., because we didn't know what was going on. You have a head start now, we send a few people to different dimensions with this information, so basically we all have a head start now.

You must hope to find out how to revert this mess, so you will be able to save your own world, in the process, we hope to find out how to, so to say 'cure' ours.

For now, I suggest you do it in silence. As nothing major will happen in the next few years, but you will see the signs of what's going on. Study it, don't brush it off as insignificant like we did.

I think that if you would bring this out in the open, mass hysteria might occur. This might cut our funding, and don't forget, you and I are on the same payroll. If you are able to revert this, no one even NEEDS to know, you'll be the silent, unsung heroes of ALL. In the next few days I will walk you through all the basics, all the things you have to take in account to really be able to tackle this problem.

After that, I'll return home, and work on the problem there. If we are still around in the next decade, I will return to you around march 2020 for a check up, and then again for the big event I talked about earlier.

FILE GH-235// EVENTS PERSISTENT THROUGHOUT DIMENSIONS

K.B.: What are the events persistent throughout dimensions, from which we can obtain information?

J.B.: In anticipation to that question I have made a list of specific persistents, as we call them, I will present it to you later. I can't be truly clear about the start of it, as the start is not persistent. However in a few years time, when the political and social climate starts to heat up and destabilize, we saw a widespread of false information throughout the dimensions. False information spread by regular people, but also scientists, politicians, and media outlets.

Around the start of 2020 things will escalate faster and faster. An increase in seismic and volcanic activity is possible, but only half persistent – we don't know why.

In February of that year, sometimes on 4th, if not, then definitely on the 29th, a coronal mass ejection will destabilize Europe and parts of Asia for days. Confidence and trust in technology and science will understandably dwindle.

From that point on people will have endless debates, sometimes hugely televised or streamed, sometimes in a back room, about basic science, biology, and geography.

Heated discussion will divide people into confined groups, leading to violence.

Some will do the 'experiments of old', simple measurements of basic science, and will find different results. They will be ridiculed, until official scientific institutes will try to discredit them, and find THEY produce different results as well. Needless to say, mass panic will follow.

Religious people will make a very convincing argument the rapture has come, and we are now in limbo, or at least that's what I got from it.

Then will come the big event. If we are not able to fix anything, the last reasonably normal year we will know as humanity is 2025. On the 12th of December that year, in the early morning for continental Europe, the hole we punctured before will now succumb under the constant pressure and rip open. A merge of dimensions if you will. The rip will last about 3 days and not all of you will be there on the 15th. Expect major anomalies, things popping in and out of existence, written letters changing before your eyes, buildings changing direction, deterioration, or even the entire structure. The worst and most destructive are buildings, or large objects in general, popping into other

objects, causing destruction on a massive, MASSIVE, global scale.
Many of you will think of it as a dream, and will tend to even more stupid decisions.
Governments will think they are at war with another.
Because our most important equipment is deep underground, it'll be mostly unharmed.
However destruction and death will take place here as well. After all that; it took us a while to regroup and find a way to survive. We then started to repair the machines and try to figure a way back. We didn't want to live in the apocalypse, and were determined to roll it all back.

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13KiB, 238x211, 1813462.jpg

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Mass Divergence Event KB Thu 14 Oct 2021 12:28:14 No.30021683

ViewReplyOriginalReport

Quoted By: >>30021887 >>30022199 >>30022426 >>30022498 >>30023022
>>30023088 >>30023104 >>30023132 >>30023494 >>30024031 >>30024548
>>30030164 >>30030327 >>30031056 >>30032769 >>30032922 >>30033107
>>30033476 >>30033552 >>30035084 >>30035094 >>30035735 >>30037709
>>30037729 >>30042427 >>30043153 >>30046437 >>30047322 >>30047897
>>30049049 >>30052165 >>30057240 >>30057484 >>30057787 >>30058062
>>30058574 >>30058929 >>30059233 >>30059326 >>30060265 >>30060271
>>30065745 >>30066025 >>30066034

My name is KB and I used to work for a research facility I will not further disclose.
During my time there we contacted a dimensional traveler, or rather, he had contacted us.

Over a decade ago one of our experiment had caused a puncture in the dimensional membrane, causing multiple dimensions to force equilibrium. The experience had changed me profoundly and when I left the facility, I was able to make sure I took copies of the transcripts with me. It had come to my understanding that the public should know about this, as it would affect them greatly in the years to come.

At first I stood idly by, while I watched the predictions JB made come true time and time again. That's why I decide in 2019 to release part of the transcript to the public. Fearing detection of my person, scrutiny and ridicule, I decided to replace the word CORONA with CORONAL MASS EJECTION, and obfuscated the names of those involved.

I posted part of the transcript on pastebin, fearing the worst. To my surprise no one cared. I didn't know what else to do at that point mind you; at that time nobody had even heard of the virus, as it was still due for February the next year and I decided to leave it at that. Looking back, I think changing the name of the virus might have been a bad choice on my part.

Over the last few months I have tried to give the pastebin some more attention. The predictions in the document about political turmoil leadingup to Corona seem vague at best, and in lieu of protecting my identity I fear I have failed to bring understanding of the problem to the masses.

The dimensional rift is real, it is more dangerous than the virus, and it will get us all if we don't find a way to fix it before 2025. I know this is very hard to believe for some of you, and I'm not here to convince you, do with the information as you see fit.

Yours truly,
KB

<https://pastebin.com/YZz8u3wB>

Anonymous Thu 14 Oct 2021 12:31:30 No.30021713 Report

Ugh 2025 too far away

Anonymous Thu 14 Oct 2021 12:53:39 No.30021887 Report

Quoted By: >>30022085 >>30022137 >>30023108 >>30040141 >>30057583

>>30059901 >>30060179

>>30021683

Ok I actually read this and am shocked at how competent this is to concepts I've had since I was a kid. Time travel being individual dimensions and not being able to have a linear time to affect is EXACTLY WHAT I HAVE BEEN SAYING FOR YEARS only for normie NPC types to stupidly think that it's a paradox

Anonymous Thu 14 Oct 2021 12:56:31 No.30021912 Report

Quoted By: >>30022066

Sorry, KB, but it's gone already

KB Thu 14 Oct 2021 13:15:47 No.30022066 Report

Quoted By: >>30022697

>>30021912

I guess screaming into the void doesnt do much

KB Thu 14 Oct 2021 13:18:33 No.30022085 Report

Quoted By: >>30022137

>>30021887

That is exactly the point, there is no paradox, never was. The way movies and pop culture portray time travel is absolutely false and is in no way justifiable in nature.

Anonymous Thu 14 Oct 2021 13:26:19 No.30022118 Report

Will we see any cool/creepy things this year?

Anonymous Thu 14 Oct 2021 13:29:54 No.30022137 Report

Quoted By: >>30022208 >>30022791

>>30021887

>>30022085

Explain this high IQ stuff to me. Can I only go as far back as my birth? What do you mean by it being individual dimensions

Anonymous Thu 14 Oct 2021 13:40:06 No.30022193 Report

Quoted By: >>30032930

i have to pee

Anonymous Thu 14 Oct 2021 13:41:02 No.30022199 Report

Quoted By: >>30022226 >>30023442

>>30021683

Hi KB. I just went through an annoying captcha to call you a fat larping twat. Seriously, just fuck off.

KB Thu 14 Oct 2021 13:42:06 No.30022208 Report

Quoted By: >>30022359 >>30023478 >>30059901

>>30022137

The way JB explained it means that you are not bound by your birth, nor death (although you are in this timeline). You can go back and forth between dimensions at any time.

You can go to the dimension of 5 october 1923 or whenever you choose, however, that

dimension you step into, has nothing to do with you. Time still progresses linear, so tomorrow it would be 6th of october 1923 in that dimension, and in your original dimension it would be 15 october 2021.

I guess the best way to visualize it is to think of it as a twin universe, where everything that happened here happened in that one as well (except for non-persistent events, but lets keep it simple for now).

Every single moment in time, is infinite and still exists somewhere.

KB Thu 14 Oct 2021 13:45:29 No.30022226 Report

Quoted By: >>30022410 >>30022451 >>30030109 >>30051363

>>30022199

If you check the pastebin you can see im not larping, it was made in june 2019. That was months before people even heard of Corona and of the problems it would bring to the world.

However you are free to believe whatever you want.

Anonymous Thu 14 Oct 2021 13:48:29 No.30022245 Report

Quoted By: >>30022302 >>30022337 >>30022894 >>30023022

why do you people do this. is it for fun. is it fun to make shit up and convince insane people to wait x amount of weeks or months or even years for nothing to happen. whats wrong with you. do you need help? can i help you?

Anonymous Thu 14 Oct 2021 13:56:30 No.30022302 Report

>>30022245

Normally i would agree, larpers are fucking annoying but this one seems to have a little more substance to it to be fair.

That document or whatever is fucking interesting

Anonymous Thu 14 Oct 2021 14:00:07 No.30022328 Report

>>30021551

KB Thu 14 Oct 2021 14:01:06 No.30022337 Report

Quoted By: >>30023355 >>30026576 >>30027164 >>30035704 >>30036710

>>30065901

>>30022245

Im trying to help you, but i guess your right. I was wrong trying to and have become disenchanted with giving out a warning. Let it all burn I guess. You can delete these posts if you want to.

View SameOCRGoogleiqdbSauceNAOTrace 439226.jpg, 65KiB, 283x475

Anonymous Thu 14 Oct 2021 14:05:07 No.30022359 Report

>>30022208

What Mad Universe?!

KB Thu 14 Oct 2021 14:13:22 No.30022405 Report

Quoted By: >>30022737 >>30059605

op here disregard everything i suck cocks

Anonymous Thu 14 Oct 2021 14:14:05 No.30022410 Report

Quoted By: >>30023442 >>30026484

>>30022226

I'd dismiss you as another kissless basement wizard, but your lies are potentially harmful to the more vulnerable and credulous visitors to this board. Do you feel no shame?

Anonymous Thu 14 Oct 2021 14:16:22 No.30022426 Report

>>30021683

K cool, so how do I travel across dimensions the and back? Read the pastebin and didnt see anything there, just how "time travel" works.

View SameGoogleiqdbSauceNAOTrace 1634083211010.gif, 17KiB, 478x606

Anonymous Thu 14 Oct 2021 14:21:49 No.30022451 Report

Quoted By: >>30022588 >>30059598

>>30022226

There seems to be no way to prevent this. If this is true then essentially there will eventually be an equilibrium where this all dies down and goes back to normal as the dimensions merge, like the hot and cold air analogy.

My biggest concern is simply surviving the phasing objects period. Would you suggest just building a bunker in the middle of nowhere and waiting it out? How do we stay safe?

Anonymous Thu 14 Oct 2021 14:28:09 No.30022498 Report

Quoted By: >>30022588

>>30021683

How can it be verified that this wasn't edited since 2019?

>An increase in seismic and volcanic activity is possible, but only half persistent

This is happening too, weirdly accurate if this isn't a clever trick.

View SameOCRGoogleiqdbSauceNAOTrace CD52A5A0-91E6-4982-AFCC-01E0BF2D (...).jpg, 588KiB, 828x1432

Anonymous Thu 14 Oct 2021 14:34:03 No.30022535 Report

Quoted By: >>30022588

"KB," eh?

Anonymous Thu 14 Oct 2021 14:36:43 No.30022554 Report

Quoted By: >>30022588

Is the mass-vaccination campaign that's going on right now some hacked together "fix" for the M.D.E.?

KB Thu 14 Oct 2021 14:41:16 No.30022588 Report

Quoted By: >>30022668 >>30022747

>>30022451

I have thought about this for a long time, but the way persistence works I think it would be a viable option for humanity to try and consciously deject the MDE.

I think the only solution is to have a broad, global understanding that this is happening, and humanity consciously choosing to not want that. However I am unsure whether this would work.

>>30022498

I don't really know, I'm not that internet savvy. I thought pastebins can only be edited with accounts, thats why I posted it without an account and as 'a guest'. To my understanding, guests posts can not be edited, not even by the original poster. If someone could confirm that...

>>30022535

I dont know what that means.

>>30022554

I don't think so. It's a direct result of science trying to deal with the virus. The virus is not the effect of the MDE. It's just something JB predicted that would happen almost a decade ago, to the month.

View SameOCRGoogleiqdbSauceNAOTrace 1634114982152.png, 658KiB, 634x500

Anonymous Thu 14 Oct 2021 14:44:22 No.30022610 Report

Quoted By: >>30022735

You know for the longest time Ed Dames had his "kill shot" remote viewing prediction.

He kept saying a solar flare was going to wipe us out.

So bizarre that maybe he was actually remote viewing a pun of the clot shot being the kill shot and sun's corona being covid.

So tell us KB what are we exactly supposed TO DO about all this. It's useless to just sit around and worry about it. What is the solution to the genocidal maniacs and their hordes of brainwashed vaxbrain minions?

View SameGoogleiqdbSauceNAOTrace 4DD74B2D-349E-4538-98F0-85BA7D39 (...).jpg, 455KiB, 1024x683

Anonymous Thu 14 Oct 2021 14:50:56 No.30022668 Report

Quoted By: >>30022843

>>30022588

>I dont know what that means

View SameGoogleiqdbSauceNAOTrace 84CEFB6F-8797-44EA-9BA3-7AA7D5E9 (...).jpg, 379KiB, 1024x683

Anonymous Thu 14 Oct 2021 14:52:39 No.30022677 Report

Quoted By: >>30022843

Anonymous Thu 14 Oct 2021 14:55:15 No.30022697 Report

>>30022066

Gives something out there a nice tune to listen to

View SameOCRGoogleiqdbSauceNAOTrace Screenshot (63).png, 74KiB, 2213x738

Anonymous Thu 14 Oct 2021 15:00:37 No.30022735 Report

Quoted By: >>30022772

>>30022610

lmao try harder

I'll just enjoy my immunity to the pandemic

Anonymous Thu 14 Oct 2021 15:00:57 No.30022737 Report

>>30022405

Automated bot comment you no exactly that's the truth stop spamming when red pills are flying out

Anonymous Thu 14 Oct 2021 15:02:45 No.30022747 Report

Quoted By: >>30022843

>>30022588

>I don't think so. It's a direct result of science trying to deal with the virus. The virus is not the effect of the MDE. It's just something JB predicted that would happen almost a decade ago, to the month.

The virus isn't real though...

View SameOCRGoogleiqdbSauceNAOTrace 1633303772620.png, 652KiB, 677x677

Anonymous Thu 14 Oct 2021 15:06:34 No.30022772 Report

Quoted By: >>30026592 >>30027042 >>30044435

>>30022735

Anonymous Thu 14 Oct 2021 15:09:52 No.30022791 Report

Quoted By: >>30022843 >>30022872

>>30022137

every body is a universe atop a larger non-conscious playing field universe. if there were 1000 people, there would be 1001 universes: the 1000 of each body plus the 1 that all those bodies are on. if there are 8 billion people, then 8 billion and 1 universes exist.

amount of universes that exist at any given time is directly related to the population of the planet + 1; that plus one is the universe itself, which is a dead universe with no sentient life as sentience is itself the presence of another overlaid universe

so when you time travel, you're only affecting your own universe, which in turn has resonant effects to the universes nearest to you but ultimately what you do occurs in a bubble

the goal is to increase the frequency and potency (aka importance as was worded by OP, as I am not OP) of your bubble aka your existence aka your consciousness AKA your universe

tl;dr you are the center of the universe and consciousness being in you is the proof of that. consciousness is RARE to each individual observer

KB Thu 14 Oct 2021 15:17:01 No.30022843 Report

Quoted By: >>30022868 >>30022948 >>30022993 >>30023020 >>30023050

>>30022747

It could be that the virus is a hoax, however im unsure what that has to do with the MDE. Mind you I have not been at the facility in over 4 years, who knows with what they

came up with as a solution.

To me, the virus, the vaccinations etc. is exactly the hysteria JB talked about. He talked about science being discredited, he talked about mass hysteria on a global scale, he talked about nefarious political movements. So it would definitely not surprise me at all that this might be an effect of the MDE, however its not the cause nor solution.

>>30022668

>>30022677

Can you elaborate on what you're trying to tell me?

>>30022791

Not exactly how it was explained to me, however that everyone basically has their 'own universe' is a logical conclusion from the material that was given to us and I can to some degree agree with that statement.

Dimensional travel can be visualized as looking in the mirror, and stepping through that mirror into another dimension, identical to the one you just left.

Can you elaborate on the 'dead universe' you speak of?

Anonymous Thu 14 Oct 2021 15:19:59 No.30022868 Report

Quoted By: >>30022940

>>30022843

Can I ask where you are now, what are you doing in the world?

I don't expect you to trust me on this, but I may have a perspective on this which can explain some things.

I'm reading your pastebin right now. Will get back here when done.

Anonymous Thu 14 Oct 2021 15:20:40 No.30022872 Report

Quoted By: >>30023040

>>30022791

So are you saying to embrace Ultra-Solipsistic Egoism?

Anonymous Thu 14 Oct 2021 15:23:12 No.30022894 Report

Quoted By: >>30023022 >>30023306

>>30022245

Dude LARPs are the best thing on the board. Learn to appreciate suspending disbelief and engage your imagination on something that isn't rehashed super hero movies or video games.

KB Thu 14 Oct 2021 15:29:57 No.30022940 Report

Quoted By: >>30023021 >>30023316 >>30027173 >>30027286

>>30022868

Currently in northern Europe, and I'm open to all kinds of perspectives.

I'm thinking of uploading the full transcripts if people are interested, its about 200 pages, though most 'juicy' predictions are from before 2021.

Anonymous Thu 14 Oct 2021 15:31:38 No.30022948 Report

>>30022843

How do you time travel?

Anonymous Thu 14 Oct 2021 15:38:04 No.30022993 Report

Quoted By: >>30023143

>>30022843

Oh wait you said dimensional travel. I'm retarded..

Ok how do you dimensional travel?

Anonymous Thu 14 Oct 2021 15:39:09 No.30023005 Report

Quoted By: >>30023014

Good larp giving me the willies.

I too wish to know how you time travel, OP. I understood its via some sort of machine but isnt there some way to do it without tech?

Anonymous Thu 14 Oct 2021 15:40:09 No.30023014 Report

Quoted By: >>30023143

>>30023005

And by time travel i mean non-linear dimensional hopping to other bubble universes.

Anonymous Thu 14 Oct 2021 15:41:20 No.30023020 Report

>>30022843

>Can you eleborate on what you're trying to tell me?

It's above your security clearance.

View SameOCRGoogleiqdbSauceNAOTrace vaxx macht frei.jpg, 85KiB, 1280x720

The image is a digital composite of a scene with a drone flying over a city street at dusk. The drone is captured in the upper left corner of the image, moving diagonally across the frame. The sky is a gradient of colors, transitioning from a warm orange at the horizon to a soft purple near the horizon. The street is lined with bare trees, and the buildings on either side are partially obscured by the trees.

In the foreground, there is a large, curved metal sign that reads "VACCINE-MACHINÉRE" in bold, black letters. The sign is positioned in the lower left corner of the image. The overall style of the image is realistic with a focus on the drone and the sign, and it appears to be a still from a video or a photograph. There are no texts or discernible brands in the image.

Anonymous Thu 14 Oct 2021 15:41:22 No.30023021 Report

Quoted By: >>30023143 >>30023266

>>30022940

>I'm thinking of uploading the full transcripts if people are interested, its about 200 pages

Pls do if possible. Do you plan on staying around or will this be a mere short visit? I don't want to miss this.

First off, is the thing that caused this somehow linked to the particle collider, the one with the statue of Shiva? It seems to match in time?

Other than that, I'm aware this won't mean much since it cannot, in any way I know of, be proven, but the merge has already happened.

I'll use a language similar to what was in the pastebin: The events themselves are the cause of an event which had already taken place.

Covid appeared here in this time, but an event of this magnitude will spread

"backwards" into other "dimensions" which were -in their own time- in the past at the time. You coming here now is like someone from a different dimension catching up with events. Welcome onboard, I guess.

You can't see it from in here now since it's almost impossible to trace for anyone, and posting it on /x/ will just not stand out at all so I won't even bother saying it. It holds no credibility as a statement and will only cause negative effects if said.

The answer has -kinda- been posted on this board already, but it drowned in trash.

If your own ability of pattern recognition is strong enough and you have no fixed ideas about the nature of physical reality, you should be able to see it. But that's all there is, there are no instruments which can detect the change aside from your own mind, in our current society.

View SameGoogleiqdbSauceNAOTrace 1633652641981.jpg, 24KiB, 226x218

Anonymous Thu 14 Oct 2021 15:41:23 No.30023022 Report

>>30022245

>>30022894

>>30021683

>My name is KB and I'm a namfagging larper

Anonymous Thu 14 Oct 2021 15:43:19 No.30023040 Report

>>30022872

not quite, as solipsism requires you to believe that only you exist and that all else is illusion. that other stuff out there is NOT illusion and very much exists without you, but your consciousness doesn't exist without you. embrace instead some blend of Biocentrism and Quantum Dimensional existence model that currently doesn't exist desu

Anonymous Thu 14 Oct 2021 15:43:48 No.30023043 Report

Quoted By: >>30023143

sv09n?

sv17q?

did you guys have headquarters in the astral?

Anonymous Thu 14 Oct 2021 15:45:10 No.30023050 Report

Quoted By: >>30023190 >>30027296 >>30058673

>>30022843

>dead universe

basically if every living being that can be physically reached on a plane of reality were to die, there would not be nothing, there would still be the empty universe without an observer. but the question then comes in, does that universe collapse with nobody around to witness it? doesn't every fabricated creation exist somewhere out there in an observer-less universe? it blows open the concept of material existence without biological observer as still tangible, even in the absence of said perceiver of tangibility

View SameGoogleiqdbSauceNAOTrace sad dog.png, 172KiB, 431x325

The image is a close-up photograph of a white puppy with a light brown muzzle and eyes. The puppy is sitting on a textured surface, possibly a concrete or asphalt area, with a slight shadow cast beneath it. The puppy's eyes are wide open, and its expression is one of concern or sadness. The puppy's fur appears soft and fluffy, and it

has a small, fluffy tail. The lighting in the photo is even, with no harsh shadows, and the background is out of focus, drawing attention to the puppy. There are no visible texts or discernible brands in the image. The style of the image is candid and naturalistic, capturing a simple moment in the life of the puppy.

Anonymous Thu 14 Oct 2021 15:50:20 No.30023088 Report

Quoted By: >>30023190 >>30027302

>>30021683

Please tell me how to dimensional travel bro.

I don't want to live in this clown world anymore..

Anonymous Thu 14 Oct 2021 15:52:49 No.30023104 Report

Quoted By: >>30023190

>>30021683

Thanks for all the information OP. This is good stuff.

Here's a strange coincidence, related to what you were talking about. One of my favorite paranormal YouTube creators did a video about a Coronal Mass Ejection. This was in Nov 2019. He said that he had visions of this, and they came to him out of nowhere.

<https://youtu.be/9DCEPstHaDc>

Anonymous Thu 14 Oct 2021 15:53:10 No.30023108 Report

Quoted By: >>30023279 >>30023408

>>30021887

So DBZ was a documentary.

Anonymous Thu 14 Oct 2021 15:56:06 No.30023132 Report

>>30021683

So wat exactly r u suggesting by posting this thread ?

KB Thu 14 Oct 2021 15:58:01 No.30023143 Report

Quoted By: >>30023219 >>30023266 >>30023316 >>30032851 >>30039700

>>30022993

The device JB used was not bigger than a standard pocket watch. I never got to see the device 'in action' so to say. He explained it worked with high level gravitational waves distorting the membrane of a dimension, tuning in to different frequencies would result in reaching in different dimensions. I saw the device, but I can't tell you how it would work unfortunately.

>>30023014

I don't think a human is capable in generating enough energy to distort the dimensional membrane, so I would say no, sorry.

>>30023021

I'm not the one who traveled though, I just worked at the facility and met the person who did.

>First off, is the thing that caused this somehow linked to the particle collider, the one with the statue of Shiva? It seems to match in time?

Very correct, you're the first one to actually notice.

>Other than that, I'm aware this won't mean much since it cannot, in any way I know of, be proven, but the merge has already happened.

According to the information provided the merge is still happening, and will reach equilibrium by force in 2025. A previous existing puncture (small) in the membrane will tear open (big).

>Covid appeared here in this time, but an event of this magnitude will spread "backwards" into other "dimensions" which were -in their own time- in the past at the time. You coming here now is like someone from a different dimension catching up with events.

Correct again, though I'm not the one who travelled, I just worked at the facility you already figured out, the one responsible for the puncture in the membrane.

>You can't see it from in here now since it's almost impossible to trace for anyone, and posting it on /x/ will just not stand out at all so I won't even bother saying it.

Is there a way for me to reach a broader audience without revealing my identity?

>>30023043

I sincerely don't know what that means so I'm guessing no.

KB Thu 14 Oct 2021 16:04:37 No.30023190 Report

Quoted By: >>30023316

>>30023050

Very interesting thought as we have figured out that nature assigns an immense value to conscious decisions, this is what makes events persistent throughout dimensions in the first place.

>>30023088

I wish I could tell you. I really do.

>>30023104

Very interesting, look at the first pinned comment on that video. Thats exactly what I had in mind posting the transcript on pastebin. It looks like me and him might had the same idea. If we reevalute how persistence works this almost can not be a coincidence.

Again, human consciousness is important in nature, it gives weight to events persisting throughout dimensions, the amount of energy spend equals the likelihood of persistence. Me and him spending conscious energy on this might actually had or have and effect.

That to me also seems the solution to stop the MDE. Get the word out, use 'mindpower', instead of searching for a scientific device that can reverse the puncture in the membrane as per JB suggested. I think all these years we have been looking at this the wrong way.

Anonymous Thu 14 Oct 2021 16:09:51 No.30023219 Report

Quoted By: >>30023286

>>30023143

>I just worked at the facility you already figured out, the one responsible for the puncture in the membrane.

Yes I got that much. I just expected you to have a full grasp of the contents of the text you posted.

>Is there a way for me to reach a broader audience without revealing my identity?

It could be simple. Create a free account and start a wordpress blog. Word things like a new ager conspiracy theorist. Be vague, but provide the correct information. Post the link to your blog in different relevant forums (like here) until you get an audience. It has been done before and can be discarded as nonsense if needed.

From my perspective the particle collider was about to destroy the universe. It was really bad at the time. My group talked about it but no one but me seemed to realize the danger of the situation. I used my ability to "fix" the situation. This manifested as the statue of Shiva being installed. There was also that mock human sacrifice ritual performed for it which was filmed by a cleaner who stayed late.

This is not to say that merely doing that did it, but those are relevant performances.

Someone from outside, a higher power had to step in and contain it. It has been contained, if not, we'd have all been sucked into that hole at once back then.

I'm aware this post doesn't create any credibility either, just take it for what it is.

Something broke, and it has to be diverted in a controlled manner. Reality getting slowly ripped apart is better than all at once, right? Science went to far, messed with things they should not have.

View SameOCRGoogleiqdbSauceNAOTrace 0406037_03-A4-at-144-dpi.jpg, 304KiB, 1615x1052

Anonymous Thu 14 Oct 2021 16:17:04 No.30023266 Report

Quoted By: >>30051020

>>30023021

>>30023143

>Particle collider with Shiva statue

Damn they weren't subtle about it at all. It's been right in our faces this whole time.

Anonymous Thu 14 Oct 2021 16:19:06 No.30023279 Report

>>30023108

are you shitting me is DBZ about that? i never watched it i just had friends who did and i would go fuck off and play vidya while they watched. if i knew the metaphysics of their universe i'd probably have cared more

KB Thu 14 Oct 2021 16:20:02 No.30023286 Report

Quoted By: >>30023404

>>30023219

Then you were one of the first to actually pay attention, and who tried to actively go against it with your ability. May I ask what that ability is?

>Someone from outside, a higher power had to step in and contain it. It has been contained, if not, we'd have all been sucked into that hole at once back then.

By the way things are escalating right now on a global scale I think the puncture is still very real and not contained at all. JB said that reaching equilibrium would start of slow and escalate further the more time progresses.

See it as blowing air through a hole in a plastic bag, with the hole getting bigger the more force is applied to the air. Eventually the bag will rip (2025).

The dimensions trying to reach equilibrium is not something I think they can control, but I do agree with your last sentence, even though I was a part of it and even cheered at our successes. If only I knew what the future had in store for us.

Anonymous Thu 14 Oct 2021 16:20:26 No.30023291 Report

Quoted By: >>30023354

post the rest pls

Anonymous Thu 14 Oct 2021 16:22:42 No.30023306 Report

Quoted By: >>30042096

>>30022894

You nigger i have intricate and detailed fantasies i relish in every hour of the day, especially at night before bed. I'm extremely creative and appreciate suspending belief to go away into my own world in my head or in my art, but this shit on here is gay as fuck. The only LARP that seemed fun recently was the one of the dude who came from some other realm in time where he was trying to reclaim his land and wanted to recruit an army of retarded /x/philes. desu yeah that one was fun, and some in the past. This shit is just absolutely retarded though.

Anonymous Thu 14 Oct 2021 16:23:53 No.30023316 Report

Quoted By: >>30023354

>>30022940

>>30023143

>>30023190

Post the full 200 pages transcript please.

KB Thu 14 Oct 2021 16:27:50 No.30023354 Report

Quoted By: >>30023415 >>30026604 >>30042248 >>30065760

>>30023291

>>30023316

I will, it will take me some time though so it will probably be tomorrow. I will post the pastebin here or if you guys have a better idea for a site to post it on. Or is the wordpress site suggested earlier a better idea?

Anonymous Thu 14 Oct 2021 16:27:50 No.30023355 Report

Quoted By: >>30023369

>>30022337

>your

KB Thu 14 Oct 2021 16:29:44 No.30023369 Report

>>30023355

Not a native speaker sorry, and its probably a mistake made in a hurry.

View SameOCRGoogleiqdbSauceNAOTrace Great_Vatican_Jesuit_Ley_Lines_o
(...).jpg, 452KiB, 1568x764

Anonymous Thu 14 Oct 2021 16:34:28 No.30023404 Report

Quoted By: >>30023518

>>30023286

I mean, sometimes these things are hidden in plain view. This pic is from a long gone website which presented the claim that the nazi death camps were old temple sites forming a huge pentagram. Funny how one of the lay lines cross right over CERN, don't you think?

>May I ask what that ability is?

I can read situations and manipulate them by communicating with spirits. There is a spirit for any phenomenon. If you want something done, find the right one.

To elaborate on the topic, what is modern science? You think it's mere empiricism and technology? You're aligning yourselves with ancient religions, in this case -literally aligning- on the map. The theories are just modern ways of saying ancient things, and today the path chosen isn't one with a positive outcome. Shiva is nicer, (s)he can fight these forces if you ask nicely. The resulting "fix" was to insert ancient hindu symbolics to break the layline. It's very concrete.

It's too much to start diving into details here, but I think this should give you a hint.

Anonymous Thu 14 Oct 2021 16:34:50 No.30023408 Report

>>30023108

Not the first time I've seen /x/ come to this conclusion, kek.

Anonymous Thu 14 Oct 2021 16:35:32 No.30023415 Report

Quoted By: >>30023518

>>30023354

Create a wordpress blog and then post the link.

Anonymous Thu 14 Oct 2021 16:39:17 No.30023442 Report

>>30022199

>>30022410

>Erm, normally I ignore everything but this time it's problematic!!!

I'll take glownigger for 100.

View SameOCRGoogleiqdbSauceNAOTrace OIP (28).jpg, 26KiB, 474x338

Anonymous Thu 14 Oct 2021 16:44:21 No.30023478 Report

>>30022208

This

Also you can't go back once you do. You exist there, now, most likely the you there will exist too at some point, no linear time to go back too. It's all one thing but shapes around itself

Physicist, but also an asshole who never aspired for anything except cunny and being left alone

Anonymous Thu 14 Oct 2021 16:47:00 No.30023494 Report

>>30021683

Did i not create the corona virus to punish you?

It causes you to trip until you turn into a zombie. That's corona. Places get over run. You have never spot a person with corona, this is how you know.

KB Thu 14 Oct 2021 16:50:07 No.30023518 Report

Quoted By: >>30026325

>>30023404

>Funny how one of the lay lines cross right over CERN, don't you think?

I never realised to be honest, I was always more 'scientific' minded instead of spiritual, interesting find nonetheless.

>It's too much to start diving into details here, but I think this should give you a hint.

All I can really do is thank you, as I think it did have a profound effect on the people working there and the mindset of approaching things. So again, thank you.

>>30023415

I will, thanks

Anonymous Thu 14 Oct 2021 18:10:00 No.30024031 Report

>>30021683

do you know JB's middle initial. If so what is it.

Anonymous Thu 14 Oct 2021 18:35:15 No.30024250 Report

Quoted By: >>30024496

So what if you were to meet yourself while in another bubbleverse?

Or are these towns not big enough for the both of ourselves?

Would we swap places? Would I take his place?

Anonymous Thu 14 Oct 2021 19:21:13 No.30024496 Report

>>30024250

Just wait for him to release the 200 page transcript tomorrow bro.

Anonymous Thu 14 Oct 2021 19:33:12 No.30024548 Report

>>30021683

Wtf of true

Anonymous Thu 14 Oct 2021 22:00:27 No.30025533 Report

Is this why the Mandela effect is becoming more noticeable?

Anonymous Fri 15 Oct 2021 00:04:36 No.30026325 Report

>>30023518

Thoughts on dreams? What about different vibrational states? Could a large group of united humans in the same space during the three days use their collective will/consciousness power to ward off popping in objects?

Anonymous Fri 15 Oct 2021 00:33:19 No.30026453 Report

Alright OP you now have one human consciously rejecting this interdimensional rift.

Anonymous Fri 15 Oct 2021 00:41:09 No.30026484 Report

>>30022410

>moralising

>/x/

Fuck off glownigger

Anonymous Fri 15 Oct 2021 00:58:55 No.30026576 Report

Quoted By: >>30027405

>>30022337

Never met a PhD who uses "your" instead of "you're." Sad, because it's a good Steins;Gate fanfic.

Anonymous Fri 15 Oct 2021 01:02:11 No.30026592 Report

>>30022772

I bet all the boomers on Facebook just loved that one.

Anonymous Fri 15 Oct 2021 01:04:34 No.30026604 Report

>>30023354

Just upload a PDF somewhere. Surely you have academic experience with PDF files.

Anonymous Fri 15 Oct 2021 02:39:35 No.30027042 Report

Quoted By: >>30055469

>>30022772

t. someone who doesn't know anything about immunology

Anonymous Fri 15 Oct 2021 03:07:04 No.30027164 Report

>>30022337

Granted that this is real, Jb's type of thinking is what I came to the conclusion of a few years ago. Since time travel backwards is impossible, it is only possible to go into another dimension where it is said "former year".

Anonymous Fri 15 Oct 2021 03:09:17 No.30027173 Report

>>30022940

Do post the entire thing when you got the chance. Would certainly love to read it.

Thanks

Anonymous Fri 15 Oct 2021 03:34:01 No.30027286 Report

Quoted By: >>30028496

>>30022940

Do you believe you'll be killed for telling us this? Granted you're found out? Also did CERN do any damage to the physical dimensions ?

Anonymous Fri 15 Oct 2021 03:35:20 No.30027296 Report

>>30023050

A universe with no observers doesn't exist until observers are put into it.

Anonymous Fri 15 Oct 2021 03:36:55 No.30027302 Report

>>30023088

I've dimensionally jumped using meditation and other stuff, but I also have unintentionally, it feels like a whoosh feeling, dizzy and spacey, don't expect too many big results, the only changes I've had were names changing, house colours changing, and people's natural hair changing.

Anonymous Fri 15 Oct 2021 03:56:59 No.30027405 Report

Quoted By: >>30032226

>>30026576

He's from the fucking Nordic countries bruv he didn't learn English as a first language.

Anonymous Fri 15 Oct 2021 06:20:50 No.30027984 Report

Bump, not sure if larp, but interesting regardless.

Anonymous Fri 15 Oct 2021 08:08:38 No.30028496 Report

Quoted By: >>30032226

>>30027286

Why do you think he is hiding his real name retard?

Anonymous Fri 15 Oct 2021 10:44:33 No.30029383 Report

This explains my increasing frequency of deja vu desu.

Anonymous Fri 15 Oct 2021 12:44:20 No.30030109 Report

Quoted By: >>30030184 >>30032226

>>30022226

><https://pastebin.com/YZz8u3wB>

i just "fact checked" and yes, this was posted in 2019:

<https://web.archive.org/web/20190815122012/https://pastebin.com/YZz8u3wB>

View SameOCRGoogleiqdbSauceNAOTrace Angry Demon Noises.jpg, 109KiB, 720x775

Anonymous Fri 15 Oct 2021 12:48:58 No.30030164 Report

>>30021683

>I decided to replace the word CORONA with CORONAL MASS EJECTION

>the 2019 mass solar flare emp was coronachan

YOU ABSOLUTE FUCKING MONG!!!

Anonymous Fri 15 Oct 2021 12:51:03 No.30030184 Report

>>30030109

Thanks for checking anon. This thread intrigued me yesterday and I'm glad to hear that this pastebin was true to form.

Anonymous Fri 15 Oct 2021 13:10:25 No.30030327 Report

Quoted By: >>30030345 >>30032226

>>30021683

This is fucking amazing. Where's the rest?? They were determined not to live in the apocalypse, then what???

View SameGoogleiqdbSauceNAOTrace Smug Immortal Milf Whore 1.png, 142KiB, 386x448

Anonymous Fri 15 Oct 2021 13:13:29 No.30030345 Report

Quoted By: >>30032226

>>30030327

>inb4 OP say they succeeded and the vaxx is good

Anonymous Fri 15 Oct 2021 15:20:57 No.30031056 Report

Quoted By: >>30032226

>>30021683

Are you still there OP?

Anonymous Fri 15 Oct 2021 16:33:12 No.30031493 Report

sad

KB Fri 15 Oct 2021 18:21:15 No.30032226 Report

Quoted By: >>30033456 >>30065804

>>30027405

>>30028496

Not only that, i'm also a she.

>>30030109

Thank you for verifying my post from 2019. I didnt know how to do that myself!

>>30030327

From what I had gathered from JB they had rebuild parts of the facility that would allow them to construct the device that makes dimensional travel possible.

>>30030345

Judging by the mass hysteria going on in recent times I don't think they succeeded at all, I think we are still on course for the ultimate Mass Divergence Event in 2025.

And I am not qualified to speak about vaccinations and such, as I am not a virologist. I have personal opinions just like you, but for the thing I am discussing here they don't matter.

Im gathering the rest of the transcript as we speak, it appears to be a task a little larger than I had first expected. Please be patient as I will upload them altogether. As someone commented earlier I am aware I can turn them into PDF's. I'm just trying to find a way to upload this without it getting traced back to me. Since I'm not that tech savvy I am seeking council from a dear friend who will help me in this. Please be patient.

>>30031056

I kept this page open on my computer but in the meantime i do have other things to attend to as well. Ordinary mundane life-things. I can't stop showing up for work all of sudden either.

Anonymous Fri 15 Oct 2021 19:41:37 No.30032749 Report

Bump for 200 page transcript.

Anonymous Fri 15 Oct 2021 19:46:11 No.30032769 Report

Quoted By: >>30032851

>>30021683

How does he get to our dimension? And why can't we go to his if they are connected?

Anonymous Fri 15 Oct 2021 19:59:38 No.30032843 Report

Bump for 200 pager.

I've read a lot on this stuff and either the author is very well versed in both science and conspiracy theories or this is legit, there are too many intersections with complete unrelated topics.

Anonymous Fri 15 Oct 2021 20:01:20 No.30032851 Report

>>30032769

We can. But no one knows how to make the tech needed to travel dimensions. See

>>30023143.

>He explained it worked with high level gravitational waves distorting the membrane of a dimension, tuning in to different frequencies would result in reaching in different dimensions

Anonymous Fri 15 Oct 2021 20:14:26 No.30032922 Report

Quoted By: >>30033271 >>30053407 >>30055489

>>30021683

>If we are not able to fix anything, the last reasonably normal year we will know as humanity is 2025. On the 12th of December that year, in the early morning for continental Europe, the hole we punctured before will now succumb under the constant pressure and rip open. A merge of dimensions if you will. The rip will last about 3 days and not all of you will be there on the 15th. Expect major anomalies, things popping in and out of existence, written letters changing before your eyes, buildings changing direction, deterioration, or even the entire structure. The worst and most destructive are buildings, or large objects in general, popping into other objects, causing destruction on a massive, MASSIVE, global scale.

does this have anything to do with the Mandela effect because I personally experienced several changes and are we gonna die?

Anonymous Fri 15 Oct 2021 20:16:22 No.30032930 Report

>>30022193

don't die

Anonymous Fri 15 Oct 2021 20:40:30 No.30033107 Report

Quoted By: >>30033271

>>30021683

you ppl always reference "energy" but don't define what that energy is. neurological gated potentials? electromagnetic field energy? please specify.

Anonymous Fri 15 Oct 2021 20:55:57 No.30033213 Report

Quoted By: >>30033271

I am VERY interested in how the Mandela effect plays into this. Take care OP.

KB Fri 15 Oct 2021 21:06:12 No.30033271 Report

Quoted By: >>30033512 >>30033707 >>30035728

>>30032922

>>30033213

We certainly thought the Mandela effect, or as we used to call them in 2010, small divergence anomalies, are a direct result of the MDE. We never called them Mandela effects, and I think it's probably a popularized term (I had to read up on it). But those divergence anomalies are definitely real and predicted by JB.

Do any of you know when the Mandela effect was popularized? Was this after 2008 or already before that?

>>30033107

We are definitely talking about electromagnetic field energy. As a matter of fact I remember it being explained that the membrane that separates dimensions from each other was an exact energy field that would be a constant. Usually we would think of a membrane as being a shell, on the outside of something, but a dimensional energy field is everywhere at the same time. That is the reason why JB didn't have to travel to 'the edge' of the universe in order to travel or jump to another dimension.

I hope that answers your question, feel free to ask more if needed.

Anonymous Fri 15 Oct 2021 21:45:46 No.30033456 Report

>>30032226

It's pretty wild that I could tell you were a woman by posting style and general energy,

even though the go-to assumption is that OP is male

View SameOCRGoogleiqdbSauceNAOTrace 62-Figure 1.jpg, 111KiB, 430x397

The image is a graph titled "Major Events Prognosis" with a horizontal axis labeled "Sol-3 Local Timeline" and a vertical axis labeled "Combined Probability of Event." The graph shows a series of colored lines representing different events, each with a corresponding label. The events are labeled as "LA Earthquake," "US-China War," "Military Deployment," "Quantum Injection," "Quantum Outburst," "Germinivirus Outburst," and "Disaster C."

The graph shows a progression of events from 2020 to 2070, with the x-axis representing the years from 2020 to 2070 and the y-axis representing the combined probability of events. The lines representing each event are plotted on the graph, with the color of the line corresponding to the event and the label on the line indicating the event's name.

The graph shows a clear trend of increasing combined probability of events over time, with the highest probability of events occurring in the years 2020 to 2030, followed by a decrease in the years 2030 to 2040, and then a slight increase in the years 2040 to 2050, followed by a further increase in the years 2050 to 2060, and finally a decrease in the years 2060 to 2070.

The graph is a visual representation of the probability of major events occurring over time, with the color of the line representing the probability of each event occurring. The x-axis represents the years from 2020 to 2070, and the y-axis represents the combined probability of events. The graph shows a progression of events from the most likely to the least likely, with the highest probability of events occurring in the years 2020 to 2030, followed by a decrease in the years 2030 to 2040, and then a slight increase in the years 2040 to 2050, followed by a further increase in the years 2050 to 2060, and finally a decrease in the years 2060 to 2070.

Anonymous Fri 15 Oct 2021 21:51:07 No.30033476 Report

Quoted By: >>30033911

>>30021683

This seems to align with various Forgotten Languages articles and themes. Pic related. OP I hope you stick around. I resonate with your message and I believe you are speaking the truth. Let me know if there's another way for me to contact you

Anonymous Fri 15 Oct 2021 21:56:33 No.30033512 Report

Quoted By: >>30033561

>>30033271

>Do any of you know when the Mandela effect was popularized? Was this after 2008 or already before that?

>The term "Mandela Effect" was first coined in 2009 by Fiona Broome when she created a website to detail her observance of the phenomenon.

You either already knew this, or what you're saying lines up ...

Anonymous Fri 15 Oct 2021 22:03:20 No.30033552 Report

>>30021683

you absolute fucking nigger my name is KB too fuck you hard

KB Fri 15 Oct 2021 22:05:01 No.30033561 Report

>>30033512

I did not. I used this video as my baseline from fermilab for obvious reasons, its the first hit on youtube you get when typing in Mandela Effect.

<https://www.youtube.com/watch?v=SIUvuzGCOzs>

His tone of ridicule irks me because he is absolutely on point but chooses to dismiss it. The video is from 2017, so thats why I thought the term was a relatively new idea.

Again, we called them divergence anomalies and they are absolutely real. Whether the examples presented in the video are true anomalies is hard to say for me, as I don't posses the research, but these things do happen and they have been happening since the end of 2008.

Anonymous Fri 15 Oct 2021 22:26:30 No.30033707 Report

>>30033271

>Do any of you know when the Mandela effect was popularized? Was this after 2008 or already before that?

Thanks for the reply. I hadn't heard the term until about 2016, but it was 2012 I noticed the title of a book had changed. I know you're not American but I was in the library with my kids and saw a "Berenstain Bears" book. I thought it was a misprint but I found more, all "Berenstain Bears" but it was always and I mean ALWAYS Berenstain Bears.

KB Fri 15 Oct 2021 22:57:33 No.30033911 Report

Quoted By: >>30034010 >>30034439

>>30033476

Sorry I had missed your comment. Interesting picture indeed although I do think the projection of time presented in the picture might be a little of.

JB himself was from the 2040's and I heard him talk about the LA Earthquake, so its suggestion that particular event (or maybe a different one) happened earlier then expected. I did not hear anything about wars or such, as after 2025 there was not much to war about and nations/people primarily focused on rebuilding.

My friend who is helping me with the upload and staying anonymous is coming on monday. If I lose this page, is there a way to get it back easily? I understnad that topics here eventually disappear? Or when I make a new topic how will you know its me?

Thanks in advance for your answers.

Anonymous Fri 15 Oct 2021 23:23:12 No.30034010 Report

Quoted By: >>30035301 >>30035432

>>30033911

So, realistically wtf is being done about this? Are we just waiting for someone somewhere find an interdimensional band aid?

What about the elite? What are they doing?

Why can you post so freely about this? Sorry but you're clearly not tech savvy, and since you're past of Black budget programs, you would be monitored 24/7.

Anonymous Sat 16 Oct 2021 00:55:34 No.30034439 Report

Quoted By: >>30035450

>>30033911

I really appreciate your efforts to get this information out there. Don't underestimate the collective memory of anons on here and our ability to spread information.

>If I lose this page, is there a way to get it back easily? I understnad that topics here eventually disappear? Or when I make a new topic how will you know its me?

Make a tripcode while this thread is still live! <https://www.4channel.org/faq#trip>

If not, just start a new thread with the same name, I'm sure people will remember.

There's an archive btw, so this thread won't be lost 4plebs.org/x/

Anonymous Sat 16 Oct 2021 01:41:41 No.30034666 Report

bumping

Anonymous Sat 16 Oct 2021 01:48:42 No.30034687 Report

Quoted By: >>30035432

higher dimensional beings have already begun interacting with this world, time is running out, we will reach equilibrium eventually, but will humanity be there to witness it?

Anonymous Sat 16 Oct 2021 03:08:54 No.30034962 Report

Your explanation about time travel is similar to others I've read in the past, it's also made me thing about what Titor said in regards to timetravel occurring by traveling to different parallel dimensions. This feels legit.

Anonymous Sat 16 Oct 2021 03:50:01 No.30035084 Report

Quoted By: >>30059873

>>30021683

Eh, you're not a bad writer. Keep practicing.

Anonymous Sat 16 Oct 2021 03:53:33 No.30035094 Report

Quoted By: >>30035435

>>30021683

>Over a decade ago one of our experiment had caused a puncture in the dimensional membrane, causing multiple dimensions to force equilibrium.

Just so we're clear, are we talking about Fringe LARP or Stargate Atlantis LARP?

Anonymous Sat 16 Oct 2021 04:58:49 No.30035301 Report

Quoted By: >>30035432

>>30034010

>would be monitored 24/7

They're probably silently panicking and are allowing it because they don't know what to do.

KB !!iOgHzutGjt4 Sat 16 Oct 2021 05:39:18 No.30035432 Report

Quoted By: >>30035642 >>30035683 >>30036911 >>30058794

>>30034010

"So, realistically wtf is being done about this? Are we just waiting for someone somewhere find an interdimensional band aid?"

Essentially, yes. Though keep in mind that the people working on this are highly motivated to find a way to stop this, as it will affect us all.

" What about the elite? What are they doing?"

We are all in this together, the elite as you call them are as powerless as the average man. There is nowhere to run or hide, not even for them. This event truly makes us all equals. I'm not even sure the 'elite' or at least all of those who are in power, actually have knowledge about this event. It would not surprise me that many of them don't even know.

"Why can you post so freely about this? Sorry but you're clearly not tech savvy, and since you're past of Black budget programs, you would be monitored 24/7."

>>30035301

I left the facility years ago and I highly doubt I'm monitored on a daily basis. If that were the case I would probably already would have an interaction about my activity on this board, and so far I haven't. However I do understand the possibility and that is the reason why I'm taking out all the names in the documents. The names are not important, the information is. Obviously I'm being cautious as I do fully understand the ramifications this has bringing it out to the public. If they would be monitoring this topic I think you are right in that they are 'allowing' it as in reality, this topic on this board, is very insignificant on the broader scale.

>>30034687

If we don't find a way to stop it, humanity will be there to witness it, everyone will and it will not be a pretty sight. Therefore it is imperative we find a way to stop it.

KB !!iOgHzutGjt4 Sat 16 Oct 2021 05:40:19 No.30035435 Report

>>30035094

I've heard about stargat atlantis but never seen the show. From the things I've heard they use a gate, a portal so to say to travel through dimensions right? If so than that's the one.

I'm guessing Fringe is a similar tv show? Never heard of it or seen it so if you can explain how the travel works in that show I can discern which one has the better idea.

KB !!iOgHzutGjt4 Sat 16 Oct 2021 05:43:05 No.30035450 Report

>>30034439

Thank you for your information, it seems to have worked!

Anonymous Sat 16 Oct 2021 06:30:08 No.30035642 Report

>>30035432

>I'm not even sure the 'elite' or at least all of those who are in power, actually have knowledge about this event. It would not surprise me that many of them don't even know.

All those mill/billionaires building underground bunkers in NZ...

Anonymous Sat 16 Oct 2021 06:46:20 No.30035683 Report

Quoted By: >>30036507

>>30035432

Does this have anything to do with the semi-Riemannian Manifold interpretation of the universe? Did you guys somehow break the hologram?

I'm not the average poster, so reply carefully, I have access to a Gerlach device.

Anonymous Sat 16 Oct 2021 06:51:19 No.30035704 Report

>>30022337

Don't think the Coronal Mass Ejection part isn't coming, that's still on the menu KB.

The second chasitment is imminent and unavoidable in this timeline. Only had it spoiled because I've been outside the flat circle before....

Anonymous Sat 16 Oct 2021 06:57:53 No.30035728 Report

Quoted By: >>30035771 >>30035785

>>30033271

You broke the membrane that separates the layers, no shit. That explains everything.

The owner of the hologram, it's consciousness is very pissed about that you know...

Anonymous Sat 16 Oct 2021 06:58:50 No.30035735 Report

>>30021683

No one on /x/ is part of any secret project. Why do you write these fake narratives?

Anonymous Sat 16 Oct 2021 07:02:28 No.30035766 Report

Quoted By: >>30037420 >>30040141

you guys know about the part in steins gate where the guy talks to john titor in 4chan?

yeah.

JB !!IWlnqblyCqM Sat 16 Oct 2021 07:03:14 No.30035771 Report

Quoted By: >>30035809 >>30036507 >>30042444

>>30035728

Just because you heard the term "Hologram" from one of the preceding posters doesn't mean you should use it

JB !!IWlnqblyCqM Sat 16 Oct 2021 07:05:11 No.30035785 Report

Quoted By: >>30035852 >>30036507 >>30042444

>>30035728

oh and additionally, if you're going to use a term like that, remember how to correctly spell "its" next time

Anonymous Sat 16 Oct 2021 07:07:34 No.30035809 Report

Quoted By: >>30035847

>>30035771

I've always called it the Ant Farm, we are ants in the grand scheme of things, and the farm part comes from the parable of wheat and tares.

My personal theory of higher dimensional beings trying to organically create and grow others like them, I find more and more proof of it everyday with threads like these, a piece here today, a piece somewhere else tomorrow...

JB !!IWlnqblyCqM Sat 16 Oct 2021 07:14:31 No.30035847 Report

Quoted By: >>30035853 >>30036507 >>30042444

>>30035809

You're right and wrong, but all I can say is this: Study boundaries in topology, then horizons in general relativity and connect those to the eventual fate of our current universe, assuming intelligent life will survive until nearly the end.

Anonymous Sat 16 Oct 2021 07:15:34 No.30035852 Report

Quoted By: >>30035862

>>30035785

Auto correct and the lack of coffee, meh. Some of us work for said higher beings, mysticians like myself who eventually hit the right buttons so to speak.

Please consider "unforeseen consequences" (Half Life joke) before conducting experiments of that nature in the future. Fixing things is a huge pain in the ass for all those involved and even the uninvolved.

JB !!IWlnqblyCqM Sat 16 Oct 2021 07:15:34 No.30035853 Report

Quoted By: >>30036507 >>30042444

>>30035847

But to clarify, intelligent life is a redundant phrase, as there is no intelligence unique to any form of life.

JB !!IWlnqblyCqM Sat 16 Oct 2021 07:18:03 No.30035862 Report

Quoted By: >>30035952 >>30042444

>>30035852

I'm using the tripcode "JB" only to mock the people in this thread, in reality, I'm not related to anyone in this thread(I assume and hope so) but we have actually been conducting research and experiments as opposed to the shitposters here, including OP.

Anonymous Sat 16 Oct 2021 07:35:57 No.30035952 Report

Quoted By: >>30036003

>>30035862

I'm still going to look at topology and relativity though. I know my primary employer works in a rather indirect manor at times and the fuckery with this dimension and it's timeline has clearly extra dimensional origins at a minimum.

Coulda been a larp post, but it's groundings and theories sound very close to actual reality. The theory of other dimensions stacked on top of each other or close to each other and running on different timelines simultaneously, very big chance that is actual reality.

JB !!IWlnqblyCqM Sat 16 Oct 2021 07:44:26 No.30036003 Report

Quoted By: >>30036106 >>30036507 >>30042444

>>30035952

There are two constants across all the n-dimensional supersets relative to the observer, but I'm not willing to share knowledge on those without verifying our findings and also without evaluating the risk of said knowledge getting spread,

Anonymous Sat 16 Oct 2021 07:57:02 No.30036106 Report

Quoted By: >>30036135

>>30036003

Revelations of that nature should be kept private for many other reasons besides risk.

That face when both potential LARPers become uncomfortable with the conversation for the same reasons. Ain't that some shit, lol.

Even if you verified the findings and irrefutably put it in people's faces , many would still ignore it because it's not what the Ego wants to see or hear.

Hell, people in this dimension still think the Earth is legitimately flat.

Nice talking, have work though. Post the rest of the documents soon though, interesting read nonetheless

JB !!IWlnqblyCqM Sat 16 Oct 2021 08:00:47 No.30036135 Report

Quoted By: >>30036283 >>30036507 >>30042444

>>30036106

I'm not OP

Anonymous Sat 16 Oct 2021 08:22:19 No.30036283 Report

Quoted By: >>30036331 >>30036336

>>30036135

OP needs to vaporize some DMT and talk to customer service. (PS: The ingredients contained in Moses tea metabolized into it, verifiable way to figure it out and is based in multiple instances in this timelines history)

Anonymous Sat 16 Oct 2021 08:30:16 No.30036331 Report

Quoted By: >>30036381

>>30036283

whats inside moses tea? whole google is flooded with misinformation (jokes about his tea)

JB !!IWlnqblyCqM Sat 16 Oct 2021 08:32:05 No.30036336 Report

Quoted By: >>30036344 >>30036507

>>30036283

Lots of people in South America do Ayahuasca ceremonies, this is nothing new. I would rather be conscious while discovering something new, if DMT can even lead to discoveries.

Anonymous Sat 16 Oct 2021 08:34:15 No.30036344 Report

Quoted By: >>30036363

>>30036336

you didnt try it yourself?

JB !!IWlnqblyCqM Sat 16 Oct 2021 08:38:48 No.30036363 Report

Quoted By: >>30036402 >>30036507 >>30042444

>>30036344

I did not.

Anonymous Sat 16 Oct 2021 08:42:59 No.30036381 Report

Quoted By: >>30036390 >>30036401

>>30036331

Acacia that grows in Egypt contains it. It's an Ayahuasca like drink. Considering two potential LARPers agreed with each other on things, when one got most of his insights

from said drink, things become a little suspect.

JB !!!WlnqblyCqM Sat 16 Oct 2021 08:46:35 No.30036390 Report

Quoted By: >>30036449 >>30036507

>>30036381

Am I one of the two potential larpers you're talking about?

JB !!!WlnqblyCqM Sat 16 Oct 2021 08:48:07 No.30036401 Report

Quoted By: >>30036507 >>30042444

>>30036381

if so, I'll give you a summary of our theorem

Anonymous Sat 16 Oct 2021 08:48:44 No.30036402 Report

Quoted By: >>30036416

>>30036363

maybe its worth a try, but be prepared for a possible complete destruction of your perceived reality

Anonymous Sat 16 Oct 2021 08:51:14 No.30036414 Report

Such a good thread to be ruined by a selfish child.

JB !!!WlnqblyCqM Sat 16 Oct 2021 08:51:15 No.30036416 Report

Quoted By: >>30036507 >>30042444

>>30036402

No need, I was in a coma for long enough last year, and was pronounced dead. The dreams I saw were beyond DMT's notion of being "beyond real"

Anonymous Sat 16 Oct 2021 08:54:50 No.30036427 Report

Quoted By: >>30036433

"dreams". this life is the trip and dmt stopps it temporarily

JB !!!WlnqblyCqM Sat 16 Oct 2021 08:56:23 No.30036433 Report

Quoted By: >>30036445

>>30036427

Yeah, I don't know why I'm on /x/ or even back on this place. Thanks for reminding me to go back to working.

Anonymous Sat 16 Oct 2021 08:58:34 No.30036445 Report

>>30036433

you should only be here if youre able to recognize truth, but still this place is 99,99 misinformation

Anonymous Sat 16 Oct 2021 08:58:59 No.30036447 Report

Thank you, BYE

Anonymous Sat 16 Oct 2021 08:59:15 No.30036449 Report

Quoted By: >>30036462 >>30036473

>>30036390

Three, I can't count, post hangover retardation. OP, Mystician and Random Person all agree on esoteric truths known to science and members of esoteric orders such as myself to a situation that sounds suspiciously similar to reality.

<https://youtu.be/5E2XUI8o2iw>

Watch the Joe Rogan clip explain it better then I can. Welcome to /x/, of course the solution is esoteric shit and drugs

Anonymous Sat 16 Oct 2021 08:59:57 No.30036452 Report
have a nice day

Anonymous Sat 16 Oct 2021 09:02:28 No.30036462 Report
>>30036449

i wouldnt call this stuff truth, its just possiblilities which havent excluded themself
because of logical fallacies

JB !!IWlnqblyCqM Sat 16 Oct 2021 09:04:58 No.30036473 Report

Quoted By: >>30036503 >>30042444
>>30036449

I genuinely don't understand what you're on about

Anonymous Sat 16 Oct 2021 09:10:26 No.30036503 Report
>>30036473

everybody talking about the same stuff, maybe there is some truth behind it? and the
last straw is if you yourself experience it

KB !!iOgHzutGjt4 Sat 16 Oct 2021 09:11:12 No.30036507 Report

Quoted By: >>30036539 >>30061867
>>30035683

No we have come to find that Hugh Everetts interpretation was the closest to reality we
could produce, though with some 'amendments'.

And what does you having access to a gerlach device (if even true) have to do with
anything? Are you sure we are even on the same page?

>>30035771

>>30035785

>>30035847

>>30035853

>>30036003

>>30036135

>>30036336

>>30036363

>>30036390

>>30036401

>>30036416

I don't know this person and he seems to confuse some terminology in order to
complicate this topic. Either willingly or unwillingly.

I am not talking about taking drugs, speak to the creator or find a hologram. Nor do I
think the effects of a coma or dreamlike state would bring us any closer to actual
scientific answer. I would like to keep the outlandish speculation to a minimum.

Anonymous Sat 16 Oct 2021 09:16:59 No.30036529 Report

Quoted By: >>30036541 >>30036545 >>30036549

JB or KB, i want to know if "any of you" agrees and/or can explain what i am going to
write next:

Dimensions, horizontal and infinite.

Densities, vertical, 7.

What do you say?

JB !!IWlnqblyCqM Sat 16 Oct 2021 09:19:20 No.30036539 Report

Quoted By: >>30042444

>>30036507

I'm the anonymous poster you replied to, notice how I was heavily against subjective experiences such as taking psychedelics

Anonymous Sat 16 Oct 2021 09:19:53 No.30036541 Report

Quoted By: >>30036556

>>30036529

where have you got the number 7 from? ive had many sources of information talking about dimension 7.

what do you mean by horizontal dimensions? horizontal and vertical are only constructs of our 3 dimensions

KB !!iOgHzutGjt4 Sat 16 Oct 2021 09:20:29 No.30036545 Report

Quoted By: >>30036553 >>30036602 >>30060271 >>30061867

>>30036529

first line true, second line I would amend to;

Densities, vertical, also infinite.

Do you see where this is going?

JB !!IWlnqblyCqM Sat 16 Oct 2021 09:21:05 No.30036549 Report

Quoted By: >>30036602 >>30042444

>>30036529

This related to our theorem, but our conclusion diverges greatly even if the premise doesn't directly contradict(assuming you're not shitposting) Want me to explain? It's going to be a little convoluted

Anonymous Sat 16 Oct 2021 09:21:47 No.30036553 Report

>>30036545

pls stop talking stuff you dont even believe yourself

KB !!iOgHzutGjt4 Sat 16 Oct 2021 09:22:09 No.30036556 Report

Quoted By: >>30036559 >>30036581 >>30060271

>>30036541

Dimensions are often visualized on the horizontal plane while densities on the vertical plane. It has nothing to do with spatial dimensions, it is moreso a tool for visualisation in the mind.

Anonymous Sat 16 Oct 2021 09:22:57 No.30036559 Report

>>30036556

the word dimension has so many dimensions. everytime this word is used it should be clarified what is meant

Anonymous Sat 16 Oct 2021 09:28:14 No.30036581 Report

>>30036556

so youre telling me the term is misused, and people talking about different dimensions are talking about different realities?

Anonymous Sat 16 Oct 2021 09:32:08 No.30036602 Report

Quoted By: >>30036610 >>30036622 >>30036660

>>30036545

>>30036549

Yes, the number seven is often used to imply infinity, very good...

No need to explain, lets not convolute, "you guys" seem to be going in the right direction.

This was just for me.

Thanks for replying.

Anonymous Sat 16 Oct 2021 09:33:40 No.30036610 Report

>>30036602

i love you

View SameOCRGoogleiqdbSauceNAOTrace The-four-geometries-the-infinite (...).png, 32KiB, 488x334

JB !!IWlnqblyCqM Sat 16 Oct 2021 09:35:05 No.30036622 Report

Quoted By: >>30036650 >>30036673 >>30039636 >>30042444

>>30036602

Perhaps the four geometries in conformal mapping as a concept can help you?

Anonymous Sat 16 Oct 2021 09:40:19 No.30036650 Report

>>30036622

you shouldnt see this as an mathematical concept. dimensions are as natural to you as eating. learn about them by learning about yourself and this world

JB !!IWlnqblyCqM Sat 16 Oct 2021 09:42:11 No.30036660 Report

Quoted By: >>30042444

>>30036602

But yes, connecting the interpretation of infinity as a non-singular purely conceptual non-quantized non-value connects KB's ideas(I strongly think that he's larping, but there's value somewhere in that) to reality interpreted as an abstract mathematical structure

Anonymous Sat 16 Oct 2021 09:43:44 No.30036673 Report

Quoted By: >>30036688 >>30036692

>>30036622

That's not actually needed, don't fully apply and would convolute. I already have full notion of the concept, i think i demonstrated it in my first post, i know in a very simplistic manner, but sometimes simplifying is the hardest part.

Its was just to chat a bit with "you guys", thanks.

View SameOCRGoogleiqdbSauceNAOTrace main-qimg-1b7c127cbccdb984cef2a4 (...).jpg, 530KiB, 1130x2080

JB !!IWlnqblyCqM Sat 16 Oct 2021 09:45:59 No.30036688 Report

Quoted By: >>30036720

>>30036673

The starting point for my point. But yeah, you're some weird but intriguing lad, thanks for the chat

Anonymous Sat 16 Oct 2021 09:46:30 No.30036692 Report

Quoted By: >>30036720

>>30036673

humble enough, a pleasure talking to you anon

Anonymous Sat 16 Oct 2021 09:50:26 No.30036710 Report

>>30022337

You weren't wrong trying. You were wrong not to disclose fully as you said.

Your desire to keep yourself safe has doomed hundreds of thousands if not millions.

Was it worth it? The few extra years on this planet you already knew was doomed to end. Your fear of death makes you weak and ineffective.

Anonymous Sat 16 Oct 2021 09:51:30 No.30036720 Report

Quoted By: >>30036743

>>30036688

>>30036692

Simplify, time and distance are also illusions, our current organic tools need them (brain, eyes, skin, ears, you name it...) but at a certain "level" they (time, distance) don't exist...

Need to go, thanks again guys.

JB !!IWInqblyCqM Sat 16 Oct 2021 09:54:25 No.30036743 Report

>>30036720

Take care

Anonymous Sat 16 Oct 2021 10:18:25 No.30036911 Report

>>30035432

Use the

>

to turn text green. Mark the text you want to quote and click the post's number and it's automatically inserted in your reply. Follow this and your posts will get easier to read for everyone.

Anonymous Sat 16 Oct 2021 12:01:34 No.30037420 Report

>>30035766

Checked

Anonymous Sat 16 Oct 2021 13:06:28 No.30037709 Report

>>30021683

>The mass hysteria spanned globally to a point where people were disputing entire historical events or political movements from the past.

oy vey

Kishin Sat 16 Oct 2021 13:11:05 No.30037729 Report

>>30021683

The rift was always present, you merely began to accept it.

Anonymous Sat 16 Oct 2021 17:49:26 No.30039333 Report

Quoted By: >>30039700 >>30039911

Anyone have any idea how to make a device that can distort "high level gravitational

waves"?

Anonymous Sat 16 Oct 2021 18:36:09 No.30039636 Report

>>30036622

what does a paper on semiconductors have to do with anything in this thread?

Anonymous Sat 16 Oct 2021 18:45:54 No.30039700 Report

>>30023143

>>30039333

It can't be that hard to make something that lets your travel to other dimensions right?

Single letter man Sat 16 Oct 2021 19:05:11 No.30039807 Report

I know what is happening and there is nothing you can do. the effect of awaking has already happening back in 2012.

yes. that means your masters a fucked no matter what happens.

you did this by using the jab and planing covid.

cope and seethe cabal shill.

that alone lead to your won to release it dooming you all. and it was Gates him self.

Anonymous Sat 16 Oct 2021 19:27:21 No.30039911 Report

>>30039333

Ya, we orbit one...

View SameGoogleiqdbSauceNAOTrace Hououin Kyōma.jpg, 3MiB, 994x1453

Anon™ !!Lrw4ESrTqns Sat 16 Oct 2021 20:07:36 No.30040141 Report

Quoted By: >>30042078 >>30042205 >>30042382

why does JB sound like a butthurt glownigger holy fuck, not everyone who deals with timespace bizarreness is funded by black budget dogshit, you egotistical cunt.

also what you've contributed to this thread is fucking sparse at best once we clean it up

<https://archive.4plebs.org/x/search/tripcode/IWlnqblyCqM/order/asc/>

>>30021887

>>30035766

well then, El Psy Congroo®

i'm gonna make an attempt to see if combining all-in-one Angelic Frequencies monaural beats, and all-in-one Solfeggio Frequencies isochronics tone, and then meditating on it for an hour in the next 4 months, will at least somewhat mitigate this Mass Divergence Event.

Anonymous Sun 17 Oct 2021 01:11:00 No.30041506 Report

bamp

Anonymous Sun 17 Oct 2021 01:26:04 No.30041583 Report

Fuck it baby, I have no fear, let chaos reign!

Anonymous Sun 17 Oct 2021 01:55:46 No.30041761 Report

Assuming any of this is true we are fucked, and I love it. The great equalizer is inbound.

Eris, Kek, Shiva, Kali... they are waking up :3

Go on and keep trying to contain this, I wish you luck, truly, despite my difference in opinion. I, and others, will keep waking the old gods, and await Nyarlathotep's rise. If

anything, this explains why some of us have begun to inhabit bodies here, to watch this movie as up close and personal as we can.

JB !!IWlnqblyCqM Sun 17 Oct 2021 02:59:44 No.30042078 Report

Quoted By: >>30042481

>>30040141

Okay, try to make me care.

Anonymous Sun 17 Oct 2021 03:02:16 No.30042096 Report

>>30023306

Okay, bye.

JB !!IWlnqblyCqM Sun 17 Oct 2021 03:27:54 No.30042205 Report

Quoted By: >>30042444

>>30040141

Yeah, I just found your other posts on the archives, you're just really want attention and to feel special with your supposedly contrarian yet still generic on most of the internet views, don't you?

JB !!IWlnqblyCqM Sun 17 Oct 2021 03:36:55 No.30042245 Report

Quoted By: >>30042398 >>30042444 >>30042481

Yeah, it's just the average 25 year old Filipino male

Anonymous Sun 17 Oct 2021 03:37:25 No.30042248 Report

>>30023354

It is appreciated.

<3 !JiHann/qTY Sun 17 Oct 2021 04:07:43 No.30042382 Report

>>30040141

what are you doing mate

JB !!IWlnqblyCqM Sun 17 Oct 2021 04:10:48 No.30042398 Report

Quoted By: >>30042444 >>30042447 >>30042481

>>30042245

To be more exact: 25 year old Filipino male who lives in Manila

Anonymous Sun 17 Oct 2021 04:17:13 No.30042427 Report

>>30021683

>earing detection of my person, scrutiny and ridicule, I decided to replace the word CORONA with CORONAL MASS EJECTION

Lmao thank you for at least being an entertaining larper

View SameGoogleiqdbSauceNAOTrace yosemite.jpg, 22KiB, 768x568

Anonymous Sun 17 Oct 2021 04:21:41 No.30042444 Report

Quoted By: >>30042490

>>30042205

>>30042245

>>30042398

>>30036660

>>30036622

>>30036549

>>30036539

>>30036473

>>30036416

>>30036401

>>30036363

>>30036135

>>30036003

>>30035862

>>30035853

>>30035847

>>30035785

>>30035771

>How to spot a glownigger

Damn bro, might as well post your badge next time sheesh

Anonymous Sun 17 Oct 2021 04:21:57 No.30042447 Report

Quoted By: >>30042511 >>30042643

>>30042398

What should I "learn" first? "Understand" first before everything else?

If you are who I think you are, you will know what I mean.

View SameOCRGoogleiqdbSauceNAOTrace random_sars2_#3996.png, 772KiB, 1200x1200

Anon™ !!Lrw4ESrTqns Sun 17 Oct 2021 04:31:57 No.30042481 Report

Quoted By: >>30042500

>>30042398

>>30042245

>25 year old Filipino male who lives in Manila

and loves siestas and sacrificaps to Corona-chan as She kills loads more of kykes and burgers and chinks every day because of their gmo virus warfare.

>>30042078

>Okay, try to make me care.

how the hell would i do that?

glowies in their black budget lairs don't care much except being predators in their own little ways.

Anonymous Sun 17 Oct 2021 04:32:21 No.30042482 Report

Justin Bieber is that you

JB !!IWlnqblyCqM Sun 17 Oct 2021 04:34:17 No.30042490 Report

>>30042444

Okay, and?

>Hot to spot a [buzzword]

[phrase], might as well post your badge next time

JB !!IWlnqblyCqM Sun 17 Oct 2021 04:35:51 No.30042500 Report

Quoted By: >>30042523

>>30042481

Yeah

JB !!IWlnqblyCqM Sun 17 Oct 2021 04:38:17 No.30042511 Report

Quoted By: >>30042643

>>30042447

Systems and hierarchies of formal logic, mathematical structures and how they relate to Linguistics

View SameGoogleiqdbSauceNAOTrace I SHIGGY DIGGY.png, 546KiB, 540x545

Anon™ !!Lrw4ESrTqns Sun 17 Oct 2021 04:40:57 No.30042523 Report

Quoted By: >>30042537

>>30042500

>Yeah

JB !!IWlnqblyCqM Sun 17 Oct 2021 04:43:56 No.30042537 Report

Quoted By: >>30042559

>>30042523

I like your posting style after having read through about 50 pages of them, with varying tripcodes, but you really need to get off the "everyone is after me" mentality. I don't trust governments either, so I doubt I'm affiliated with one

El Psy Congroo® !!Lrw4ESrTqns Sun 17 Oct 2021 04:51:17 No.30042559 Report

Quoted By: >>30042577 >>30042583

>>30042537

>I like your posting style after having read through about 50 pages of them
doubt.webp

>with varying tripcodes

i only have two

> but you really need to get off the "everyone is after me" mentality

that mentality is perfectly normal as a 4chan regular

and with time/space having a shitstorm in 2025, which also coincides with the corrected Kali Yuga end cycle, which also coincide with a Great Philippine Earthquake potential happening if delayed after 2022, does say to me that trivializing what OP said is stupid

JB !!IWlnqblyCqM Sun 17 Oct 2021 04:56:06 No.30042577 Report

Quoted By: >>30042604

>>30042559

Yeah, the other one is !!al8QswcGKfe. I wasn't talking about the hash, instead the usernames

JB !!IWlnqblyCqM Sun 17 Oct 2021 04:57:42 No.30042583 Report

Quoted By: >>30042604

>>30042559

You created your current tripcode on the 15th of May

View SameGoogleiqdbSauceNAOTrace 20211012_185010.png, 3MiB, 1920x1080

El Psy Congroo® !!Lrw4ESrTqns Sun 17 Oct 2021 05:02:36 No.30042604 Report

Quoted By: >>30042610 >>30042637

>>30042583

>>30042577

yeah whatever, i'll find ways to somewhat save the world etherically instead of wasting my time with (You)

byeeeee

JB !!IWlnqblyCqM Sun 17 Oct 2021 05:03:49 No.30042610 Report

>>30042604

Okay, bye.

Anonymous Sun 17 Oct 2021 05:10:27 No.30042637 Report

>>30042604

Dude, THE world doesn't need saving. It's an immortal multidimensional being. All you need to save is YOUR world. Because it's YOURS and its precious to YOU.

JB !!IWlnqblyCqM Sun 17 Oct 2021 05:11:16 No.30042643 Report

Quoted By: >>30042703

>>30042447

After grasping the concepts mentioned in >>30042511 think of a way how structures can be optimized in the sense of logic optimization or conjunction elimination, and it can go both ways, eliminating or adding levels of abstraction, with varying implications able to be inferred after doing so

Anonymous Sun 17 Oct 2021 05:26:03 No.30042703 Report

Quoted By: >>30042731

>>30042643

Thank you, do you have a book I can start of with or is this an endeavour better off doing it as I think I should?

JB !!IWlnqblyCqM Sun 17 Oct 2021 05:30:55 No.30042731 Report

>>30042703

To me, and many people I work with, this came naturally. But as I don't know you, I would recommend training on how to read thesis materials. I know Wikipedia is a dumpster fire, but try to find articles with allegories with subjects to you're competent there for a starter, and always check the talk pages along with citations. Then use a scholarly search engine and use a service like sci-hub or libgen to read the materials you want, once you get a good grasp you can move on to subscribing to a journal.

Anonymous Sun 17 Oct 2021 07:18:59 No.30043153 Report

>>30021683

I'll just add some personal experiences with this since it was mentioned pretty directly by OP.

During the past few years I've seen an abandoned house I used to play by as a kid being suddenly replaced by a house in a different style. The original was pink and had two pillars, the new is an 1800s log cottage. The people living next to it said they had noticed nothing. I used to walk around in the garden and up on the stairs, looking into the windows, I know full well what it used to be.

Another house at the entry of a small town where I went to school for 6 years moved around 100 meters and another building disappeared. The design also changed. It was a small white cottage with some notable marine decorations including a pirate flag and a miniature ship in a window. It was not inhabited and had looked the same since I first saw it.

On the same road about 10km outside town an entire farm complete with barn appeared in an earlier empty field. It was not newly built, it has a style from early 1900s

and the barn is possibly older. A large ad board which used to be closer to town is now on the barn wall. This happened over night around 2 years ago. I used to pass this part of the road daily at the time.

I used to amount these to "updates" of the timelines but I had not connected it to the CERN event.

Anonymous Sun 17 Oct 2021 11:40:51 No.30044435 Report

Quoted By: >>30045493

>>30022772

A better question is who is making these high-quality memes. - Either someone is paying someone to make them or a graphic designer is making in whichever case there is obviously an information war happening,

Anonymous Sun 17 Oct 2021 11:42:24 No.30044446 Report

No such thing as a dimensional rift

View SameOCRGoogleiqdbSauceNAOTrace qui2.png, 302KiB, 482x274

Anonymous Sun 17 Oct 2021 13:55:24 No.30045493 Report

>>30044435

kohlchan, they're behind all new memes today

Arjuk !AIM718lgkM Sun 17 Oct 2021 15:49:11 No.30046437 Report

>>30021683

I will restore it for ya. Contact me if you and your agency aren't retarded.

Anonymous Sun 17 Oct 2021 17:34:41 No.30047322 Report

>>30021683

Reminds me of that slime & thriving thing from soundcloud.

<https://soundcloud.com/slimezzzzffff>

DoctorGreen !DRgReeNusk Sun 17 Oct 2021 19:00:28 No.30047897 Report

>>30021683

isn't there the possibility of forcing an area of things to develop in a way that mirrors their traveling through time (from past to present) in a reversed pov?

You ain't traveling back but simulating it.

HOWEVER, It would require tons of energy and data (the most important key) to pull it off.

Anonymous Sun 17 Oct 2021 21:48:40 No.30049049 Report

>>30021683

>december 12th 2025

Cool another date for HAPPENING that won't happen

Anonymous Sun 17 Oct 2021 22:03:31 No.30049135 Report

Would be nice if all tripfags besides KB in this thread had their spam BS deleted.

Jannies make yourselves useful for once

Anonymous Mon 18 Oct 2021 01:42:57 No.30050556 Report

Quoted By: >>30054150

There's 3 ways to fix that issue.

1st would be time travel.

2nd would be reverse wave fluid dynamics of the hyper quantum dimensional sort.
3rd way would be harmonic resonance In a reverse flux at the exact pico range as the experiment that first causes it.

Good luck with any of that since they said they didn't keep notes and they even had repair men and janitors making changes with the collider.

-nobody

Anonymous Mon 18 Oct 2021 03:25:20 No.30051020 Report

Quoted By: >>30051104

>>30023266

Holy shit, about Shiva...

"His most important dance is the Tandav. This is the cosmic dance of death, which he performs at the end of an age, to destroy the universe.

According to one Hindu legend, Shiva almost signalled the end of this universe by performing this dangerous dance before its time."

KB can you explain more on what the fuck CERN seeks to accomplish?

Anonymous Mon 18 Oct 2021 03:46:48 No.30051104 Report

>>30051020

Bro, Shiva is a god of destruction, that's literally what they do at CERN. They smash sub atomic particles into each other and destroy them to see what they're made of. I wouldn't read too much into a statue of Shiva being there, it's just a mascot.

Anonymous Mon 18 Oct 2021 04:55:20 No.30051363 Report

Quoted By: >>30051785

>>30022226

The fact that it's a "coronal mass ejection" discredits a lot of this, as well as the fact that it's mentioned that geography will be a point of scientific debate, "technology" in general will lose the public's confidence (IRL its almost entirely medicine that's causing debate specifically, not just tech in general, tech is way too vague of a description) and that basic scientific measurements will be debated, which implies things like physical constants such as c or g, not virology. All in all, these are all very vague events that could make sense in relation to a Coronal mass ejection, but don't really fit a coronavirus all that well. There was no reason for the interviewee to be so general and unspecific about what's clearly a medical debate, not just a debate about all science.

Anonymous Mon 18 Oct 2021 05:16:47 No.30051455 Report

>even after mde

yeah okay man whatever you say

Anonymous Mon 18 Oct 2021 06:27:46 No.30051785 Report

>>30051363

>not just a debate about all science

If you had been present on other forums of discussion online you'd see these debates right now. The holocaust is the most common topic along with the moon landings and the shape of the earth, right here on /x/.

But if you look smaller chans you'll see major events of eastern Europe and Russia being debated constantly. The history from the first world war onwards is not agreed on

by anyone outside the anglosphere.

China is also questioning major historical events along with other asian nations. The loss of a shared narrative is how this starts.

Anonymous Mon 18 Oct 2021 07:00:57 No.30051931 Report

So we are ta

Talking about the LHC and CERN, we started 08 and stopped earlier in 11 to test something else.

Anonymous Mon 18 Oct 2021 07:56:47 No.30052165 Report

>>30021683

where's the 200 pages drop myfren?

Anonymous Mon 18 Oct 2021 11:40:34 No.30053407 Report

Quoted By: >>30053453

>>30032922

>Expect major anomalies, things popping in and out of existence, written letters changing before your eyes, buildings changing direction, deterioration, or even the entire structure. The worst and most destructive are buildings, or large objects in general, popping into other objects, causing destruction on a massive, MASSIVE, global scale.

Chi will put things in their right place to some extent , the changes might be radical but they're not what I'd call "destructive." That phenomenon exists in our so-called timeline , it doesn't exist in "theirs" and I can only assume they didn't think they needed it ; or that their false gods of religion and science didn't account for it. They thought they could just create some new paradise if you will and develop it off of your backs for entire generations and lifetimes , then burn it and/or all of you. I'm sure the plastic plants and poisoned water look pretty on a postcard but IMO anyone who "made the jump" and decided to leave everyone behind because they felt like they were favored by god or had more money or access to technology..... can quite frankly fucking go down with their ship like they decided to leave us with ours.

We will be helped by forces that exist and occur in our time and place , and I would say, "not theirs" but that's not exactly correct. It will exist there when the walls are completely torn down and it scrubs away whatever doesn't belong there.

This so called "bubble" or rift or whatever is a dimensional form of the chi.

To the extent they're willing to concede it exists at all, they think it only applies to physical stuff on this physical / material plane. And you couldn't have possibly made a more gigantic or arrogant fuckup than demanding authority over these matters while being too fucking arrogant and closed minded to even consider whether this exists let alone how it works.

They only care about their fraudulent claims to land and nations

Anonymous Mon 18 Oct 2021 11:49:08 No.30053453 Report

>>30053407

As for what I know about this, I've been dragged across whatever these boundaries are,

kicking and screaming before, and I've witnessed near catastrophes that were averted a little bit by chi and a little bit by whatever fucking technology or deception or mind control dragged me along for the ride.

They use and abuse people with any connection to the "source" and or psychic abilities and then think they can use and throw those people away like a Kleenex, like they intended to do with this poisoned and polluted planet. I think the most aggravating thing they did was tell me I'd have to come back to my timeline because I wasn't "catholic" and I hope that pissed off my understanding of god even more than it pissed me off but know this, I didn't ask to be dragged there or involved, not now not then and not ever.

The meek will inherit the earth but it won't be handed to them on a platter, they'll earn it.

Fuck those people they had all the power and money in the world , that's what they choose to do with it, you can't eat or drink or breathe money , and I'm not really concerned with preserving their so called future. It doesn't exist, nothing will save it or preserve it, they developed and built the wrong dimensional plane and I thank god I'm not a part of it.

Anonymous Mon 18 Oct 2021 13:45:38 No.30054150 Report

>>30050556

>There's 3 ways to fix that issue

4: stop lying ?

Btw I don't know what's up with this thread, there was a link to OP's content on archive.org and it's gone from this thread.

I wanted to ask about this scar on your face, you or some other version of you have a conscious memory of being shot in the forehead or lobotomized or something like that? There's a bunch of others who underwent a procedure to exist undercover in the "other"

KB Mon 18 Oct 2021 16:50:13 No.30055419 Report

Quoted By: >>30061867

Disregard that, I suck cocks.

KB Mon 18 Oct 2021 16:57:21 No.30055469 Report

Quoted By: >>30058536 >>30061867

>>30027042

To be fair, someone boasting about being "immune to the pandemic" because he took the vaxx doesn't know anything about immunology either.

Anonymous Mon 18 Oct 2021 17:00:07 No.30055489 Report

Quoted By: >>30057150 >>30061947

>>30032922

Mandela effect = "I couldn't possibly have bad memory, the entire universe is wrong instead".

Anonymous Mon 18 Oct 2021 17:33:55 No.30055705 Report
bumperino

Anonymous Mon 18 Oct 2021 21:15:51 No.30057150 Report

Quoted By: >>30059865

>>30055489

>he thinks only one person believes in the Mandela effect

Anonymous Mon 18 Oct 2021 21:30:11 No.30057240 Report

>>30021683

><https://pastebin.com/YZz8u3wB>

>Because our most important equipment is deep underground, it'll be mostly unharmed. Ahahahahaha. You honestly believe that underground structures, crossed with a dimensional merge to a dimension which didn't have those exact structures, will survive, when buildings on the surface are merging with other buildings? Bruh..all that shit would be merged with dirt.

Anonymous Mon 18 Oct 2021 21:53:17 No.30057395 Report

Quoted By: >>30057471

is this the sequel to steins gate

Anonymous Mon 18 Oct 2021 22:03:50 No.30057471 Report

>>30057395

Yes and you're in it now.

View SameOCRGoogleiqdbSauceNAOTrace meds2.jpg, 91KiB, 1024x911

Anonymous Mon 18 Oct 2021 22:05:36 No.30057484 Report

>>30021683

Anonymous Mon 18 Oct 2021 22:05:59 No.30057487 Report

So was OP a faggot or did they actually post the full doc?

They had a full 3 days to finish writing the 200 pages...jwnha

View SameGoogleiqdbSauceNAOTrace 1633993076477.gif, 2MiB, 581x542

Anonymous Mon 18 Oct 2021 22:09:18 No.30057516 Report

Alright, KB. I'll bite. This all seems to be accurate but what I'm not quite understanding is how this can be fixed? Given an event this large in scale and the variables involved, there isn't a lot of time left, so what can reasonably be done in that time?

transcension.systems F.O.I. Mon 18 Oct 2021 22:20:47 No.30057583 Report

>>30021887

That's why there's more reason to value invest in communication

Careful though?

Anonymous Mon 18 Oct 2021 22:59:35 No.30057787 Report

>>30021683

It would of been believable if you posted on the dregs of 4chan /b/pol/ or anywhere else.

View SameGoogleiqdbSauceNAOTrace DOOM Dance.gif, 246KiB, 285x224

Anonymous Mon 18 Oct 2021 23:49:31 No.30058062 Report

Quoted By: >>30058889

>>30021683

Sounds pretty believable to me, but i lack the evidence to really put full stock in this OP.

You got my interest, and attention though. That's for damn sure.

Oh, by the way. I will also add that there really is no way to feasibly seal that rift, once ya open or rupture the membrane you're fucked. It's in the "don't fuck with this" category of things for a reason. Though, i could be wrong. I hope i am if you are telling the truth. But from my experience and understanding on how reality works from my extremely limited POV, there's just no feasible way to solve this.

If what you say is remotely real and true in our timeline, we're basically fucked beyond comprehension. And so too, is every single thing in this entire reality.

Anonymous Tue 19 Oct 2021 01:50:25 No.30058536 Report

Quoted By: >>30058626

>>30055469

Thank you for not understanding I was merely trying to get the anti-vaccination poster angry.

Anonymous Tue 19 Oct 2021 01:59:14 No.30058574 Report

Quoted By: >>30058889

>>30021683

As above so below, makes sense now. The universe has the same structure as cells.

That means there is a nucleus in the universe.

Anonymous Tue 19 Oct 2021 02:12:20 No.30058626 Report

Quoted By: >>30058817 >>30058889

>>30058536

well fuck you for derailing every thread your ugly dumbass appears for undeserved attention

Anonymous Tue 19 Oct 2021 02:24:04 No.30058673 Report

Quoted By: >>30058889

>>30023050

If a tree fell in a forest, will it make a noise

Anonymous Tue 19 Oct 2021 03:01:26 No.30058794 Report

Quoted By: >>30058889 >>30058946

>>30035432

>makes us all equals

remember madonna's creepy covid home-video where she said corona was the great equalizer?

also when i spoke with spirit earlier tonight, they kept pushing "equals" to me repeatedly.

as i speak, a commercial on my parents tv says "quantum equalizer". it's for some cartoon on adult swim.

Anonymous Tue 19 Oct 2021 03:08:20 No.30058817 Report

Quoted By: >>30058889

>>30058626

Okay, try to make me care

KB Tue 19 Oct 2021 03:24:22 No.30058889 Report

Quoted By: >>30058902 >>30058984 >>30059091 >>30061867

>>30058817

>>30058794

>>30058673

>>30058626

>>30058574

>>30058062

Lol fuck all of you. I try to makr a fun thread where we suspend our disbelief for a while and talk about fun time travel / dimensional shift shit and you just have to be downer autists about it.

Fuck you all I see why you have no fun ever.

Anonymous Tue 19 Oct 2021 03:27:27 No.30058902 Report

>>30058889

>>30058888

almost

Anonymous Tue 19 Oct 2021 03:32:39 No.30058929 Report

>>30021683

How did you find this website?

Why post this on an anime imageboard? Serious question since there are so many better platforms to convey your message

Anonymous Tue 19 Oct 2021 03:36:36 No.30058946 Report

Quoted By: >>30058961

>>30058794

Madonna's (who's received funding from the UN for her Kaballah school) last album was called Corona.

In the 2019 Eurovision she did that song "Not Everyone Is Coming To The Future" which had not only two pillars closely resembling the Pillar of Solomon, but also featured gas masks and a breath that could kill.

Its all a little... Coincidental.

Anonymous Tue 19 Oct 2021 03:39:52 No.30058961 Report

Quoted By: >>30059282

>>30058946

>Madonna's (who's received funding from the UN for her Kaballah school) last album was called Corona.

no it wasnt

Overgrootmeester Tue 19 Oct 2021 03:41:21 No.30058970 Report

Quoted By: >>30061405

I know what you did faggots.

You cloned ordo masonic doctrine then took out humanity on Earth for a hike in space based on intelligence, looks and morality. Others cannot escape this existence. This is a war advancement. I will never look at living beings for my needs again. We're also aware how the Internet has been wiped multiple times by Beatrix' elite gang. You're no match for us. You will all be beheaded in public and on sight if you ever annoy us with your fake politics and products again. That weak neurotoxin I've been affected in that

police cell with was on your watch. You all deserve to be on a watchlist and be beheaded on sight.

Black power

I am the archgrandmaster

Anonymous Tue 19 Oct 2021 03:44:36 No.30058984 Report

>>30058889

Okay, and?

overgrootmeester Tue 19 Oct 2021 03:47:10 No.30058992 Report

Quoted By: >>30059006 >>30061405

I know what you did, faggots.

You've launched humanity into an all out space war.

You've cloned masonic ordo doctrine and took out people into space based on intelligence looks and morality.

Consequences will never be the same

I will never look at another living being for my needs again.

We're all Space Commander.

That Neurotoxin event in that police cell was on your watch

You and your Biosynthesis computronics and social engineering facilities all belong on watchlists

I am the archgrandmaster

Anonymous Tue 19 Oct 2021 03:50:40 No.30059006 Report

>>30058992

>archgrandmaster

View SameGoogleiqdbSauceNAOTrace Hmmm.gif, 2MiB, 328x328

Anonymous Tue 19 Oct 2021 04:09:02 No.30059091 Report

Quoted By: >>30059102 >>30059605

>>30058889

Well, guess i won't be caring what you say next from here on out KB.

Nice of you to insult the only fuckers keeping this thread from being archived. I won't be taking part in this shitty fan fic of Steins Gate any longer.

I was actually interested in the implications, but now i just think you're a faggot.

Gargle my balls you should've been swallowed cum-stain.

Ovarygroupmensuration Tue 19 Oct 2021 04:09:21 No.30059093 Report

I am the omegagrandlord

KayBee Tue 19 Oct 2021 04:10:33 No.30059102 Report

Quoted By: >>30061867

>>30059091

t. get fucked

retard you are

View SameOCRGoogleiqdbSauceNAOTrace chani.jpg, 191KiB, 768x1024

Anonymous Tue 19 Oct 2021 04:40:46 No.30059233 Report

Quoted By: >>30059547

>>30021683

Anonymous Tue 19 Oct 2021 04:50:51 No.30059282 Report

>>30058961

Beg your pardon. It wasn't the album title, there was a typewriter on the back of the album which is made by a company called Corona.

Anonymous Tue 19 Oct 2021 05:03:51 No.30059326 Report

>>30021683

why would anyone want to fix "it"

well, maybe dangerous to those sequential incarnates that are obsessed with "the body" and prolonging their earth experience as long as possible...

we are all multidimensional beings..

we exist everywhere.. most of us just are out of tune and cant "see" it.

but they still "exist" in other dimensions...even if they are sleeping and unaware what they think is reality is nothing more than a quick dream.

;-)

Anonymous Tue 19 Oct 2021 06:03:43 No.30059547 Report

Quoted By: >>30059902

>>30059233

>posts single pic

>no link to said article

Wasted digits.

Anonymous Tue 19 Oct 2021 06:20:58 No.30059598 Report

Quoted By: >>30062995

>>30022451

"The universe is damaged, but concrete will protect me"

View SameGoogleiqdbSauceNAOTrace 1613796548785.png, 19KiB, 128x128

Anonymous Tue 19 Oct 2021 06:23:30 No.30059605 Report

Quoted By: >>30059872 >>30061867

>>30059091

This KB is most likely an imposter posing as OP.

See for instance:

>>30022405

Anonymous Tue 19 Oct 2021 07:34:15 No.30059865 Report

>>30057150

Never said that. Many people have bad memory combined with inflated ego.

Anonymous Tue 19 Oct 2021 07:36:28 No.30059872 Report

Quoted By: >>30061867

>>30059605

The amount of trolling/shilling going on in this thread lends a lot of weight to the authenticity of the claims by op. The fact that we got an imposter and no promised update is highly sus.

Anonymous Tue 19 Oct 2021 07:36:33 No.30059873 Report

>>30035084

This is easily one of the better texts I've seen here in a long time. They have tons of potential.

Anonymous Tue 19 Oct 2021 07:41:37 No.30059901 Report

>>30021887

>>30022208

I fucking knew it since birth. I've always had this intuition that whenever I did a spin I'd change dimensions. Dimensions as in "futures", ie what will happen to me if I dont spin is not the same as if I spin once or if I spin twice, left or right.

Anonymous Tue 19 Oct 2021 07:42:17 No.30059902 Report

Quoted By: >>30066277 >>30066586

>>30059547

My apologies, here is the pdf to the infamous Chani project article -

<https://rts.earth/wp-content/uploads/2021/09/CHANI-PROJECT-and-the-FUSE-YEAR1.pdf>

Basic premise is that a group of researchers at a secret particle collider in south Africa made contact with an entity who claims much the same as OP does.

Anonymous Tue 19 Oct 2021 08:49:47 No.30060179 Report

>>30021887

There are different levels of paradox.

As far as anyone will ever be able to perceive, there shouldn't be a paradox capable of hard locking the Universe out of existing.

blue eisenhower november

amirite?

Anonymous Tue 19 Oct 2021 09:08:42 No.30060265 Report

>>30021683

Don't worry anon! Chris says that pokemon and sonic will become real when the dimensional merge happens. I can't wait to hang out with my favorite fictional characters Peter Griffin and Homer Simpson!

View SameGoogleiqdbSauceNAOTrace 1633660246984.jpg, 37KiB, 773x607

Anonymous Tue 19 Oct 2021 09:10:21 No.30060271 Report

>>30021683

>>30036545

>>30036556

OP KB, if you come back can you confirm or deny the rumors of the sample of dark matter that was secretly lent from CERN to a university for observance? Supposedly it had many negative effects on anyone who was in close proximity to it, including severe nightmares, feelings of dread and visions of demons.

Anonymous Tue 19 Oct 2021 12:58:47 No.30061405 Report

Quoted By: >>30065809

>>30058970

>>30058992

>thinking you have a chance vs the golden witch

We didn't bring humanity into a space war, the dregs who came here to steal our natural resources already declared war in doing so. You will all be slaughtered and the energy extracted and returned to its rightful owner.

Oh and "humanity" is no more, they were degenerates so we killed them. You think those are humans you are looking at, cities you see them live in? It's all replicated structures under our control.

Anonymous Tue 19 Oct 2021 14:16:30 No.30061867 Report

Quoted By: >>30061911

>>30059102

>>30058889

>>30055469

>>30055419

Nice try, real KB has a tripcode already;

>>30036545

>>30036507

>>30059605

this

>>30059872

KB said she was afraid of getting found out. Seems the shills are hard at work here.

Anonymous Tue 19 Oct 2021 14:22:11 No.30061911 Report

>>30061867

>KB has a tripcode

wonderful

Anonymous Tue 19 Oct 2021 14:27:48 No.30061947 Report

Quoted By: >>30062664 >>30063970

>>30055489

What's the term for when the minority is remembering correctly but the official record is

wrong?

Anonymous Tue 19 Oct 2021 16:17:44 No.30062664 Report
>>30061947

The record being wrong. Does there need to be name for it?

Anonymous Tue 19 Oct 2021 17:11:37 No.30062995 Report
>>30059598

not the concrete per se, but rather the lack of observation of the surrounding universe.
do you really need this explained to you?

Anonymous Tue 19 Oct 2021 17:41:09 No.30063190 Report

Damn I wish I was a shill at least I'd be getting paid for calling out obvious bullshit

Anonymous Tue 19 Oct 2021 20:18:21 No.30063967 Report

Bump waiting on KBs return

Goopies Tue 19 Oct 2021 20:20:04 No.30063970 Report
>>30061947

Minority Report...like the hit movie Minority Report

View SameOCRGoogleiqdbSauceNAOTrace bomb-03.jpg, 205KiB, 880x679

Anonymous Tue 19 Oct 2021 20:26:05 No.30064004 Report

Quoted By: >>30064937

Rolling for the rift to kill me.

Anonymous Tue 19 Oct 2021 21:28:55 No.30064392 Report

Quoted By: >>30065485

cool so maybe get the vaccine so that you have a constant variable to merge with your universal counterpart once the event occurs, unless of course your counterpart didn't get the vaccine, to which case the twoniverse will remove both versions of you, just to be safe.

View SameOCRGoogleiqdbSauceNAOTrace 1565258058653.jpg, 46KiB, 720x736

The image is a close-up photograph of a cat with a humorous and playful expression. The cat is sitting on a wooden floor, and its head is tilted back, covering its eyes with a clear plastic cup. The cup has a measurement scale on it, with the word "TOPPERATE" visible. The cat's fur is a mix of gray and white, and it has a round face with a small, round ear. The background is blurred, but it appears to be an indoor setting with a glimpse of a kitchen or dining area. The image has a watermark or logo in the bottom left corner that reads "カチューション," which is likely the name of the creator or the source of the image. The overall tone of the image is light-hearted and whimsical.

Anonymous Tue 19 Oct 2021 22:57:10 No.30064937 Report
>>30064004

oh no off by one for trips of rift killing

Anonymous Wed 20 Oct 2021 00:31:43 No.30065485 Report
>>30064392

>implying the "vax" isn't the irrecoverable hard-fork

Yeah, sure, trust a bunch of pedos in the MSM and government with your existence, lol, fucking tard

Anonymous Wed 20 Oct 2021 01:29:51 No.30065745 Report
>>30021683

>JB

John Bitor?

Anonymous Wed 20 Oct 2021 01:34:23 No.30065760 Report

>>30023354

>mes these things are hidd

!RemindMe 24 hours

Anonymous Wed 20 Oct 2021 01:41:36 No.30065804 Report

>>30032226

There's simply no reason to reveal your gender, I call BS

Anonymous Wed 20 Oct 2021 01:42:55 No.30065809 Report

>>30061405

HAHAHAHA goddamit bro you're a dick. That green text made me piss my pants when I saw what you quoted

Anonymous Wed 20 Oct 2021 02:07:21 No.30065901 Report

Quoted By: >>30066043

>>30022337

>works in top secret ayy lmao tech lab while talking to inter-dimensional beings

>cant into proper English

>Ignores the spell checker in his web browser

LARP: over. Ya blew it.

Anonymous Wed 20 Oct 2021 02:40:49 No.30066025 Report

>>30021683

cool, go write a book faggot.

Anonymous Wed 20 Oct 2021 02:43:35 No.30066034 Report

>>30021683

>compares dimensional rift to virus

please kill yourself, if you have to make that comparison, you're retarded.

>doodd muh varus?!?! yeah DIMENSIONAL RIFT is more dangerous!!!

no shit

Anonymous Wed 20 Oct 2021 02:46:07 No.30066043 Report

Quoted By: >>30066127

>>30065901

>comes to /x/ to warn schizos and retards about *checks notes* dimensional rift
this thread should have died long ago

Anonymous Wed 20 Oct 2021 03:08:42 No.30066127 Report

Quoted By: >>30066554

>>30066043

>comes to /x

agreed

Anonymous Wed 20 Oct 2021 03:52:36 No.30066277 Report

Quoted By: >>30066586

>>30059902

Many thanks for the link, anon.

Anonymous Wed 20 Oct 2021 05:09:19 No.30066554 Report

>>30066127

>comes

agreed

Anonymous Wed 20 Oct 2021 05:09:53 No.30066558 Report

Ok.

View SameOCRGoogleiqdbSauceNAOTrace 1626278167362.jpg, 19KiB, 184x184

Anonymous Wed 20 Oct 2021 05:18:42 No.30066586 Report

Quoted By: >>30066591 >>30068120

>>30059902

>>30066277

This is /x/ gold. I especially like page 6.

> Many beings live [in the] deep ocean and hollow earth and can give you humans answers and much help

> When you understand the oceans, you will understand how cosmic travels work – easy

> Oceans have the same composition as space time element Waters above and below the firmament, anyone?

>We won war with reptile our time line a long time ago. We evolved [since] then. Reptile your time line keeps you back [so] you cannot grow

Yeah we know about those niggers.

> Dragon-like beings still live in hollow earth [underground]

> They are good now

> They are very wise now

> They are peaceful like dolphins now

So the dragon sighting videos on jewtube are real. Thought so.

> Moon is not natural heavenly body

> Moon has been put there by other beings to control mood on earth

And page 7:

> I will tell you a secret

> Some places [your] deep ocean pressures are so big that

> Air that you breathe cannot bubble to the surface

> This trapped air has caused big caverns where humans can live and breathe very good air. And plants live very well

> Deep oceans have many crystals. Solves all your energy needs. No pollution

> Earth is a water planet yet your leaders look for answers in space

> Deep oceans have all the answers for cosmic travels this time line

> Why have you ignored this in your history

> When you solve the mysteries of the deep oceans, you will solve

> The mysteries of space. Ask the dolphins, they will tell you
Anonymous Wed 20 Oct 2021 05:20:46 No.30066591 Report
>>30066586

Eh sorry, my copy & pasting from the pdf got fucked up on a few lines
Anonymous Wed 20 Oct 2021 11:12:21 No.30068120 Report
>>30066586

>The mysteries of space. Ask the dolphins, they will tell you
<https://youtu.be/hnVAv77gEqo>
Anonymous Wed 20 Oct 2021 12:37:48 No.30068579 Report
Page ten, finally.

Anonymous Wed 20 Oct 2021 12:38:50 No.30068592 Report
I'm going to bump a few threads to end this.

FoolFuuka Imageboard 2.2.0 - Asagi FetcherChange Theme Transparency - FAQ -
Credits & Links - 4plebs on X - LegalArchives: [adv / f / hr / o / pol / s4s / sp / tg / trv / tv
/ x]

/x/ - Paranormal

4chan

Index

Gallery

Random

Stats

Search or insert post number

[7 / 1 / 5]

10KiB, 275x183, download (5).jpg

View Same Google iqdb SauceNAO Trace

Files GH-230 through GH-235 Anonymous Tue 25 Jul 2023 18:48:52 No.35395448

ViewReplyOriginalReport

Quoted By: >>35395959 >>35396139

What does /x/ think of this? Is it real or is it creepypasta cringe?

<https://pastebin.com/YZz8u3wB>

I saw an anon on here last year claiming that he was K.B. and replaced "coronavirus"
with "coronal mass ejection" in the transcripts.

If it's true, we have a little over 2 years before reality as we know it collapses.

Anonymous Tue 25 Jul 2023 19:54:36 No.35395959 Report

>>35395448

Bump

Anonymous Tue 25 Jul 2023 20:07:52 No.35396046 Report

Quoted By: >>35397057

Well that was a wild read

Anonymous Tue 25 Jul 2023 20:20:10 No.35396139 Report

Quoted By: >>35396433 >>35397919

>>35395448

KB and JB are clearly the same person based on the style of writing.

>with this machine you released such an incredible amount of power

Is he talking about particle accelerators? If so another retarded larp from someone who
barely understands technology. If a particle accelerator could shift the reality of our

universe into another, it would be happening millions of times per second inside the Sun.

Nuclear weapons likewise produce millions of times more power concentrated into a small point than particle accelerators. Have they shifted our reality? Does not seem likely. Volcanoes? Did Krakatoa and Pompei send Earth into a different timeline? Particle accelerators use and involve an extremely small amount of energy compared to the forces of nature and the forces we have unleashed as weapons. If you read about the LHC or a particle accelerator used for this kind of thing, you can immediately assume it's fiction. Even our Sun is not thought to contain enough gravitational energy to collapse into a black hole. The energetic requirements to achieve alterations to space time might as well be infinitely beyond what is being utilized by all humans on earth.

Anonymous Tue 25 Jul 2023 20:57:39 No.35396433 Report
>>35396139

I think it's talking about the LHC

Anonymous Tue 25 Jul 2023 22:02:34 No.35397057 Report
>>35396046

Yeah and that's why I can't tell if it's real or fake

Anonymous Tue 25 Jul 2023 23:38:11 No.35397919 Report
>>35396139

>Unironically basing arguments on what they tell us in public schools

FoolFuuka Imageboard 2.2.0 - Asagi FetcherChange Theme Transparency - FAQ - Credits & Links - 4plebs on X - LegalArchives: [adv / f / hr / o / pol / s4s / sp / tg / trv / tv / x]

/x/ - Paranormal

4chan

Index

Gallery

Random

Stats

Search or insert post number

[24 / 3 / 10]

10KiB, 275x183, download (5).jpg

View Same Google iqdb SauceNAO Trace

/mdeg/ Mass Divergence Event General #4 Professor Turo !!1uInC0Yj8gx Fri 28 Jul 2023 10:33:36 No.35425239 ViewReplyOriginalReport

Quoted By: >>35426504 >>35432054 >>35432240

>The transcripts:

<https://pastebin.com/YZz8u3wB>

>Previous threads:

>>35410882

>>35402132

>>35395448

>KB's thread:

<https://archive.4plebs.org/x/thread/30021683/>

>QRD:

An anonymous individual uploaded these transcripts to Pastebin in 2019. They are allegedly transcripts of a few conversations of a conversation between someone from our timeline (K.B.) and someone from the near future (at least 2025) in another timeline (J.B.), implied to be at CERN. J.B. tells us that the multiverse is destabilizing (causing things such as the Mandela Effect) and there will be a catastrophe called a Mass Divergence Event in late 2025 in which our universe collides with others, causing massive widespread destruction.

>So what's the point of these threads?

The point is to figure out if these transcripts are real, to discuss the implications if they are, and to attempt to prevent the MDE.

>But J.B. said there'd be a coronal mass ejection in February 2020!

An anon on this board claiming to be K.B. said the transcripts originally read "coronavirus" and she changed it to avoid suspicion.

Professor Turo !!1ulnC0Yj8gx Fri 28 Jul 2023 10:51:35 No.35425429 Report

By the way, in case it wasn't obvious, I am not an expert on the multiverse or quantum physics or any of that. I am only making these threads to spread awareness and possibly gather more information regarding the M.D.E.

Professor Turo !!1ulnC0Yj8gx Fri 28 Jul 2023 11:44:50 No.35425929 Report

Obviously I will stop making these threads if nothing happens on the days JB said the MDE would take place. If I survive the MDE and 4chan is still functioning, I will continue making these threads in order to document how it affected all of us.

View SameOCRGoogleiqdbSauceNAOTrace sad covert.jpg, 538KiB, 2560x1920

Anonymous Fri 28 Jul 2023 12:30:43 No.35426406 Report

bump

View SameGoogleiqdbSauceNAOTrace 000045_pepe_apu_turning_into_sch (...).jpg, 10KiB, 240x240

Anonymous Fri 28 Jul 2023 12:38:50 No.35426504 Report

Quoted By: >>35426759 >>35427485 >>35432028

>>35425239

Don't waste time, just assume it's real.

Now, assuming its real, what can you actually do?

Right, nothing, so just stop making this threads please.

Professor Turo !!1ulnC0Yj8gx Fri 28 Jul 2023 13:00:58 No.35426759 Report

>>35426504

I can spread awareness and gather information.

Anonymous Fri 28 Jul 2023 14:11:38 No.35427485 Report

>>35426504

Cultivate the 4 brahmaviharas in order to strengthen and stabilize your personal timeline. This works because these qualities generate energy from higher realities that are much more powerful.

<https://en.wikipedia.org/wiki/Brahmavihara>

Anonymous Fri 28 Jul 2023 14:21:35 No.35427602 Report

Quoted By: >>35428380

its very likely that it will be in 2024. there's a torque on the timeline that can't be

removed. people progressing at the same rate they would but the timeline itself and events are speeding up constantly. if you have plans, put them on a shorter timeline. and be ready to shorten even more. the afterwards is entirely unknown.

Professor Turo !!1ulnC0Yj8gx Fri 28 Jul 2023 15:42:48 No.35428380 Report

Quoted By: >>35428463 >>35431003

>>35427602

JB said 2025, but I'm sure the exact date can change between timelines.

Anonymous Fri 28 Jul 2023 15:51:18 No.35428463 Report

Quoted By: >>35428753

>>35428380

it likely was at a certain point, and even at that time of prediction it might have been later on. but the one constant right now is the rate at which things are speeding up. our timeline speeding up to that point is causing issues everywhere else as well. sucks, but it had to happen.

Anonymous Fri 28 Jul 2023 16:20:26 No.35428753 Report

Quoted By: >>35429166

>>35428463

I'd still like to know if my question from last thread is possible, and if the people around you will start to become directly and even physically changed by the words you say about them

Like say, for example, a relative has a surgery but someone else says they did not, which causes that surgery to be erased from their timeline and have never occurred to them

Professor Turo !!1ulnC0Yj8gx Fri 28 Jul 2023 17:03:50 No.35429166 Report

Quoted By: >>35429179

>>35428753

Not sure if people can be changed by just saying things about them, but there are definitely some minor differences between timelines.

The transcripts mention the importance of cause and effect. A person getting a surgery could have multiple complex causes, depending on what kind of surgery it was.

Anonymous Fri 28 Jul 2023 17:05:31 No.35429179 Report

Quoted By: >>35429836

>>35429166

In this case it's because their personal doctor railroaded and scared them into getting it by exploiting their family's health history

Professor Turo !!1ulnC0Yj8gx Fri 28 Jul 2023 18:07:23 No.35429836 Report

>>35429179

Like I said, I'm no expert on any of this, but it very well could be different in another timeline. But as far as I can tell there's no way to change events that have already happened

Professor Turo !!1ulnC0Yj8gx Fri 28 Jul 2023 19:56:31 No.35431003 Report

>>35428380

Maybe in JB's timeline the planes hit the towers on June 4 2002 or some random date like that

Professor Turo !!1ulnC0Yj8gx Fri 28 Jul 2023 22:04:35 No.35432028 Report

>>35426504

We probably won't be able to prevent it, but we can prepare for it and try to survive it

Anonymous Fri 28 Jul 2023 22:09:00 No.35432054 Report

Quoted By: >>35432078

>>35425239

Viral marketing for Million Dollar Extreme.

Professor Turo !!1ulnC0Yj8gx Fri 28 Jul 2023 22:11:34 No.35432078 Report

>>35432054

4chan would definitely blame the collapse of the multiverse on Sam Hyde

Anonymous Fri 28 Jul 2023 22:33:57 No.35432240 Report

>>35425239

><https://pastebin.com/YZz8u3wB>

This sounds more like a convergence rather than a divergence

Anonymous Fri 28 Jul 2023 22:35:38 No.35432256 Report

Quoted By: >>35432268

I remember the original threads. This was a fun larp.

There isn't anything you can do because you may end up getting merged smack dab in the middle of a building.

Chris Chan is many things, but he isn't correct.

Nor was the dialogue changed from the original released quite a few years back. They never mentioned corona.

This is just a retcon to keep it relevant.

That being said, it's Friday night, everyone's entitled to have fun.

Professor Turo !!1ulnC0Yj8gx Fri 28 Jul 2023 22:37:12 No.35432268 Report

Quoted By: >>35432384 >>35432405

>>35432256

Did you not read KB's post? She said she replaced "coronal mass ejection" with "coronavirus." You can verify on the Wayback Machine that the Pastebin has not changed.

Anonymous Fri 28 Jul 2023 22:50:40 No.35432384 Report

>>35432268

I read the original mam.

I was in the original revelation threads.

They were fun.

Anonymous Fri 28 Jul 2023 22:53:22 No.35432405 Report

Quoted By: >>35432465

>>35432268

except you read this, there is absolutely no reason implicit to change that, and the structure of the entire larp does not fit with corona being in it originally. Its cope.

0 reason to not say the entire globe, not just asia and europe; among many other things

Professor Turo !!1ulnC0Yj8gx Fri 28 Jul 2023 23:01:58 No.35432465 Report

>>35432405

In February it was only affecting Europe and Asia.

FoolFuuka Imageboard 2.2.0 - Asagi FetcherChange Theme Transparency - FAQ -

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/tv/ Television & Film

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Credits & Links

FAQ

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Credits & Links - 4plebs on X - LegalArchives: [adv / f / hr / o / pol / s4s / sp / tg / trv / tv / x]

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4chan

Index

Gallery

Random

Stats

Search or insert post number

[321 / 36 / 143]

13KiB, 238x211, 1813462.jpg

View Same OCR Google iqdb SauceNAO Trace

Mass Divergence Event KB Thu 14 Oct 2021 12:28:14 No.30021683

ViewReplyOriginalReport

Quoted By: >>30021887 >>30022199 >>30022426 >>30022498 >>30023022
>>30023088 >>30023104 >>30023132 >>30023494 >>30024031 >>30024548
>>30030164 >>30030327 >>30031056 >>30032769 >>30032922 >>30033107
>>30033476 >>30033552 >>30035084 >>30035094 >>30035735 >>30037709
>>30037729 >>30042427 >>30043153 >>30046437 >>30047322 >>30047897
>>30049049 >>30052165 >>30057240 >>30057484 >>30057787 >>30058062
>>30058574 >>30058929 >>30059233 >>30059326 >>30060265 >>30060271
>>30065745 >>30066025 >>30066034

My name is KB and I used to work for a research facility I will not further disclose.

During my time there we contacted a dimensional traveler, or rather, he had contacted us.

Over a decade ago one of our experiment had caused a puncture in the dimensional membrane, causing multiple dimensions to force equilibrium. The experience had changed me profoundly and when I left the facility, I was able to make sure I took copies of the transcripts with me. It had come to my understanding that the public should know about this, as it would affect them greatly in the years to come.

At first I stood idly by, while I watched the predictions JB made come true time and time again. That's why I decide in 2019 to release part of the transcript to the public. Fearing detection of my person, scrutiny and ridicule, I decided to replace the word CORONA with CORONAL MASS EJECTION, and obfuscated the names of those involved.

I posted part of the transcript on pastebin, fearing the worst. To my surprise no one cared. I didn't know what else to do at that point mind you; at that time nobody had even heard of the virus, as it was still due for February the next year and I decided to leave it at that. Looking back, I think changing the name of the virus might have been a bad choice on my part.

Over the last few months I have tried to give the pastebin some more attention. The predictions in the document about political turmoil leading up to Corona seem vague at best, and in lieu of protecting my identity I fear I have failed to bring understanding of the problem to the masses.

The dimensional rift is real, it is more dangerous than the virus, and it will get us all if we don't find a way to fix it before 2025. I know this is very hard to believe for some of you, and I'm not here to convince you, do with the information as you see fit.

Yours truly,
KB

<https://pastebin.com/YZz8u3wB>

Anonymous Thu 14 Oct 2021 12:31:30 No.30021713 Report

Ugh 2025 too far away

Anonymous Thu 14 Oct 2021 12:53:39 No.30021887 Report

Quoted By: >>30022085 >>30022137 >>30023108 >>30040141 >>30057583

>>30059901 >>30060179

>>30021683

Ok I actually read this and am shocked at how competent this is to concepts I've had since I was a kid. Time travel being individual dimensions and not being able to have a linear time to affect is EXACTLY WHAT I HAVE BEEN SAYING FOR YEARS only for normie NPC types to stupidly think that it's a paradox

Anonymous Thu 14 Oct 2021 12:56:31 No.30021912 Report

Quoted By: >>30022066

Sorry, KB, but it's gone already

KB Thu 14 Oct 2021 13:15:47 No.30022066 Report

Quoted By: >>30022697

>>30021912

I guess screaming into the void doesnt do much

KB Thu 14 Oct 2021 13:18:33 No.30022085 Report

Quoted By: >>30022137

>>30021887

That is exactly the point, there is no paradox, never was. The way movies and pop culture portray time travel is absolutely false and is in no way justifiable in nature.

Anonymous Thu 14 Oct 2021 13:26:19 No.30022118 Report

Will we see any cool/creepy things this year?

Anonymous Thu 14 Oct 2021 13:29:54 No.30022137 Report

Quoted By: >>30022208 >>30022791

>>30021887

>>30022085

Explain this high IQ stuff to me. Can I only go as far back as my birth? What do you mean by it being individual dimensions

Anonymous Thu 14 Oct 2021 13:40:06 No.30022193 Report

Quoted By: >>30032930

i have to pee

Anonymous Thu 14 Oct 2021 13:41:02 No.30022199 Report

Quoted By: >>30022226 >>30023442

>>30021683

Hi KB. I just went through an annoying captcha to call you a fat larping twat. Seriously, just fuck off.

KB Thu 14 Oct 2021 13:42:06 No.30022208 Report

Quoted By: >>30022359 >>30023478 >>30059901

>>30022137

The way JB explained it means that you are not bound by your birth, nor death (although you are in this timeline). You can go back and forth between dimensions at any time.

You can go to the dimension of 5 october 1923 or whenever you choose, however, that dimension you step into, has nothing to do with you. Time still progresses linear, so tomorrow it would be 6th of october 1923 in that dimension, and in your original dimension it would be 15 october 2021.

I guess the best way to visualize it is to think of it as a twin universe, where everything that happened here happened in that one as well (except for non-persistent events, but lets keep it simple for now).

Every single moment in time, is infinite and still exists somewhere.

KB Thu 14 Oct 2021 13:45:29 No.30022226 Report

Quoted By: >>30022410 >>30022451 >>30030109 >>30051363

>>30022199

If you check the pastebin you can see im not larping, it was made in june 2019. That was months before people even heard of Corona and of the problems it would bring to the world.

However you are free to believe whatever you want.

Anonymous Thu 14 Oct 2021 13:48:29 No.30022245 Report

Quoted By: >>30022302 >>30022337 >>30022894 >>30023022

why do you people do this. is it for fun. is it fun to make shit up and convince insane people to wait x amount of weeks or months or even years for nothing to happen. whats wrong with you. do you need help? can i help you?

Anonymous Thu 14 Oct 2021 13:56:30 No.30022302 Report

>>30022245

Normally i would agree, larpers are fucking annoying but this one seems to have a little more substance to it to be fair.

That document or whatever is fucking interesting

Anonymous Thu 14 Oct 2021 14:00:07 No.30022328 Report

>>30021551

KB Thu 14 Oct 2021 14:01:06 No.30022337 Report

Quoted By: >>30023355 >>30026576 >>30027164 >>30035704 >>30036710

>>30065901

>>30022245

Im trying to help you, but i guess your right. I was wrong trying to and have become disenchanted with giving out a warning. Let it all burn I guess. You can delete these posts if you want to.

View SameOCRGoogleiqdbSauceNAOTrace 439226.jpg, 65KiB, 283x475

Anonymous Thu 14 Oct 2021 14:05:07 No.30022359 Report

>>30022208

What Mad Universe?!

KB Thu 14 Oct 2021 14:13:22 No.30022405 Report

Quoted By: >>30022737 >>30059605

op here disregard everything i suck cocks

Anonymous Thu 14 Oct 2021 14:14:05 No.30022410 Report

Quoted By: >>30023442 >>30026484

>>30022226

I'd dismiss you as another kissless basement wizard, but your lies are potentially harmful to the more vulnerable and credulous visitors to this board. Do you feel no shame?

Anonymous Thu 14 Oct 2021 14:16:22 No.30022426 Report

>>30021683

K cool, so how do I travel across dimensions the and back? Read the pastebin and didnt see anything there, just how "time travel" works.

View SameGoogleiqdbSauceNAOTrace 1634083211010.gif, 17KiB, 478x606

Anonymous Thu 14 Oct 2021 14:21:49 No.30022451 Report

Quoted By: >>30022588 >>30059598

>>30022226

There seems to be no way to prevent this. If this is true then essentially there will eventually be an equilibrium where this all dies down and goes back to normal as the dimensions merge, like the hot and cold air analogy.

My biggest concern is simply surviving the phasing objects period. Would you suggest

just building a bunker in the middle of nowhere and waiting it out? How do we stay safe?

Anonymous Thu 14 Oct 2021 14:28:09 No.30022498 Report

Quoted By: >>30022588

>>30021683

How can it be verified that this wasn't edited since 2019?

>An increase in seismic and volcanic activity is possible, but only half persistent

This is happening too, weirdly accurate if this isn't a clever trick.

View SameOCRGoogleiqdbSauceNAOTrace CD52A5A0-91E6-4982-AFCC-01E0BF2D (...).jpg, 588KiB, 828x1432

Anonymous Thu 14 Oct 2021 14:34:03 No.30022535 Report

Quoted By: >>30022588

"KB," eh?

Anonymous Thu 14 Oct 2021 14:36:43 No.30022554 Report

Quoted By: >>30022588

Is the mass-vaccination campaign that's going on right now some hacked together "fix" for the M.D.E.?

KB Thu 14 Oct 2021 14:41:16 No.30022588 Report

Quoted By: >>30022668 >>30022747

>>30022451

I have thought about this for a long time, but the way persistence works I think it would be a viable option for humanity to try and consciously reject the MDE.

I think the only solution is to have a broad, global understanding that this is happening, and humanity consciously choosing to not want that. However I am unsure whether this would work.

>>30022498

I don't really know, I'm not that internet savvy. I thought pastebins can only be edited with accounts, that's why I posted it without an account and as 'a guest'. To my understanding, guests' posts can not be edited, not even by the original poster. If someone could confirm that...

>>30022535

I don't know what that means.

>>30022554

I don't think so. It's a direct result of science trying to deal with the virus. The virus is not the effect of the MDE. It's just something JB predicted that would happen almost a decade ago, to the month.

View SameOCRGoogleiqdbSauceNAOTrace 1634114982152.png, 658KiB, 634x500

Anonymous Thu 14 Oct 2021 14:44:22 No.30022610 Report

Quoted By: >>30022735

You know for the longest time Ed Dames had his "kill shot" remote viewing prediction.

He kept saying a solar flare was going to wipe us out.

So bizarre that maybe he was actually remote viewing a pun of the clot shot being the kill shot and sun's corona being covid.

So tell us KB what are we exactly supposed TO DO about all this. It's useless to just sit around and worry about it. What is the solution to the genocidal maniacs and their hordes of brainwashed vaxbrain minions?

View SameGoogleiqdbSauceNAOTrace 4DD74B2D-349E-4538-98F0-85BA7D39 (...).jpg, 455KiB, 1024x683

Anonymous Thu 14 Oct 2021 14:50:56 No.30022668 Report

Quoted By: >>30022843

>>30022588

>I dont know what that means

View SameGoogleiqdbSauceNAOTrace 84CEFB6F-8797-44EA-9BA3-7AA7D5E9 (...).jpg, 379KiB, 1024x683

Anonymous Thu 14 Oct 2021 14:52:39 No.30022677 Report

Quoted By: >>30022843

Anonymous Thu 14 Oct 2021 14:55:15 No.30022697 Report

>>30022066

Gives something out there a nice tune to listen to

View SameOCRGoogleiqdbSauceNAOTrace Screenshot (63).png, 74KiB, 2213x738

Anonymous Thu 14 Oct 2021 15:00:37 No.30022735 Report

Quoted By: >>30022772

>>30022610

Imao try harder

I'll just enjoy my immunity to the pandemic

Anonymous Thu 14 Oct 2021 15:00:57 No.30022737 Report

>>30022405

Automated bot comment you no exactly that's the truth stop spamming when red pills are flying out

Anonymous Thu 14 Oct 2021 15:02:45 No.30022747 Report

Quoted By: >>30022843

>>30022588

>I don't think so. It's a direct result of science trying to deal with the virus. The virus is not the effect of the MDE. It's just something JB predicted that would happen almost a decade ago, to the month.

The virus isn't real though...

View SameOCRGoogleiqdbSauceNAOTrace 1633303772620.png, 652KiB, 677x677

Anonymous Thu 14 Oct 2021 15:06:34 No.30022772 Report

Quoted By: >>30026592 >>30027042 >>30044435

>>30022735

Anonymous Thu 14 Oct 2021 15:09:52 No.30022791 Report

Quoted By: >>30022843 >>30022872

>>30022137

every body is a universe atop a larger non-conscious playing field universe. if there were 1000 people, there would be 1001 universes: the 1000 of each body plus the 1 that all those bodies are on. if there are 8 billion people, then 8 billion and 1 universes exist.

amount of universes that exist at any given time is directly related to the population of the planet + 1; that plus one is the universe itself, which is a dead universe with no sentient life as sentience is itself the presence of another overlaid universe

so when you time travel, you're only affecting your own universe, which in turn has resonant effects to the universes nearest to you but ultimately what you do occurs in a bubble

the goal is to increase the frequency and potency (aka importance as was worded by OP, as I am not OP) of your bubble aka your existence aka your consciousness AKA your universe

tl;dr you are the center of the universe and consciousness being in you is the proof of that. consciousness is RARE to each individual observer

KB Thu 14 Oct 2021 15:17:01 No.30022843 Report

Quoted By: >>30022868 >>30022948 >>30022993 >>30023020 >>30023050

>>30022747

It could be that the virus is a hoax, however im unsure what that has to do with the MDE. Mind you I have not been at the facility in over 4 years, who knows with what they came up with as a solution.

To me, the virus, the vaccinations etc. is exactly the hysteria JB talked about. He talked about science being discredited, he talked about mass hysteria on a global scale, he talked about nefarious political movements. So it would definitely not surprise me at all that this might be an effect of the MDE, however its not the cause nor solution.

>>30022668

>>30022677

Can you elaborate on what you're trying to tell me?

>>30022791

Not exactly how it was explained to me, however that everyone basically has their 'own universe' is a logical conclusion from the material that was given to us and I can to some degree agree with that statement.

Dimensional travel can be visualized as looking in the mirror, and stepping through that mirror into another dimension, identical to the one you just left.

Can you elaborate on the 'dead universe' you speak of?

Anonymous Thu 14 Oct 2021 15:19:59 No.30022868 Report

Quoted By: >>30022940

>>30022843

Can I ask where you are now, what are you doing in the world?

I don't expect you to trust me on this, but I may have a perspective on this which can explain some things.

I'm reading your pastebin right now. Will get back here when done.

Anonymous Thu 14 Oct 2021 15:20:40 No.30022872 Report

Quoted By: >>30023040

>>30022791

So are you saying to embrace Ultra-Solipsistic Egoism?

Anonymous Thu 14 Oct 2021 15:23:12 No.30022894 Report

Quoted By: >>30023022 >>30023306

>>30022245

Dude LARPs are the best thing on the board. Learn to appreciate suspending disbelief and engage your imagination on something that isn't rehashed super hero movies or video games.

KB Thu 14 Oct 2021 15:29:57 No.30022940 Report

Quoted By: >>30023021 >>30023316 >>30027173 >>30027286

>>30022868

Currently in northern Europe, and I'm open to all kinds of perspectives.

I'm thinking of uploading the full transcripts if people are interested, its about 200 pages, though most 'juicy' predictions are from before 2021.

Anonymous Thu 14 Oct 2021 15:31:38 No.30022948 Report

>>30022843

How do you time travel?

Anonymous Thu 14 Oct 2021 15:38:04 No.30022993 Report

Quoted By: >>30023143

>>30022843

Oh wait you said dimensional travel. I'm retarded..

Ok how do you dimensional travel?

Anonymous Thu 14 Oct 2021 15:39:09 No.30023005 Report

Quoted By: >>30023014

Good larp giving me the willies.

I too wish to know how you time travel, OP. I understood its via some sort of machine but isnt there some way to do it without tech?

Anonymous Thu 14 Oct 2021 15:40:09 No.30023014 Report

Quoted By: >>30023143

>>30023005

And by time travel i mean non-linear dimensional hopping to other bubble universes.

Anonymous Thu 14 Oct 2021 15:41:20 No.30023020 Report

>>30022843

>Can you eleborate on what you're trying to tell me?

It's above your security clearance.

View SameOCRGoogleiqdbSauceNAOTrace vaxx macht frei.jpg, 85KiB, 1280x720

The image is a digital composite of a scene with a drone flying over a city street at dusk. The drone is captured in the upper left corner of the image, moving diagonally across the frame. The sky is a gradient of colors, transitioning from a warm orange at the horizon to a soft purple near the horizon. The street is lined with bare trees, and the buildings on either side are partially obscured by the trees.

In the foreground, there is a large, curved metal sign that reads "VACCINE-MACHINÉRE" in bold, black letters. The sign is positioned in the lower left corner of the image. The overall style of the image is realistic with a focus on the drone and the sign, and it appears to be a still from a video or a photograph. There are no texts or discernible brands in the image.

Anonymous Thu 14 Oct 2021 15:41:22 No.30023021 Report

Quoted By: >>30023143 >>30023266

>>30022940

>I'm thinking of uploading the full transcripts if people are interested, its about 200 pages

Pls do if possible. Do you plan on staying around or will this be a mere short visit? I don't want to miss this.

First off, is the thing that caused this somehow linked to the particle collider, the one with the statue of Shiva? It seems to match in time?

Other than that, I'm aware this won't mean much since it cannot, in any way I know of, be proven, but the merge has already happened.

I'll use a language similar to what was in the pastebin: The events themselves are the cause of an event which had already taken place.

Covid appeared here in this time, but an event of this magnitude will spread "backwards" into other "dimensions" which were -in their own time- in the past at the time. You coming here now is like someone from a different dimension catching up with events. Welcome onboard, I guess.

You can't see it from in here now since it's almost impossible to trace for anyone, and posting it on /x/ will just not stand out at all so I won't even bother saying it. It holds no credibility as a statement and will only cause negative effects if said.

The answer has -kinda- been posted on this board already, but it drowned in trash.

If your own ability of pattern recognition is strong enough and you have no fixed ideas about the nature of physical reality, you should be able to see it. But that's all there is, there are no instruments which can detect the change aside from your own mind, in our current society.

View SameGoogleiqdbSauceNAOTrace 1633652641981.jpg, 24KiB, 226x218

Anonymous Thu 14 Oct 2021 15:41:23 No.30023022 Report

>>30022245

>>30022894

>>30021683

>My name is KB and I'm a namfagging larper

Anonymous Thu 14 Oct 2021 15:43:19 No.30023040 Report
>>30022872

not quite, as solipsism requires you to believe that only you exist and that all else is illusion. that other stuff out there is NOT illusion and very much exists without you, but your consciousness doesn't exist without you. embrace instead some blend of Biocentrism and Quantum Dimensional existence model that currently doesn't exist desu

Anonymous Thu 14 Oct 2021 15:43:48 No.30023043 Report
Quoted By: >>30023143
sv09n?
sv17q?

did you guys have headquarters in the astral?

Anonymous Thu 14 Oct 2021 15:45:10 No.30023050 Report
Quoted By: >>30023190 >>30027296 >>30058673
>>30022843

>dead universe

basically if every living being that can be physically reached on a plane of reality were to die, there would not be nothing, there would still be the empty universe without an observer. but the question then comes in, does that universe collapse with nobody around to witness it? doesn't every fabricated creation exist somewhere out there in an observer-less universe? it blows open the concept of material existence without biological observer as still tangible, even in the absence of said perceiver of tangibility
View SameGoogleiqdbSauceNAOTrace sad dog.png, 172KiB, 431x325

The image is a close-up photograph of a white puppy with a light brown muzzle and eyes. The puppy is sitting on a textured surface, possibly a concrete or asphalt area, with a slight shadow cast beneath it. The puppy's eyes are wide open, and its expression is one of concern or sadness. The puppy's fur appears soft and fluffy, and it has a small, fluffy tail. The lighting in the photo is even, with no harsh shadows, and the background is out of focus, drawing attention to the puppy. There are no visible texts or discernible brands in the image. The style of the image is candid and naturalistic, capturing a simple moment in the life of the puppy.

Anonymous Thu 14 Oct 2021 15:50:20 No.30023088 Report
Quoted By: >>30023190 >>30027302
>>30021683

Please tell me how to dimensional travel bro.

I don't want to live in this clown world anymore..

Anonymous Thu 14 Oct 2021 15:52:49 No.30023104 Report
Quoted By: >>30023190
>>30021683

Thanks for all the information OP. This is good stuff.

Here's a strange coincidence, related to what you were talking about. One of my favorite paranormal YouTube creators did a video about a Coronal Mass Ejection. This was in Nov 2019. He said that he had visions of this, and they came to him out of nowhere.

<https://youtu.be/9DCEPstHaDc>

Anonymous Thu 14 Oct 2021 15:53:10 No.30023108 Report

Quoted By: >>30023279 >>30023408

>>30021887

So DBZ was a documentary.

Anonymous Thu 14 Oct 2021 15:56:06 No.30023132 Report

>>30021683

So wat exactly r u suggesting by posting this thread ?

KB Thu 14 Oct 2021 15:58:01 No.30023143 Report

Quoted By: >>30023219 >>30023266 >>30023316 >>30032851 >>30039700

>>30022993

The device JB used was not bigger than a standard pocket watch. I never got to see the device 'in action' so to say. He explained it worked with high level gravitational waves distorting the membrane of a dimension, tuning in to different frequencies would result in reaching in different dimensions. I saw the device, but I can't tell you how it would work unfortunately.

>>30023014

I don't think a human is capable in generating enough energy to distort the dimensional membrane, so I would say no, sorry.

>>30023021

I'm not the one who traveled though, I just worked at the facility and met the person who did.

>First off, is the thing that caused this somehow linked to the particle collider, the one with the statue of Shiva? It seems to match in time?

Very correct, you're the first one to actually notice.

>Other than that, I'm aware this won't mean much since it cannot, in any way I know of, be proven, but the merge has already happened.

According to the information provided the merge is still happening, and will reach equilibrium by force in 2025. A previous existing puncture (small) in the membrane will tear open (big).

>Covid appeared here in this time, but an event of this magnitude will spread "backwards" into other "dimensions" which were -in their own time- in the past at the time. You coming here now is like someone from a different dimension catching up with events.

Correct again, though I'm not the one who travelled, I just worked at the facility you already figured out, the one responsible for the puncture in the membrane.

>You can't see it from in here now since it's almost impossible to trace for anyone, and posting it on /x/ will just not stand out at all so I won't even bother saying it.

Is there a way for me to reach a broader audience without revealing my identity?

>>30023043

I sincerely don't know what that means so I'm guessing no.

KB Thu 14 Oct 2021 16:04:37 No.30023190 Report

Quoted By: >>30023316

>>30023050

Very interesting thought as we have figured out that nature assigns an immense value to conscious decisions, this is what makes events persistent throughout dimensions in the first place.

>>30023088

I wish I could tell you. I really do.

>>30023104

Very interesting, look at the first pinned comment on that video. That's exactly what I had in mind posting the transcript on pastebin. It looks like me and him might have had the same idea. If we reevaluate how persistence works this almost can not be a coincidence.

Again, human consciousness is important in nature, it gives weight to events persisting throughout dimensions, the amount of energy spent equals the likelihood of persistence. Me and him spending conscious energy on this might actually have had or have an effect.

That to me also seems the solution to stop the MDE. Get the word out, use 'mindpower', instead of searching for a scientific device that can reverse the puncture in the membrane as per JB suggested. I think all these years we have been looking at this the wrong way.

Anonymous Thu 14 Oct 2021 16:09:51 No.30023219 Report

Quoted By: >>30023286

>>30023143

>I just worked at the facility you already figured out, the one responsible for the puncture in the membrane.

Yes I got that much. I just expected you to have a full grasp of the contents of the text you posted.

>Is there a way for me to reach a broader audience without revealing my identity?

It could be simple. Create a free account and start a wordpress blog. Write things like a new age conspiracy theorist. Be vague, but provide the correct information. Post the link to your blog in different relevant forums (like here) until you get an audience. It has been done before and can be discarded as nonsense if needed.

From my perspective the particle collider was about to destroy the universe. It was really bad at the time. My group talked about it but no one but me seemed to realize the danger of the situation. I used my ability to "fix" the situation. This manifested as the statue of Shiva being installed. There was also that mock human sacrifice ritual performed for it which was filmed by a cleaner who stayed late.

This is not to say that merely doing that did it, but those are relevant performances. Someone from outside, a higher power had to step in and contain it. It has been

contained, if not, we'd have all been sucked into that hole at once back then.
I'm aware this post doesn't create any credibility either, just take it for what it is.
Something broke, and it has to be diverted in a controlled manner. Reality getting slowly ripped apart is better than all at once, right? Science went to far, messed with things they should not have.

View SameOCRGoogleiqdbSauceNAOTrace 0406037_03-A4-at-144-dpi.jpg, 304KiB, 1615x1052

Anonymous Thu 14 Oct 2021 16:17:04 No.30023266 Report

Quoted By: >>30051020

>>30023021

>>30023143

>Particle collider with Shiva statue

Damn they weren't subtle about it at all. It's been right in our faces this whole time.

Anonymous Thu 14 Oct 2021 16:19:06 No.30023279 Report

>>30023108

are you shitting me is DBZ about that? i never watched it i just had friends who did and i would go fuck off and play vidya while they watched. if i knew the metaphysics of their universe i'd probably have cared more

KB Thu 14 Oct 2021 16:20:02 No.30023286 Report

Quoted By: >>30023404

>>30023219

Then you were one of the first to actually pay attention, and who tried to actively go against it with your ability. May I ask what that ability is?

>Someone from outside, a higher power had to step in and contain it. It has been contained, if not, we'd have all been sucked into that hole at once back then.

By the way things are escalating right now on a global scale I think the puncture is still very real and not contained at all. JB said that reaching equilibrium would start of slow and escalate further the more time progresses.

See it as blowing air through a hole in a plastic bag, with the hole getting bigger the more force is applied to the air. Eventually the bag will rip (2025).

The dimensions trying to reach equilibrium is not something I think they can control, but I do agree with your last sentence, even though I was a part of it and even cheered at our successes. If only I knew what the future had in store for us.

Anonymous Thu 14 Oct 2021 16:20:26 No.30023291 Report

Quoted By: >>30023354

post the rest pls

Anonymous Thu 14 Oct 2021 16:22:42 No.30023306 Report

Quoted By: >>30042096

>>30022894

You nigger i have intricate and detailed fantasies i relish in every hour of the day, especially at night before bed. I'm extremely creative and appreciate suspending belief

to go away into my own world in my head or in my art, but this shit on here is gay as fuck. The only LARP that seemed fun recently was the one of the dude who came from some other realm in time where he was trying to reclaim his land and wanted to recruit an army of retarded /x/philes. desu yeah that one was fun, and some in the past. This shit is just absolutely retarded though.

Anonymous Thu 14 Oct 2021 16:23:53 No.30023316 Report

Quoted By: >>30023354

>>30022940

>>30023143

>>30023190

Post the full 200 pages transcript please.

KB Thu 14 Oct 2021 16:27:50 No.30023354 Report

Quoted By: >>30023415 >>30026604 >>30042248 >>30065760

>>30023291

>>30023316

I will, it will take me some time though so it will probably be tomorrow. I will post the pastebin here or if you guys have a better idea for a site to post it on. Or is the wordpress site suggested earlier a better idea?

Anonymous Thu 14 Oct 2021 16:27:50 No.30023355 Report

Quoted By: >>30023369

>>30022337

>your

KB Thu 14 Oct 2021 16:29:44 No.30023369 Report

>>30023355

Not a native speaker sorry, and its probably a mistake made in a hurry.

View SameOCRGoogleiqdbSauceNAOTrace Great_Vatican_Jesuit_Ley_Lines_o (...).jpg, 452KiB, 1568x764

Anonymous Thu 14 Oct 2021 16:34:28 No.30023404 Report

Quoted By: >>30023518

>>30023286

I mean, sometimes these things are hidden in plain view. This pic is from a long gone website which presented the claim that the nazi death camps were old temple sites forming a huge pentagram. Funny how one of the lay lines cross right over CERN, don't you think?

>May I ask what that ability is?

I can read situations and manipulate them by communicating with spirits. There is a spirit for any phenomenon. If you want something done, find the right one.

To elaborate on the topic, what is modern science? You think it's mere empiricism and technology? You're aligning yourselves with ancient religions, in this case -literally aligning- on the map. The theories are just modern ways of saying ancient things, and today the path chosen isn't one with a positive outcome. Shiva is nicer, (s)he can fight these forces if you ask nicely. The resulting "fix" was to insert ancient hindu symbolics

to break the layline. It's very concrete.

It's too much to start diving into details here, but I think this should give you a hint.

Anonymous Thu 14 Oct 2021 16:34:50 No.30023408 Report

>>30023108

Not the first time I've seen /x/ come to this conclusion, kek.

Anonymous Thu 14 Oct 2021 16:35:32 No.30023415 Report

Quoted By: >>30023518

>>30023354

Create a wordpress blog and then post the link.

Anonymous Thu 14 Oct 2021 16:39:17 No.30023442 Report

>>30022199

>>30022410

>Erm, normally I ignore everything but this time it's problematic!!!

I'll take glownigger for 100.

View SameOCRGoogleiqdbSauceNAOTrace OIP (28).jpg, 26KiB, 474x338

Anonymous Thu 14 Oct 2021 16:44:21 No.30023478 Report

>>30022208

This

Also you can't go back once you do. You exist there, now, most likely the you there will exist too at some point, no linear time to go back too. It's all one thing but shapes around itself

Physicist, but also an asshole who never aspired for anything except cunny and being left alone

Anonymous Thu 14 Oct 2021 16:47:00 No.30023494 Report

>>30021683

Did i not create the corona virus to punish you?

It causes you to trip until you turn into a zombie. That's corona. Places get over run. You have never spot a person with corona, this is how you know.

KB Thu 14 Oct 2021 16:50:07 No.30023518 Report

Quoted By: >>30026325

>>30023404

>Funny how one of the lay lines cross right over CERN, don't you think?

I never realised to be honest, I was always more 'scientific' minded instead of spiritual, interesting find nonetheless.

>It's too much to start diving into details here, but I think this should give you a hint.

All I can really do is thank you, as I think it did have a profound effect on the people working there and the mindset of approaching things. So again, thank you.

>>30023415

I will, thanks

Anonymous Thu 14 Oct 2021 18:10:00 No.30024031 Report

>>30021683

do you know JB's middle initial. If so what is it.

Anonymous Thu 14 Oct 2021 18:35:15 No.30024250 Report

Quoted By: >>30024496

So what if you were to meet yourself while in another bubbleverse?

Or are these towns not big enough for the both of ourselves?

Would we swap places? Would I take his place?

Anonymous Thu 14 Oct 2021 19:21:13 No.30024496 Report

>>30024250

Just wait for him to release the 200 page transcript tomorrow bro.

Anonymous Thu 14 Oct 2021 19:33:12 No.30024548 Report

>>30021683

Wtf of true

Anonymous Thu 14 Oct 2021 22:00:27 No.30025533 Report

Is this why the Mandela effect is becoming more noticeable?

Anonymous Fri 15 Oct 2021 00:04:36 No.30026325 Report

>>30023518

Thoughts on dreams? What about different vibrational states? Could a large group of united humans in the same space during the three days use their collective

will/consciousness power to ward off popping in objects?

Anonymous Fri 15 Oct 2021 00:33:19 No.30026453 Report

Alright OP you now have one human consciously rejecting this interdimensional rift.

Anonymous Fri 15 Oct 2021 00:41:09 No.30026484 Report

>>30022410

>moralising

>/x/

Fuck off glownigger

Anonymous Fri 15 Oct 2021 00:58:55 No.30026576 Report

Quoted By: >>30027405

>>30022337

Never met a PhD who uses "your" instead of "you're." Sad, because it's a good

Steins;Gate fanfic.

Anonymous Fri 15 Oct 2021 01:02:11 No.30026592 Report

>>30022772

I bet all the boomers on Facebook just loved that one.

Anonymous Fri 15 Oct 2021 01:04:34 No.30026604 Report

>>30023354

Just upload a PDF somewhere. Surely you have academic experience with PDF files.

Anonymous Fri 15 Oct 2021 02:39:35 No.30027042 Report

Quoted By: >>30055469

>>30022772

t. someone who doesn't know anything about immunology

Anonymous Fri 15 Oct 2021 03:07:04 No.30027164 Report

>>30022337

Granted that this is real, Jb's type of thinking is what I came to the conclusion of a few years ago. Since time travel backwards is impossible, it is only possible to go into another dimension where it is said "former year".

Anonymous Fri 15 Oct 2021 03:09:17 No.30027173 Report
>>30022940

Do post the entire thing when you got the chance. Would certainly love to read it.

Thanks

Anonymous Fri 15 Oct 2021 03:34:01 No.30027286 Report
Quoted By: >>30028496
>>30022940

Do you believe you'll be killed for telling us this? Granted youre found out? Also did CERN do any damage to the physical dimensions ?

Anonymous Fri 15 Oct 2021 03:35:20 No.30027296 Report
>>30023050

A universe with no observers Dosent exist until observers are put into it.

Anonymous Fri 15 Oct 2021 03:36:55 No.30027302 Report
>>30023088

I've dimensional jumped using meditation and other stuff, but I also have unintentionally, it feels like a whoosh feeling , dizzy and spacey, don't expect too many big results, the only changes I've had were names changing, house colours changing, and people's natural hair changing.

Anonymous Fri 15 Oct 2021 03:56:59 No.30027405 Report
Quoted By: >>30032226
>>30026576

Hes from the fucking Nordic countries bruv he didn't learn English as a first language.

Anonymous Fri 15 Oct 2021 06:20:50 No.30027984 Report
Bump, not sure if larp, but interesting regardless.

Anonymous Fri 15 Oct 2021 08:08:38 No.30028496 Report
Quoted By: >>30032226
>>30027286

Why do you think he is hiding his real name retard?

Anonymous Fri 15 Oct 2021 10:44:33 No.30029383 Report
This explains my increasing frequency of deja vu desu.
Anonymous Fri 15 Oct 2021 12:44:20 No.30030109 Report
Quoted By: >>30030184 >>30032226
>>30022226

><https://pastebin.com/YZz8u3wB>

i just "fact checked" and yes, this was posted in 2019:

<https://web.archive.org/web/20190815122012/https://pastebin.com/YZz8u3wB>
View SameOCRGoogleiqdbSauceNAOTrace Angry Demon Noises.jpg, 109KiB, 720x775

Anonymous Fri 15 Oct 2021 12:48:58 No.30030164 Report
>>30021683

>I decided to replace the word CORONA with CORONAL MASS EJECTION

>the 2019 mass solar flare emp was coronachan

YOU ABSOLUTE FUCKING MONG!!!

Anonymous Fri 15 Oct 2021 12:51:03 No.30030184 Report

>>30030109

Thanks for checking anon. This thread intrigued me yesterday and I'm glad to hear that this pastebin was true to form.

Anonymous Fri 15 Oct 2021 13:10:25 No.30030327 Report

Quoted By: >>30030345 >>30032226

>>30021683

This is fucking amazing. Where's the rest?? They were determined not to live in the apocalypse, then what???

View SameGoogleiqdbSauceNAOTrace Smug Immortal Milf Whore 1.png, 142KiB, 386x448

Anonymous Fri 15 Oct 2021 13:13:29 No.30030345 Report

Quoted By: >>30032226

>>30030327

>inb4 OP say they succeeded and the vaxx is good

Anonymous Fri 15 Oct 2021 15:20:57 No.30031056 Report

Quoted By: >>30032226

>>30021683

Are you still there OP?

Anonymous Fri 15 Oct 2021 16:33:12 No.30031493 Report

sad

KB Fri 15 Oct 2021 18:21:15 No.30032226 Report

Quoted By: >>30033456 >>30065804

>>30027405

>>30028496

Not only that, i'm also a she.

>>30030109

Thank you for verifying my post from 2019. I didnt know how to do that myself!

>>30030327

From what I had gathered from JB they had rebuild parts of the facility that would allow them to construct the device that makes dimensional travel possible.

>>30030345

Judging by the mass hysteria going on in recent times I don't think they succeeded at all, I think we are still on course for the ultimate Mass Divergence Event in 2025.

And I am not qualified to speak about vaccinations and such, as I am not a virologist. I have personal opinions just like you, but for the thing I am discussing here they don't matter.

Im gathering the rest of the transcript as we speak, it appears to be a task a little larger than I had first expected. Please be patient as I will upload them alltogether. As someone commented earlier I am aware I can turn them into PDF's. I'm just trying to find a way to upload this without it getting traced back to me. Since I'm not that tech

savvy I am seeking council from a dear friend who will help me in this. Please be patient.

>>30031056

I kept this page open on my computer but in the meantime i do have other things to attend to as well. Ordinary mundane life-things. I can't stop showing up for work all of sudden either.

Anonymous Fri 15 Oct 2021 19:41:37 No.30032749 Report

Bump for 200 page transcript.

Anonymous Fri 15 Oct 2021 19:46:11 No.30032769 Report

Quoted By: >>30032851

>>30021683

How does he get to our dimension? And why can't we go to his if they are connected?

Anonymous Fri 15 Oct 2021 19:59:38 No.30032843 Report

Bump for 200 pager.

I've read a lot on this stuff and either the author is very well versed in both science and conspiracy theories or this is legit, there are too many intersections with complete unrelated topics.

Anonymous Fri 15 Oct 2021 20:01:20 No.30032851 Report

>>30032769

We can. But no one knows how to make the tech needed to travel dimensions. See

>>30023143.

>He explained it worked with high level gravitational waves distorting the membrane of a dimension, tuning in to different frequencies would result in reaching in different dimensions

Anonymous Fri 15 Oct 2021 20:14:26 No.30032922 Report

Quoted By: >>30033271 >>30053407 >>30055489

>>30021683

>If we are not able to fix anything, the last reasonably normal year we will know as humanity is 2025. On the 12th of December that year, in the early morning for continental europe, the hole we punctured before will now succumb under the constant pressure and rip open. A merge of dimensions if you will. The rip will last about 3 days and not all of you will be there on the 15th. Expect major anomalies, things popping in and out of existence, written letters changing before your eyes, buildings changing direction, deterioration, or even the entire structure. The worst and most destructive are buildings, or large objects in general, popping into other objects, causing destruction on a massive, MASSIVE, global scale.

does this have anything to do with the mandela effect because I personally experienced several changes and are we gonna die?

Anonymous Fri 15 Oct 2021 20:16:22 No.30032930 Report

>>30022193

don't die

Anonymous Fri 15 Oct 2021 20:40:30 No.30033107 Report

Quoted By: >>30033271

>>30021683

you ppl always reference "energy" but don't define what that energy is. neurological

gated potentials? electromagnetic field energy? please specify.

Anonymous Fri 15 Oct 2021 20:55:57 No.30033213 Report

Quoted By: >>30033271

I am VERY interested in how the Mandela effect plays into this. Take care OP.

KB Fri 15 Oct 2021 21:06:12 No.30033271 Report

Quoted By: >>30033512 >>30033707 >>30035728

>>30032922

>>30033213

We certainly thought the Mandela effect, or as we used to call them in 2010, small divergence anomalies, are a direct result of the MDE. We never called them Mandela effects, and I think its probably a popularized term (I had to read up on it). But those divergence anomalies are definately real and predicted by JB.

Do any of you know when the Mandela effect was popularized? Was this after 2008 or already before that?

>>30033107

We are definitely talking about electromagnetic field energy. As a matter of fact I remember it being explained that the membrane that seperates dimensions from each other was an exact energy field that would be a constant. Usually we would think of a membrane as being a shell, on the outside of something, but a dimensional energy field is everywhere at the same time. That is the reason why JB didn't have to travel to 'the edge' of the universe in order to travel or jump to another dimension.

I hope that answers your question, feel free to ask more if needed.

Anonymous Fri 15 Oct 2021 21:45:46 No.30033456 Report

>>30032226

It's pretty wild that I could tell you were a woman by posting style and general energy, even though the go-to assumption is that OP is male

View SameOCRGoogleiqdbSauceNAOTrace 62-Figure 1.jpg, 111KiB, 430x397

The image is a graph titled "Major Events Prognosis" with a horizontal axis labeled "Sol-3 Local Timeline" and a vertical axis labeled "Combined Probability of Event." The graph shows a series of colored lines representing different events, each with a corresponding label. The events are labeled as "LA Earthquake," "US-China War," "Military Deployment," "Quantum Injection," "Quantum Outburst," "Germinivirus Outburst," and "Disaster C."

The graph shows a progression of events from 2020 to 2070, with the x-axis representing the years from 2020 to 2070 and the y-axis representing the combined probability of events. The lines representing each event are plotted on the graph, with the color of the line corresponding to the event and the label on the line indicating the event's name.

The graph shows a clear trend of increasing combined probability of events over time, with the highest probability of events occurring in the years 2020 to 2030, followed by a decrease in the years 2030 to 2040, and then a slight increase in the years 2040 to 2050, followed by a further increase in the years 2050 to 2060, and finally a decrease in the years 2060 to 2070.

The graph is a visual representation of the probability of major events occurring over time, with the color of the line representing the probability of each event occurring. The x-axis represents the years from 2020 to 2070, and the y-axis represents the combined probability of events. The graph shows a progression of events from the most likely to the least likely, with the highest probability of events occurring in the years 2020 to 2030, followed by a decrease in the years 2030 to 2040, and then a slight increase in the years 2040 to 2050, followed by a further increase in the years 2050 to 2060, and finally a decrease in the years 2060 to 2070.

Anonymous Fri 15 Oct 2021 21:51:07 No.30033476 Report

Quoted By: >>30033911

>>30021683

This seems to align with various Forgotten Languages articles and themes. Pic related. OP I hope you stick around. I resonate with your message and I believe you are speaking the truth. Let me know if there's another way for me to contact you

Anonymous Fri 15 Oct 2021 21:56:33 No.30033512 Report

Quoted By: >>30033561

>>30033271

>Do any of you know when the Mandela effect was popularized? Was this after 2008 or already before that?

>The term "Mandela Effect" was first coined in 2009 by Fiona Broome when she created a website to detail her observance of the phenomenon.

You either already knew this, or what you're saying lines up ...

Anonymous Fri 15 Oct 2021 22:03:20 No.30033552 Report

>>30021683

you absolute fucking nigger my name is KB too fuck you hard

KB Fri 15 Oct 2021 22:05:01 No.30033561 Report

>>30033512

I did not. I used this video as my baseline from fermilab for obvious reasons, its the first hit on youtube you get when typing in Mandela Effect.

<https://www.youtube.com/watch?v=SIUvuzGCOzs>

His tone of ridicule irks me because he is absolutely on point but chooses to dismiss it. The video is from 2017, so thats why I thought the term was a relatively new idea.

Again, we called them divergence anomalies and they are absolutely real. Whether the examples presented in the video are true anomalies is hard to say for me, as I don't posses the research, but these things do happen and they have been happening since the end of 2008.

Anonymous Fri 15 Oct 2021 22:26:30 No.30033707 Report

>>30033271

>Do any of you know when the Mandela effect was popularized? Was this after 2008 or already before that?

Thanks for the reply. I hadn't heard the term until about 2016, but it was 2012 I noticed the title of a book had changed. I know you're not American but I was in the library with my kids and saw a "Berenstain Bears" book. I thought it was a misprint but I found more, all "Berenstain Bears" but it was always and I mean ALWAYS Berenstain Bears.
KB Fri 15 Oct 2021 22:57:33 No.30033911 Report

Quoted By: >>30034010 >>30034439
>>30033476

Sorry I had missed your comment. Interesting picture indeed although I do think the projection of time presented in the picture might be a little off.

JB himself was from the 2040's and I heard him talk about the LA Earthquake, so its suggestion that particular event (or maybe a different one) happened earlier then expected. I did not hear anything about wars or such, as after 2025 there was not much to war about and nations/people primarily focused on rebuilding.

My friend who is helping me with the upload and staying anonymous is coming on monday. If I lose this page, is there a way to get it back easily? I understnad that topics here eventually disappear? Or when I make a new topic how will you know its me? Thanks in advance for your answers.

Anonymous Fri 15 Oct 2021 23:23:12 No.30034010 Report

Quoted By: >>30035301 >>30035432
>>30033911

So, realistically wtf is being done about this? Are we just waiting for someone somewhere find an interdimensional band aid?

What about the elite? What are they doing?

Why can you post so freely about this? Sorry but you're clearly not tech savvy, and since you're past of Black budget programs, you would be monitored 24/7.

Anonymous Sat 16 Oct 2021 00:55:34 No.30034439 Report

Quoted By: >>30035450
>>30033911

I really appreciate your efforts to get this information out there. Don't underestimate the collective memory of anons on here and our ability to spread information.

>If I lose this page, is there a way to get it back easily? I understnad that topics here eventually disappear? Or when I make a new topic how will you know its me?

Make a tripcode while this thread is still live! <https://www.4channel.org/faq#trip>

If not, just start a new thread with the same name, I'm sure people will remember.

There's an archive btw, so this thread won't be lost 4plebs.org/x/

Anonymous Sat 16 Oct 2021 01:41:41 No.30034666 Report
bumping

Anonymous Sat 16 Oct 2021 01:48:42 No.30034687 Report
Quoted By: >>30035432

higher dimensional beings have already begun interacting with this world, time is running out, we will reach equilibrium eventually, but will humanity be there to witness it?

Anonymous Sat 16 Oct 2021 03:08:54 No.30034962 Report

Your explanation about time travel is similar to others I've read in the past, it's also made me think about what Titor said in regards to timetravel occurring by traveling to different parallel dimensions. This feels legit.

Anonymous Sat 16 Oct 2021 03:50:01 No.30035084 Report

Quoted By: >>30059873

>>30021683

Eh, you're not a bad writer. Keep practicing.

Anonymous Sat 16 Oct 2021 03:53:33 No.30035094 Report

Quoted By: >>30035435

>>30021683

>Over a decade ago one of our experiment had caused a puncture in the dimensional membrane, causing multiple dimensions to force equilibrium.

Just so we're clear, are we talking about Fringe LARP or Stargate Atlantis LARP?

Anonymous Sat 16 Oct 2021 04:58:49 No.30035301 Report

Quoted By: >>30035432

>>30034010

>would be monitored 24/7

They're probably silently panicking and are allowing it because they don't know what to do.

KB !!iOgHzutGjt4 Sat 16 Oct 2021 05:39:18 No.30035432 Report

Quoted By: >>30035642 >>30035683 >>30036911 >>30058794

>>30034010

"So, realistically wtf is being done about this? Are we just waiting for someone somewhere find an interdimensional band aid?"

Essentially, yes. Though keep in mind that the people working on this are highly motivated to find a way to stop this, as it will affect us all.

"What about the elite? What are they doing?"

We are all in this together, the elite as you call them are as powerless as the average man. There is nowhere to run or hide, not even for them. This event truly makes us all equals. I'm not even sure the 'elite' or at least all of those who are in power, actually have knowledge about this event. It would not surprise me that many of them don't even know.

"Why can you post so freely about this? Sorry but you're clearly not tech savvy, and since you're past of Black budget programs, you would be monitored 24/7."

>>30035301

I left the facility years ago and I highly doubt I'm monitored on a daily basis. If that were

the case I would probably already would have an interaction about my activity on this board, and so far I haven't. However I do understand the possibility and that is the reason why I'm taking out all the names in the documents. The names are not important, the information is. Obviously I'm being cautious as I do fully understand the ramifications this has bringing it out to the public. If they would be monitoring this topic I think you are right in that they are 'allowing' it as in reality, this topic on this board, is very insignificant on the broader scale.

>>30034687

If we don't find a way to stop it, humanity will be there to witness it, everyone will and it will not be a pretty sight. Therefore it is imperative we find a way to stop it.

KB !!iOgHzutGjt4 Sat 16 Oct 2021 05:40:19 No.30035435 Report

>>30035094

I've heard about stargat atlantis but never seen the show. From the things I've heard they use a gate, a portal so to say to travel through dimensions right? If so than that's the one.

I'm guessing Fringe is a similar tv show? Never heard of it or seen it so if you can explain how the travel works in that show I can discern which one has the better idea.

KB !!iOgHzutGjt4 Sat 16 Oct 2021 05:43:05 No.30035450 Report

>>30034439

Thank you for your information, it seems to have worked!

Anonymous Sat 16 Oct 2021 06:30:08 No.30035642 Report

>>30035432

>I'm not even sure the 'elite' or at least all of those who are in power, actually have knowledge about this event. It would not surprise me that many of them don't even know.

All those mill/billionaires building underground bunkers in NZ...

Anonymous Sat 16 Oct 2021 06:46:20 No.30035683 Report

Quoted By: >>30036507

>>30035432

Does this have anything to do with the semi-Riemannian Manifold interpretation of the universe? Did you guys somehow break the hologram?

I'm not the average poster, so reply carefully, I have access to a Gerlach device.

Anonymous Sat 16 Oct 2021 06:51:19 No.30035704 Report

>>30022337

Don't think the Coronal Mass Ejection part isn't coming, that's still on the menu KB.

The second chastiment is imminent and unavoidable in this timeline. Only had it spoiled because I've been outside the flat circle before....

Anonymous Sat 16 Oct 2021 06:57:53 No.30035728 Report

Quoted By: >>30035771 >>30035785

>>30033271

You broke the membrane that separates the layers, no shit. That explains everything.

The owner of the hologram, it's consciousness is very pissed about that you know...

Anonymous Sat 16 Oct 2021 06:58:50 No.30035735 Report

>>30021683

No one on /x/ is part of any secret project. Why do you write these fake narratives?

Anonymous Sat 16 Oct 2021 07:02:28 No.30035766 Report

Quoted By: >>30037420 >>30040141

you guys know about the part in steins gate where the guy talks to john titor in 4chan?

yeah.

JB !!IWlnqblyCqM Sat 16 Oct 2021 07:03:14 No.30035771 Report

Quoted By: >>30035809 >>30036507 >>30042444

>>30035728

Just because you heard the term "Hologram" from one of the preceding posters doesn't mean you should use it

JB !!IWlnqblyCqM Sat 16 Oct 2021 07:05:11 No.30035785 Report

Quoted By: >>30035852 >>30036507 >>30042444

>>30035728

oh and additionally, if you're going to use a term like that, remember how to correctly spell "its" next time

Anonymous Sat 16 Oct 2021 07:07:34 No.30035809 Report

Quoted By: >>30035847

>>30035771

I've always called it the Ant Farm, we are ants in the grand scheme of things, and the farm part comes from the parable of wheat and tares.

My personal theory of higher dimensional beings trying to organically create and grow others like them, I find more and more proof of it everyday with threads like these, a piece here today, a piece somewhere else tomorrow...

JB !!IWlnqblyCqM Sat 16 Oct 2021 07:14:31 No.30035847 Report

Quoted By: >>30035853 >>30036507 >>30042444

>>30035809

You're right and wrong, but all I can say is this: Study boundaries in topology, then horizons in general relativity and connect those to the eventual fate of our current universe, assuming intelligent life will survive until nearly the end.

Anonymous Sat 16 Oct 2021 07:15:34 No.30035852 Report

Quoted By: >>30035862

>>30035785

Auto correct and the lack of coffee, meh. Some of us work for said higher beings, mysticians like myself who eventually hit the right buttons so to speak.

Please consider "unforeseen consequences" (Half Life joke) before conducting experiments of that nature in the future. Fixing things is a huge pain in the ass for all those involved and even the uninvolved.

JB !!IWlnqblyCqM Sat 16 Oct 2021 07:15:34 No.30035853 Report

Quoted By: >>30036507 >>30042444

>>30035847

But to clarify, intelligent life is a redundant phrase, as there is no intelligence unique to any form of life.

JB !!IWlnqblyCqM Sat 16 Oct 2021 07:18:03 No.30035862 Report

Quoted By: >>30035952 >>30042444

>>30035852

I'm using the tripcode "JB" only to mock the people in this thread, in reality, I'm not related to anyone in this thread(I assume and hope so) but we have actually been conducting research and experiments as opposed to the shitposters here, including OP.

Anonymous Sat 16 Oct 2021 07:35:57 No.30035952 Report

Quoted By: >>30036003

>>30035862

I'm still going to look at topology and relativity though. I know my primary employer works in a rather indirect manor at times and the fuckery with this dimension and it's timeline has clearly extra dimensional origins at a minimum.

Coulda been a larp post, but it's groundings and theories sound very close to actual reality. The theory of other dimensions stacked on top of each other or close to each other and running on different timelines simultaneously, very big chance that is actual reality.

JB !!IWlnqblyCqM Sat 16 Oct 2021 07:44:26 No.30036003 Report

Quoted By: >>30036106 >>30036507 >>30042444

>>30035952

The are two constants across all the n-dimensional supersets relative to the observer, but I'm not willing to share knowledge on those without verifying our findings and also without evaluating the risk of said knowledge getting spread,

Anonymous Sat 16 Oct 2021 07:57:02 No.30036106 Report

Quoted By: >>30036135

>>30036003

Revelations of that nature should be kept private for many other reasons besides risk.

That face when both potential LARPers become uncomfortable with the conversation for the same reasons. Ain't that some shit, lol.

Even if you verified the findings and irrefutably put it in people's faces , many would still ignore it because it's not what the Ego wants to see or hear.

Hell, people in this dimension still think the Earth is legitimately flat.

Nice talking, have work though. Post the rest of the documents soon though, interesting read nonetheless

JB !!IWlnqblyCqM Sat 16 Oct 2021 08:00:47 No.30036135 Report

Quoted By: >>30036283 >>30036507 >>30042444

>>30036106

I'm not OP

Anonymous Sat 16 Oct 2021 08:22:19 No.30036283 Report

Quoted By: >>30036331 >>30036336

>>30036135

OP needs to vaporize some DMT and talk to customer service. (PS: The ingredients contained in Moses tea metabolized into it, verifiable way to figure it out and is based in multiple instances in this timelines history)

Anonymous Sat 16 Oct 2021 08:30:16 No.30036331 Report

Quoted By: >>30036381

>>30036283

whats inside moses tea? whole google is flooded with misinformation (jokes about his tea)

JB !!!WlnqblyCqM Sat 16 Oct 2021 08:32:05 No.30036336 Report

Quoted By: >>30036344 >>30036507

>>30036283

Lots of people in South America do Ayahuasca ceremonies, this is nothing new. I would rather be conscious while discovering something new, if DMT can even lead to discoveries.

Anonymous Sat 16 Oct 2021 08:34:15 No.30036344 Report

Quoted By: >>30036363

>>30036336

you didnt try it yourself?

JB !!!WlnqblyCqM Sat 16 Oct 2021 08:38:48 No.30036363 Report

Quoted By: >>30036402 >>30036507 >>30042444

>>30036344

I did not.

Anonymous Sat 16 Oct 2021 08:42:59 No.30036381 Report

Quoted By: >>30036390 >>30036401

>>30036331

Acacia that grows in Egypt contains it. It's an Ayahuasca like drink. Considering two potential LARPers agreed with each other on things, when one got most of his insights from said drink, things become a little suspect.

JB !!!WlnqblyCqM Sat 16 Oct 2021 08:46:35 No.30036390 Report

Quoted By: >>30036449 >>30036507

>>30036381

Am I one of the two potential larpers you're talking about?

JB !!!WlnqblyCqM Sat 16 Oct 2021 08:48:07 No.30036401 Report

Quoted By: >>30036507 >>30042444

>>30036381

if so, I'll give you a summary of our theorem

Anonymous Sat 16 Oct 2021 08:48:44 No.30036402 Report

Quoted By: >>30036416

>>30036363

maybe its worth a try, but be prepared for a possible complete destruction of your perceived reality

Anonymous Sat 16 Oct 2021 08:51:14 No.30036414 Report

Such a good thread to be ruined by a selfish child.

JB !!!WlnqblyCqM Sat 16 Oct 2021 08:51:15 No.30036416 Report

Quoted By: >>30036507 >>30042444

>>30036402

No need, I was in a coma for long enough last year, and was pronounced dead. The dreams I saw were beyond DMT's notion of being "beyond real"

Anonymous Sat 16 Oct 2021 08:54:50 No.30036427 Report

Quoted By: >>30036433

"dreams". this life is the trip and dmt stopps it temporarily

JB !!IWlnqblyCqM Sat 16 Oct 2021 08:56:23 No.30036433 Report

Quoted By: >>30036445

>>30036427

Yeah, I don't know why I'm on /x/ or even back on this place. Thanks for reminding me to go back to working.

Anonymous Sat 16 Oct 2021 08:58:34 No.30036445 Report

>>30036433

you should only be here if youre able to recognize truth, but still this place is 99,99 misinformation

Anonymous Sat 16 Oct 2021 08:58:59 No.30036447 Report

Thank you, BYE

Anonymous Sat 16 Oct 2021 08:59:15 No.30036449 Report

Quoted By: >>30036462 >>30036473

>>30036390

Three, I can't count, post hangover retardation. OP, Mystician and Random Person all agree on esoteric truths known to science and members of esoteric orders such as myself to a situation that sounds suspiciously similar to reality.

<https://youtu.be/5E2XUI8o2iw>

Watch the Joe Rogan clip explain it better then I can. Welcome to /x/, of course the solution is esoteric shit and drugs

Anonymous Sat 16 Oct 2021 08:59:57 No.30036452 Report

have a nice day

Anonymous Sat 16 Oct 2021 09:02:28 No.30036462 Report

>>30036449

i wouldnt call this stuff truth, its just posibillities which havent excluded themself because of logical fallacies

JB !!IWlnqblyCqM Sat 16 Oct 2021 09:04:58 No.30036473 Report

Quoted By: >>30036503 >>30042444

>>30036449

I genuinely don't understand what you're on about

Anonymous Sat 16 Oct 2021 09:10:26 No.30036503 Report

>>30036473

everybody talking about the same stuff, maybe there is some truth behind it? and the last straw is if you yourself experience it

KB !!iOgHzutGjt4 Sat 16 Oct 2021 09:11:12 No.30036507 Report

Quoted By: >>30036539 >>30061867

>>30035683

No we have come to find that Hugh Everetts interpretation was the closest to reality we

could produce, though with some 'amendments'.

And what does you having access to a gerlach device (if even true) have to do with anything? Are you sure we are even on the same page?

>>30035771

>>30035785

>>30035847

>>30035853

>>30036003

>>30036135

>>30036336

>>30036363

>>30036390

>>30036401

>>30036416

I don't know this person and he seems to confuse some terminology in order to complicate this topic. Either willingly or unwillingly.

I am not talking about taking drugs, speak to the creator or find a hologram. Nor do I think the effects of a coma or dreamlike state would bring us any closer to actual scientific answer. I would like to keep the outlandish speculation to a minimum.

Anonymous Sat 16 Oct 2021 09:16:59 No.30036529 Report

Quoted By: >>30036541 >>30036545 >>30036549

JB or KB, i want to know if "any of you" agrees and/or can explain what i am going to write next:

Dimensions, horizontal and infinite.

Densities, vertical, 7.

What do you say?

JB !!IWlnqblyCqM Sat 16 Oct 2021 09:19:20 No.30036539 Report

Quoted By: >>30042444

>>30036507

I'm the anonymous poster you replied to, notice how I was heavily against subjective experiences such as taking psychedelics

Anonymous Sat 16 Oct 2021 09:19:53 No.30036541 Report

Quoted By: >>30036556

>>30036529

where have you got the number 7 from? ive had many sources of information talking about dimension 7.

what do you mean by horizontal dimensions? horizontal and vertical are only constructs of our 3 dimensions

KB !!iOgHzutGjt4 Sat 16 Oct 2021 09:20:29 No.30036545 Report

Quoted By: >>30036553 >>30036602 >>30060271 >>30061867

>>30036529

first line true, second line I would amend to;
Densities, vertical, also infinite.

Do you see where this is going?

JB !!IWInqblyCqM Sat 16 Oct 2021 09:21:05 No.30036549 Report

Quoted By: >>30036602 >>30042444

>>30036529

This related to our theorem, but our conclusion diverges greatly even if the premise doesn't directly contradict(assuming you're not shitposting) Want me to explain? It's going to be a little convoluted

Anonymous Sat 16 Oct 2021 09:21:47 No.30036553 Report

>>30036545

pls stop talking stuff you dont even believe yourself

KB !!iOgHzutGjt4 Sat 16 Oct 2021 09:22:09 No.30036556 Report

Quoted By: >>30036559 >>30036581 >>30060271

>>30036541

Dimensions are often visualized on the horizontal plane while densities on the vertical plane. It has nothing to do with spatial dimensions, it is moreso a tool for visualisation in the mind.

Anonymous Sat 16 Oct 2021 09:22:57 No.30036559 Report

>>30036556

the word dimension has so many dimensions. everytime this word is used it should be clarified what is meant

Anonymous Sat 16 Oct 2021 09:28:14 No.30036581 Report

>>30036556

so youre telling me the term is misused, and people talking about different dimensions are talking about different realities?

Anonymous Sat 16 Oct 2021 09:32:08 No.30036602 Report

Quoted By: >>30036610 >>30036622 >>30036660

>>30036545

>>30036549

Yes, the number seven is often used to imply infinity, very good...

No need to explain, lets not convolute, "you guys" seem to be going in the right direction.

This was just for me.

Thanks for replying.

Anonymous Sat 16 Oct 2021 09:33:40 No.30036610 Report

>>30036602

i love you

View SameOCRGoogleiqdbSauceNAOTrace The-four-geometries-the-infinite (...).png, 32KiB, 488x334

JB !!IWInqblyCqM Sat 16 Oct 2021 09:35:05 No.30036622 Report

Quoted By: >>30036650 >>30036673 >>30039636 >>30042444
>>30036602

Perhaps the four geometries in conformal mapping as a concept can help you?

Anonymous Sat 16 Oct 2021 09:40:19 No.30036650 Report

>>30036622

you shouldnt see this as an mathematical concept. dimensions are as natural to you as eating. learn about them by learning about yourself and this world

JB !!IWlnqblyCqM Sat 16 Oct 2021 09:42:11 No.30036660 Report

Quoted By: >>30042444

>>30036602

But yes, connecting the interpretation of infinity as a non-singular purely conceptual non-quantized non-value connects KB's ideas(I strongly think that he's larping, but there's value somewhere in that) to reality interpreted as an abstract mathematical structure

Anonymous Sat 16 Oct 2021 09:43:44 No.30036673 Report

Quoted By: >>30036688 >>30036692

>>30036622

That's not actually needed, don't fully apply and would convolute. I already have full notion of the concept, i think i demonstrated it in my first post, i know in a very simplistic manner, but sometimes simplifying is the hardest part.

Its was just to chat a bit with "you guys", thanks.

View SameOCRGoogleiqdbSauceNAOTrace main-qimg-1b7c127cbccdb984cef2a4 (...).jpg, 530KiB, 1130x2080

JB !!IWlnqblyCqM Sat 16 Oct 2021 09:45:59 No.30036688 Report

Quoted By: >>30036720

>>30036673

The starting point for my point. But yeah, you're some weird but intriguing lad, thanks for the chat

Anonymous Sat 16 Oct 2021 09:46:30 No.30036692 Report

Quoted By: >>30036720

>>30036673

humble enough, a pleasure talking to you anon

Anonymous Sat 16 Oct 2021 09:50:26 No.30036710 Report

>>30022337

You weren't wrong trying. You were wrong not to disclose fully as you said.

Your desire to keep yourself safe has doomed hundreds of thousands if not millions. Was it worth it? The few extra years on this planet you already knew was doomed to end. Your fear of death makes you weak and ineffective.

Anonymous Sat 16 Oct 2021 09:51:30 No.30036720 Report

Quoted By: >>30036743

>>30036688

>>30036692

Simplify, time and distance are also illusions, our current organic tools need them

(brain, eyes, skin, ears, you name it...) but at a certain "level" they (time, distance) don't exist...

Need to go, thanks again guys.

JB !!!WlnqblyCqM Sat 16 Oct 2021 09:54:25 No.30036743 Report

>>30036720

Take care

Anonymous Sat 16 Oct 2021 10:18:25 No.30036911 Report

>>30035432

Use the

>

to turn text green. Mark the text you want to quote and click the post's number and it's automatically inserted in your reply. Follow this and your posts will get easier to read for everyone.

Anonymous Sat 16 Oct 2021 12:01:34 No.30037420 Report

>>30035766

Checked

Anonymous Sat 16 Oct 2021 13:06:28 No.30037709 Report

>>30021683

>The mass hysteria spanned globally to a point where people were disputing entire historical events or political movements from the past.

oy vey

Kishin Sat 16 Oct 2021 13:11:05 No.30037729 Report

>>30021683

The rift was always present, you merely began to accept it.

Anonymous Sat 16 Oct 2021 17:49:26 No.30039333 Report

Quoted By: >>30039700 >>30039911

Anyone have any idea how to make a device that can distort "high level gravitational waves"?

Anonymous Sat 16 Oct 2021 18:36:09 No.30039636 Report

>>30036622

what does a paper on semiconductors have to do with anything in this thread?

Anonymous Sat 16 Oct 2021 18:45:54 No.30039700 Report

>>30023143

>>30039333

It can't be that hard to make something that lets you travel to other dimensions right?

Single letter man Sat 16 Oct 2021 19:05:11 No.30039807 Report

I know what is happening and there is nothing you can do. the effect of awaking has already happened back in 2012.

yes. that means your masters are fucked no matter what happens.

you did this by using the jab and planing covid.

cope and seethe cabal shill.

that alone lead to your won't release it dooming you all. and it was Gates himself.

Anonymous Sat 16 Oct 2021 19:27:21 No.30039911 Report

>>30039333

Ya, we orbit one...

View SameGoogleiqdbSauceNAOTrace Hououin Kyōma.jpg, 3MiB, 994x1453

Anon™ !!Lrw4ESrTqns Sat 16 Oct 2021 20:07:36 No.30040141 Report

Quoted By: >>30042078 >>30042205 >>30042382

why does JB sound like a butthurt glownigger holy fuck, not everyone who deals with time\space bizarreness is funded by black budget dogshit, you egotistical cunt.

also what you've contributed to this thread is fucking sparse at best once we clean it up

<https://archive.4plebs.org/x/search/tripcode/IWlnqblyCqM/order/asc/>

>>30021887

>>30035766

well then, El Psy Congroo®

i'm gonna make an attempt to see if combining all-in-one Angelic Frequencies monaural beats, and all-in-one Solfeggio Frequencies isochronics tone, and then meditating on it for an hour in the next 4 months, will at least somewhat mitigate this Mass Divergence Event.

Anonymous Sun 17 Oct 2021 01:11:00 No.30041506 Report

bamp

Anonymous Sun 17 Oct 2021 01:26:04 No.30041583 Report

Fuck it baby, I have no fear, let chaos reign!

Anonymous Sun 17 Oct 2021 01:55:46 No.30041761 Report

Assuming any of this is true we are fucked, and I love it. The great equalizer is inbound.

Eris, Kek, Shiva, Kali... they are waking up :3

Go on and keep trying to contain this, I wish you luck, truly, despite my difference in opinion. I, and others, will keep waking the old gods, and await Nyarlathoteps rise. If anything, this explains why some of us have begun to inhabit bodies here, to watch this movie as up close and personal as we can.

JB !!IWlnqblyCqM Sun 17 Oct 2021 02:59:44 No.30042078 Report

Quoted By: >>30042481

>>30040141

Okay, try to make me care.

Anonymous Sun 17 Oct 2021 03:02:16 No.30042096 Report

>>30023306

Okay, bye.

JB !!IWlnqblyCqM Sun 17 Oct 2021 03:27:54 No.30042205 Report

Quoted By: >>30042444

>>30040141

Yeah, I just found your other posts on the archives, you're just really want attention and to feel special with your supposedly contrarian yet still generic on most of the internet views, don't you?

JB !!IWlnqblyCqM Sun 17 Oct 2021 03:36:55 No.30042245 Report

Quoted By: >>30042398 >>30042444 >>30042481

Yeah, it's just the average 25 year old Filipino male

Anonymous Sun 17 Oct 2021 03:37:25 No.30042248 Report

>>30023354

It is appreciated.

<3 !JiHann/qTY Sun 17 Oct 2021 04:07:43 No.30042382 Report

>>30040141

what are you doing mate

JB !!IWInqblyCqM Sun 17 Oct 2021 04:10:48 No.30042398 Report

Quoted By: >>30042444 >>30042447 >>30042481

>>30042245

To be more exact: 25 year old Filipino male who lives in Manila

Anonymous Sun 17 Oct 2021 04:17:13 No.30042427 Report

>>30021683

>earing detection of my person, scrutiny and ridicule, I decided to replace the word CORONA with CORONAL MASS EJECTION

Lmao thank you for at least being an entertaining larper

View SameGoogleiqdbSauceNAOTrace yosemite.jpg, 22KiB, 768x568

Anonymous Sun 17 Oct 2021 04:21:41 No.30042444 Report

Quoted By: >>30042490

>>30042205

>>30042245

>>30042398

>>30036660

>>30036622

>>30036549

>>30036539

>>30036473

>>30036416

>>30036401

>>30036363

>>30036135

>>30036003

>>30035862

>>30035853

>>30035847

>>30035785

>>30035771

>How to spot a glownigger

Damn bro, might as well post your badge next time sheesh

Anonymous Sun 17 Oct 2021 04:21:57 No.30042447 Report

Quoted By: >>30042511 >>30042643

>>30042398

What should I "learn" first? "Understand" first before everything else?

If you are who I think you are, you will know what I mean.

View SameOCRGoogleiqdbSauceNAOTrace random_sars2_#3996.png, 772KiB, 1200x1200

Anon™ !!Lrw4ESrTqns Sun 17 Oct 2021 04:31:57 No.30042481 Report

Quoted By: >>30042500

>>30042398

>>30042245

>25 year old Filipino male who lives in Manila

and loves siestas and sacrificaps to Corona-chan as She kills loads more of kykes and burgers and chinks every day because of their gmo virus warfare.

>>30042078

>Okay, try to make me care.

how the hell would i do that?

glowies in their black budget lairs don't care much except being predators in their own little ways.

Anonymous Sun 17 Oct 2021 04:32:21 No.30042482 Report

Justin Bieber is that you

JB !!IWlnqblyCqM Sun 17 Oct 2021 04:34:17 No.30042490 Report

>>30042444

Okay, and?

>Hot to spot a [buzzword]

[phrase], might as well post your badge next time

JB !!IWlnqblyCqM Sun 17 Oct 2021 04:35:51 No.30042500 Report

Quoted By: >>30042523

>>30042481

Yeah

JB !!IWlnqblyCqM Sun 17 Oct 2021 04:38:17 No.30042511 Report

Quoted By: >>30042643

>>30042447

Systems and hierarchies of formal logic, mathematical structures and how they relate to Linguistics

View SameGoogleiqdbSauceNAOTrace I SHIGGY DIGGY.png, 546KiB, 540x545

Anon™ !!Lrw4ESrTqns Sun 17 Oct 2021 04:40:57 No.30042523 Report

Quoted By: >>30042537

>>30042500

>Yeah

JB !!IWlnqblyCqM Sun 17 Oct 2021 04:43:56 No.30042537 Report

Quoted By: >>30042559

>>30042523

I like your posting style after having read through about 50 pages of them, with varying tripcodes, but you really need to get off the "everyone is after me" mentality. I don't trust governments either, so I doubt I'm affiliated with one

El Psy Congroo® !!Lrw4ESrTqns Sun 17 Oct 2021 04:51:17 No.30042559 Report

Quoted By: >>30042577 >>30042583

>>30042537

>I like your posting style after having read through about 50 pages of them
doubt.webp
>with varying tripcodes
i only have two
> but you really need to get off the "everyone is after me" mentality
that mentality is perfectly normal as a 4chan regular
and with timespace having a shitstorm in 2025, which also coincides with the corrected
Kali Yuga end cycle, which also coincide with a Great Philippine Earthquake potential
happening if delayed after 2022, does say to me that trivializing what OP said is stupid
JB !!IWlnqblyCqM Sun 17 Oct 2021 04:56:06 No.30042577 Report
Quoted By: >>30042604

>>30042559

Yeah, the other one is !!al8QswcGKfe. I wasn't talking about the hash, instead the
usernames

JB !!IWlnqblyCqM Sun 17 Oct 2021 04:57:42 No.30042583 Report

Quoted By: >>30042604

>>30042559

You created your current tripcode on the 15th of May

View SameGoogleiqdbSauceNAOTrace 20211012_185010.png, 3MiB, 1920x1080

El Psy Congroo® !!Lrw4ESrTqns Sun 17 Oct 2021 05:02:36 No.30042604 Report

Quoted By: >>30042610 >>30042637

>>30042583

>>30042577

yeah whatever, i'll find ways to somewhat save the world etherically instead of wasting
my time with (You)

byeeee

JB !!IWlnqblyCqM Sun 17 Oct 2021 05:03:49 No.30042610 Report

>>30042604

Okay, bye.

Anonymous Sun 17 Oct 2021 05:10:27 No.30042637 Report

>>30042604

Dude, THE world doesn't need saving. It's an immortal multidimensional being. All you
need to save is YOUR world. Because it's YOURS and its precious to YOU.

JB !!IWlnqblyCqM Sun 17 Oct 2021 05:11:16 No.30042643 Report

Quoted By: >>30042703

>>30042447

After grasping the concepts mentioned in >>30042511 think of a way how structures
can be optimized in the sense of logic optimization or conjunction elimination, and it can
go both ways, eliminating or adding levels of abstraction, with varying implications able
to be inferred after doing so

Anonymous Sun 17 Oct 2021 05:26:03 No.30042703 Report

Quoted By: >>30042731

>>30042643

Thank you, do you have a book I can start of with or is this an endeavour better off

doing it as I think I should?

JB !!IWInqblyCqM Sun 17 Oct 2021 05:30:55 No.30042731 Report

>>30042703

To me, and many people I work with, this came naturally. But as I don't know you, I would recommend training on how to read thesis materials. I know Wikipedia is a dumpster fire, but try to find articles with allegories with subjects to you're competent there for a starter, and always check the talk pages along with citations. Then use a scholarly search engine and use a service like sci-hub or libgen to read the materials you want, once you get a good grasp you can move on to subscribing to a journal.

Anonymous Sun 17 Oct 2021 07:18:59 No.30043153 Report

>>30021683

I'll just add some personal experiences with this since it was mentioned pretty directly by OP.

During the past few years I've seen an abandoned house I used to play by as a kid being suddenly replaced by a house in a different style. The original was pink and had two pillars, the new is an 1800s log cottage. The people living next to it said they had noticed nothing. I used to walk around in the garden and up on the stairs, looking into the windows, I know full well what it used to be.

Another house at the entry of a small town where I went to school for 6 years moved around 100 meters and another building disappeared. The design also changed. It was a small white cottage with some notable marine decorations including a pirate flag and a miniature ship in a window. It was not inhabited and had looked the same since I first saw it.

On the same road about 10km outside town an entire farm complete with barn appeared in an earlier empty field. It was not newly built, it has a style from early 1900s and the barn is possibly older. A large ad board which used to be closer to town is now on the barn wall. This happened over night around 2 years ago. I used to pass this part of the road daily at the time.

I used to amount these to "updates" of the timelines but I had not connected it to the CERN event.

Anonymous Sun 17 Oct 2021 11:40:51 No.30044435 Report

Quoted By: >>30045493

>>30022772

A better question is who is making these high-quality memes. - Either someone is paying someone to make them or a graphic designer is making in whichever case there is obviously an information war happening,

Anonymous Sun 17 Oct 2021 11:42:24 No.30044446 Report

No such thing as a dimensional rift

View SameOCRGoogleiqdbSauceNAOTrace qui2.png, 302KiB, 482x274

Anonymous Sun 17 Oct 2021 13:55:24 No.30045493 Report

>>30044435

kohlchan, they're behind all new memes today

Arjuk !AlM718lgkM Sun 17 Oct 2021 15:49:11 No.30046437 Report

>>30021683

I will restore it for ya. Contact me if you and your agency aren't retarded.

Anonymous Sun 17 Oct 2021 17:34:41 No.30047322 Report

>>30021683

Reminds me of that slime & thriving thing from soundcloud.

<https://soundcloud.com/slimezzzffff>

DoctorGreen !DRgReeNusk Sun 17 Oct 2021 19:00:28 No.30047897 Report

>>30021683

isn't there the possibility of forcing an area of things to develop in a way that mirrors their traveling through time (from past to present) in a reversed pov?

You ain't traveling back but simulating it.

HOWEVER, It would require tons of energy and data (the most important key) to pull it off.

Anonymous Sun 17 Oct 2021 21:48:40 No.30049049 Report

>>30021683

>december 12th 2025

Cool another date for HAPPENING that won't happen

Anonymous Sun 17 Oct 2021 22:03:31 No.30049135 Report

Would be nice if all tripfags besides KB in this thread had their spam BS deleted.

Jannies make yourselves useful for once

Anonymous Mon 18 Oct 2021 01:42:57 No.30050556 Report

Quoted By: >>30054150

There's 3 ways to fix that issue.

1st would be time travel.

2nd would be reverse wave fluid dynamics of the hyper quantum dimensional sort.

3rd way would be harmonic resonance in a reverse flux at the exact pico range as the experiment that first causes it.

Good luck with any of that since they said they didn't keep notes and they even had repair men and janitors making changes with the collider.

-nobody

Anonymous Mon 18 Oct 2021 03:25:20 No.30051020 Report

Quoted By: >>30051104

>>30023266

Holy shit, about Shiva...

"His most important dance is the Tandav. This is the cosmic dance of death, which he performs at the end of an age, to destroy the universe.

According to one Hindu legend, Shiva almost signalled the end of this universe by performing this dangerous dance before its time."

KB can you explain more on what the fuck CERN seeks to accomplish?

Anonymous Mon 18 Oct 2021 03:46:48 No.30051104 Report

>>30051020

Bro, Shiva is a god of destruction, that's literally what they do at CERN. They smash sub atomic particles into each other and destroy them to see what they're made of. I wouldn't read too much into a statue of Shiva being there, it's just a mascot.

Anonymous Mon 18 Oct 2021 04:55:20 No.30051363 Report

Quoted By: >>30051785

>>30022226

The fact that it's a "coronal mass ejection" discredits a lot of this, as well as the fact that it's mentioned that geography will be a point of scientific debate, "technology" in general will lose the public's confidence (IRL its almost entirely medicine that's causing debate specifically, not just tech in general, tech is way too vague of a description) and that basic scientific measurements will be debated, which implies things like physical constants such as c or g, not virology. All in all, these are all very vague events that could make sense in relation to a Coronal mass ejection, but don't really fit a coronavirus all that well. There was no reason for the interviewee to be so general and unspecific about what's clearly a medical debate, not just a debate about all science.

Anonymous Mon 18 Oct 2021 05:16:47 No.30051455 Report

>even after mde

yeah okay man whatever you say

Anonymous Mon 18 Oct 2021 06:27:46 No.30051785 Report

>>30051363

>not just a debate about all science

If you had been present on other forums of discussion online you'd see these debates right now. The holocaust is the most common topic along with the moon landings and the shape of the earth, right here on /x/.

But if you look smaller chans you'll see major events of eastern Europe and Russia being debated constantly. The history from the first world war onwards is not agreed on by anyone outside the anglosphere.

China is also questioning major historical events along with other asian nations. The loss of a shared narrative is how this starts.

Anonymous Mon 18 Oct 2021 07:00:57 No.30051931 Report

So we are ta

Talking about the LHC and CERN, we started 08 and stopped earlier in 11 to test something else.

Anonymous Mon 18 Oct 2021 07:56:47 No.30052165 Report

>>30021683

where's the 200 pages drop myfren?

Anonymous Mon 18 Oct 2021 11:40:34 No.30053407 Report

Quoted By: >>30053453

>>30032922

>Expect major anomalies, things popping in and out of existence, written letters changing before your eyes, buildings changing direction, deterioration, or even the entire structure. The worst and most destructive are buildings, or large objects in general, popping into other objects, causing destruction on a massive, MASSIVE, global scale.

Chi will put things in their right place to some extent , the changes might be radical but they're not what I'd call "destructive." That phenomenon exists in our so-called timeline , it doesn't exist in "theirs" and I can only assume they didn't think they needed it ; or that their false gods of religion and science didn't account for it. They thought they could just create some new paradise if you will and develop it off of your backs for entire generations and lifetimes , then burn it and/or all of you. I'm sure the plastic plants and poisoned water look pretty on a postcard but IMO anyone who "made the jump" and decided to leave everyone behind because they felt like they were favored by god or had more money or access to technology..... can quite frankly fucking go down with their ship like they decided to leave us with ours.

We will be helped by forces that exist and occur in our time and place , and I would say, "not theirs" but that's not exactly correct. It will exist there when the walls are completely torn down and it scrubs away whatever doesn't belong there.

This so called "bubble" or rift or whatever is a dimensional form of the chi.

To the extent they're willing to concede it exists at all, they think it only applies to physical stuff on this physical / material plane. And you couldn't have possibly made a more gigantic or arrogant fuckup than demanding authority over these matters while being too fucking arrogant and closed minded to even consider whether this exists let alone how it works.

They only care about their fraudulent claims to land and nations
Anonymous Mon 18 Oct 2021 11:49:08 No.30053453 Report
>>30053407

As for what I know about this, I've been dragged across whatever these boundaries are, kicking and screaming before, and I've witnessed near catastrophes that were averted a little bit by chi and a little bit by whatever fucking technology or deception or mind control dragged me along for the ride.

They use and abuse people with any connection to the "source" and or psychic abilities and then think they can use and throw those people away like a Kleenex, like they intended to do with this poisoned and polluted planet. I think the most aggravating thing they did was tell me I'd have to come back to my timeline because I wasn't "catholic" and I hope that pissed off my understanding of god even more than it pissed me off but know this, I didn't ask to be dragged there or involved, not now not then and not ever.

The meek will inherit the earth but it won't be handed to them on a platter, they'll earn it.

Fuck those people they had all the power and money in the world , that's what they choose to do with it, you can't eat or drink or breathe money , and I'm not really concerned with preserving their so called future. It doesn't exist, nothing will save it or preserve it, they developed and built the wrong dimensional plane and I thank god I'm not a part of it.

Anonymous Mon 18 Oct 2021 13:45:38 No.30054150 Report

>>30050556

>There's 3 ways to fix that issue

4: stop lying ?

Btw I don't know what's up with this thread, there was a link to OP's content on archive.org and it's gone from this thread.

I wanted to ask about this scar on your face, you or some other version of you have a conscious memory of being shot in the forehead or lobotomized or something like that? There's a bunch of others who underwent a procedure to exist undercover in the "other"

KB Mon 18 Oct 2021 16:50:13 No.30055419 Report

Quoted By: >>30061867

Disregard that, I suck cocks.

KB Mon 18 Oct 2021 16:57:21 No.30055469 Report

Quoted By: >>30058536 >>30061867

>>30027042

To be fair, someone boasting about being "immune to the pandemic" because he took the vaxx doesn't know anything about immunology either.

Anonymous Mon 18 Oct 2021 17:00:07 No.30055489 Report

Quoted By: >>30057150 >>30061947

>>30032922

Mandela effect = "I couldn't possibly have bad memory, the entire universe is wrong instead".

Anonymous Mon 18 Oct 2021 17:33:55 No.30055705 Report

bumperino

Anonymous Mon 18 Oct 2021 21:15:51 No.30057150 Report

Quoted By: >>30059865

>>30055489

>he thinks only one person believes in the Mandela effect

Anonymous Mon 18 Oct 2021 21:30:11 No.30057240 Report

>>30021683

><https://pastebin.com/YZz8u3wB>

>Because our most important equipment is deep underground, it'll be mostly unharmed. Ahahahahaha. You honestly believe that underground structures, crossed with a dimensional merge to a dimension which didn't have those exact structures, will survive, when buildings on the surface are merging with other buildings? Bruh..all that shit would be merged with dirt.

Anonymous Mon 18 Oct 2021 21:53:17 No.30057395 Report

Quoted By: >>30057471

is this the sequel to steins gate

Anonymous Mon 18 Oct 2021 22:03:50 No.30057471 Report

>>30057395

Yes and you're in it now.

View SameOCRGoogleiqdbSauceNAOTrace meds2.jpg, 91KiB, 1024x911

Anonymous Mon 18 Oct 2021 22:05:36 No.30057484 Report
>>30021683

Anonymous Mon 18 Oct 2021 22:05:59 No.30057487 Report
So was OP a faggot or did they actually post the full doc?

They had a full 3 days to finish writing the 200 pages...jwnha
View SameGoogleiqdbSauceNAOTrace 1633993076477.gif, 2MiB, 581x542

Anonymous Mon 18 Oct 2021 22:09:18 No.30057516 Report
Alright, KB. I'll bite. This all seems to be accurate but what I'm not quite understanding is how this can be fixed? Given an event this large in scale and the variables involved, there isn't a lot of time left, so what can reasonably be done in that time?
transcension.systems F.O.I. Mon 18 Oct 2021 22:20:47 No.30057583 Report
>>30021887
That's why there's more reason to value invest in communication

Careful though?
Anonymous Mon 18 Oct 2021 22:59:35 No.30057787 Report
>>30021683
It would of been believable if you posted on the dregs of 4chan /b/pol/ or anywhere else.
View SameGoogleiqdbSauceNAOTrace DOOM Dance.gif, 246KiB, 285x224

Anonymous Mon 18 Oct 2021 23:49:31 No.30058062 Report
Quoted By: >>30058889
>>30021683
Sounds pretty believable to me, but i lack the evidence to really put full stock in this OP.

You got my interest, and attention though. That's for damn sure.

Oh, by the way. I will also add that there really is no way to feasibly seal that rift, once ya open or rupture the membrane you're fucked. It's in the "don't fuck with this" category of things for a reason. Though, i could be wrong. I hope i am if you are telling the truth. But from my experience and understanding on how reality works from my extremely limited POV, there's just no feasible way to solve this.

If what you say is remotely real and true in our timeline, we're basically fucked beyond comprehension. And so too, is every single thing in this entire reality.

Anonymous Tue 19 Oct 2021 01:50:25 No.30058536 Report
Quoted By: >>30058626
>>30055469

Thank you for not understanding I was merely trying to get the anti-vaccination poster angry.

Anonymous Tue 19 Oct 2021 01:59:14 No.30058574 Report
Quoted By: >>30058889
>>30021683

As above so below, makes sense now. The universe has the same structure as cells.

That means there is a nucleus in the universe.

Anonymous Tue 19 Oct 2021 02:12:20 No.30058626 Report

Quoted By: >>30058817 >>30058889

>>30058536

well fuck you for derailing every thread your ugly dumbass appears for undeserved attention

Anonymous Tue 19 Oct 2021 02:24:04 No.30058673 Report

Quoted By: >>30058889

>>30023050

If a tree fell in a forest, will it make a noise

Anonymous Tue 19 Oct 2021 03:01:26 No.30058794 Report

Quoted By: >>30058889 >>30058946

>>30035432

>makes us all equals

remember madonna's creepy covid home-video where she said corona was the great equalizer?

also when i spoke with spirit earlier tonight, they kept pushing "equals" to me repeatedly.

as i speak, a commercial on my parents tv says "quantum equalizer". it's for some cartoon on adult swim.

Anonymous Tue 19 Oct 2021 03:08:20 No.30058817 Report

Quoted By: >>30058889

>>30058626

Okay, try to make me care

KB Tue 19 Oct 2021 03:24:22 No.30058889 Report

Quoted By: >>30058902 >>30058984 >>30059091 >>30061867

>>30058817

>>30058794

>>30058673

>>30058626

>>30058574

>>30058062

Lol fuck all of you. I try to make a fun thread where we suspend our disbelief for a while and talk about fun time travel / dimensional shift shit and you just have to be downer autists about it.

Fuck you all I see why you have no fun ever.

Anonymous Tue 19 Oct 2021 03:27:27 No.30058902 Report

>>30058889

>>30058888

almost

Anonymous Tue 19 Oct 2021 03:32:39 No.30058929 Report

>>30021683

How did you find this website?

Why post this on an anime imageboard? Serious question since there are so many

better platforms to convey your message

Anonymous Tue 19 Oct 2021 03:36:36 No.30058946 Report

Quoted By: >>30058961

>>30058794

Madonna's (who's received funding from the UN for her Kaballah school) last album was called Corona.

In the 2019 Eurovision she did that song "Not Everyone Is Coming To The Future" which had not only two pillars closely resembling the Pillar of Solomon, but also featured gas masks and a breath that could kill.

Its all a little... Coincidental.

Anonymous Tue 19 Oct 2021 03:39:52 No.30058961 Report

Quoted By: >>30059282

>>30058946

>Madonna's (who's received funding from the UN for her Kaballah school) last album was called Corona.

no it wasnt

Overgrootmeester Tue 19 Oct 2021 03:41:21 No.30058970 Report

Quoted By: >>30061405

I know what you did faggots.

You cloned ordo masonic doctrine then took out humanity on Earth for a hike in space based on intelligence, looks and morality. Others cannot escape this existence. This is a war advancement. I will never look at living beings for my needs again. We're also aware how the Internet has been wiped multiple times by Beatrix' elite gang. You're no match for us. You will all be beheaded in public and on sight if you ever annoy us with your fake politics and products again. That weak neurotoxin I've been affected in that police cell with was on your watch. You all deserve to be on a watchlist and be beheaded on sight.

Black power

I am the archgrandmaster

Anonymous Tue 19 Oct 2021 03:44:36 No.30058984 Report

>>30058889

Okay, and?

overgrootmeester Tue 19 Oct 2021 03:47:10 No.30058992 Report

Quoted By: >>30059006 >>30061405

I know what you did, faggots.

You've launched humanity into an all out space war.

You've cloned masonic ordo doctrine and took out people into space based on intelligence looks and morality.

Consequences will never be the same

I will never look at another living being for my needs again.

We're all Space Commander.

That Neurotoxin event in that police cell was on your watch

You and your Biosynthesis computronics and social engineering facilities all belong on watchlists

I am the archgrandmaster

Anonymous Tue 19 Oct 2021 03:50:40 No.30059006 Report

>>30058992

>archgrandmaster

View SameGoogleiqdbSauceNAOTrace Hmmm.gif, 2MiB, 328x328

Anonymous Tue 19 Oct 2021 04:09:02 No.30059091 Report

Quoted By: >>30059102 >>30059605

>>30058889

Well, guess i won't be caring what you say next from here on out KB.

Nice of you to insult the only fuckers keeping this thread from being archived. I won't be taking part in this shitty fan fic of Steins Gate any longer.

I was actually interested in the implications, but now i just think you're a faggot.

Gargle my balls you should've been swallowed cum-stain.

Ovarygroupmensuration Tue 19 Oct 2021 04:09:21 No.30059093 Report

I am the omegagrandlord

KayBee Tue 19 Oct 2021 04:10:33 No.30059102 Report

Quoted By: >>30061867

>>30059091

t. get fucked

retard you are

View SameOCRGoogleiqdbSauceNAOTrace chani.jpg, 191KiB, 768x1024

Anonymous Tue 19 Oct 2021 04:40:46 No.30059233 Report

Quoted By: >>30059547

>>30021683

Anonymous Tue 19 Oct 2021 04:50:51 No.30059282 Report

>>30058961

Beg your pardon. It wasn't the album title, there was a typewriter on the back of the album which is made by a company called Corona.

Anonymous Tue 19 Oct 2021 05:03:51 No.30059326 Report

>>30021683

why would anyone want to fix "it"

well, maybe dangerous to those sequential incarnates that are obsessed with "the body" and prolonging their earth experience as long as possible...

we are all multidimensional beings..

we exist everywhere.. most of us just are out of tune and cant "see" it.

but they still "exist" in other dimensions...even if they are sleeping and unaware what they think is reality is nothing more than a quick dream.

;-)

Anonymous Tue 19 Oct 2021 06:03:43 No.30059547 Report

Quoted By: >>30059902

>>30059233

>posts single pic

>no link to said article

Wasted digits.

Anonymous Tue 19 Oct 2021 06:20:58 No.30059598 Report

Quoted By: >>30062995

>>30022451

"The universe is damaged, but concrete will protect me"

View SameGoogleiqdbSauceNAOTrace 1613796548785.png, 19KiB, 128x128

Anonymous Tue 19 Oct 2021 06:23:30 No.30059605 Report

Quoted By: >>30059872 >>30061867

>>30059091

This KB is most likely an imposter posing as OP.

See for instance:

>>30022405

Anonymous Tue 19 Oct 2021 07:34:15 No.30059865 Report

>>30057150

Never said that. Many people have bad memory combined with inflated ego.

Anonymous Tue 19 Oct 2021 07:36:28 No.30059872 Report

Quoted By: >>30061867

>>30059605

The amount of trolling/shilling going on in this thread lends a lot of weight to the authenticity of the claims by op. The fact that we got an imposter and no promised update is highly sus.

Anonymous Tue 19 Oct 2021 07:36:33 No.30059873 Report

>>30035084

This is easily one of the better texts I've seen here in a long time. They have tons of potential.

Anonymous Tue 19 Oct 2021 07:41:37 No.30059901 Report

>>30021887

>>30022208

I fucking knew it since birth. I've always had this intuition that whenever I did a spin I'd change dimensions. Dimensions as in "futures", ie what will happen to me if I dont spin is not the same as if I spin once or if I spin twice, left or right.

Anonymous Tue 19 Oct 2021 07:42:17 No.30059902 Report

Quoted By: >>30066277 >>30066586

>>30059547

My apologies, here is the pdf to the infamous Chani project article -

<https://rts.earth/wp-content/uploads/2021/09/CHANI-PROJECT-and-the-FUSE-YEAR1.pdf>

Basic premise is that a group of researchers at a secret particle collider in south Africa made contact with an entity who claims much the same as OP does.

Anonymous Tue 19 Oct 2021 08:49:47 No.30060179 Report

>>30021887

There are different levels of paradox.

As far as anyone will ever be able to perceive, there shouldn't be a paradox capable of hard locking the Universe out of existing.

blue eisenhower november

amirite?

Anonymous Tue 19 Oct 2021 09:08:42 No.30060265 Report

>>30021683

Don't worry anon! Chris says that pokemon and sonic will become real when the dimensional merge happens. I can't wait to hang out with my favorite fictional characters Peter Griffin and Homer Simpson!

View SameGoogleIqdbSauceNAOTrace 1633660246984.jpg, 37KiB, 773x607

Anonymous Tue 19 Oct 2021 09:10:21 No.30060271 Report

>>30021683

>>30036545

>>30036556

OP KB, if you come back can you confirm or deny the rumors of the sample of dark matter that was secretly lent from CERN to a university for observance? Supposedly it had many negative effects on anyone who was in close proximity to it, including severe nightmares, feelings of dread and visions of demons.

Anonymous Tue 19 Oct 2021 12:58:47 No.30061405 Report

Quoted By: >>30065809

>>30058970

>>30058992

>thinking you have a chance vs the golden witch

We didn't bring humanity into a space war, the dregs who came here to steal our natural resources already declared war in doing so. You will all be slaughtered and the energy extracted and returned to its rightful owner.

Oh and "humanity" is no more, they were degenerates so we killed them. You think those are humans you are looking at, cities you see them live in? It's all replicated structures under our control.

Anonymous Tue 19 Oct 2021 14:16:30 No.30061867 Report

Quoted By: >>30061911

>>30059102

>>30058889

>>30055469

>>30055419

Nice try, real KB has a tripcode already;

>>30036545

>>30036507

>>30059605

this

>>30059872

KB said she was afraid of getting found out. Seems the shills are hard at work here.

Anonymous Tue 19 Oct 2021 14:22:11 No.30061911 Report

>>30061867

>KB has a tripcode
wonderful

Anonymous Tue 19 Oct 2021 14:27:48 No.30061947 Report

Quoted By: >>30062664 >>30063970

>>30055489

What's the term for when the minority is remembering correctly but the official record is wrong?

Anonymous Tue 19 Oct 2021 16:17:44 No.30062664 Report

>>30061947

The record being wrong. Does there need to be name for it?

Anonymous Tue 19 Oct 2021 17:11:37 No.30062995 Report

>>30059598

not the concrete per se, but rather the lack of observation of the surrounding universe.
do you really need this explained to you?

Anonymous Tue 19 Oct 2021 17:41:09 No.30063190 Report

Damn I wish I was a shill at least I'd be getting paid for calling out obvious bullshit

Anonymous Tue 19 Oct 2021 20:18:21 No.30063967 Report

Bump waiting on KBs return

Goopies Tue 19 Oct 2021 20:20:04 No.30063970 Report

>>30061947

Minority Report...like the hit movie Minority Report

View SameOCRGoogleiqdbSauceNAOTrace bomb-03.jpg, 205KiB, 880x679

Anonymous Tue 19 Oct 2021 20:26:05 No.30064004 Report

Quoted By: >>30064937

Rolling for the rift to kill me.

Anonymous Tue 19 Oct 2021 21:28:55 No.30064392 Report

Quoted By: >>30065485

cool so maybe get the vaccine so that you have a constant variable to merge with your universal counterpart once the event occurs, unless of course your counterpart didn't get the vaccine, to which case the twoniverse will remove both versions of you, just to be safe.

View SameOCRGoogleiqdbSauceNAOTrace 1565258058653.jpg, 46KiB, 720x736

The image is a close-up photograph of a cat with a humorous and playful expression. The cat is sitting on a wooden floor, and its head is tilted back, covering its eyes with a clear plastic cup. The cup has a measurement scale on it, with the word "TOPPERATE" visible. The cat's fur is a mix of gray and white, and it has a round face with a small, round ear. The background is blurred, but it appears to be an indoor setting with a glimpse of a kitchen or dining area. The image has a watermark or logo in the bottom left corner that reads "カチューション," which is likely the name of the creator or the source of the image. The overall tone of the image is light-hearted and whimsical.

Anonymous Tue 19 Oct 2021 22:57:10 No.30064937 Report

>>30064004

oh no off by one for trips of rift killing

Anonymous Wed 20 Oct 2021 00:31:43 No.30065485 Report

>>30064392

>implying the "vax" isn't the irrecoverable hard-fork

Yeah, sure, trust a bunch of pedos in the MSM and government with your existence, lol, fucking tard

Anonymous Wed 20 Oct 2021 01:29:51 No.30065745 Report

>>30021683

>JB

John Bitor?

Anonymous Wed 20 Oct 2021 01:34:23 No.30065760 Report

>>30023354

>mes these things are hidd

!RemindMe 24 hours

Anonymous Wed 20 Oct 2021 01:41:36 No.30065804 Report

>>30032226

There's simply no reason to reveal your gender, I call BS

Anonymous Wed 20 Oct 2021 01:42:55 No.30065809 Report

>>30061405

HAHAHAHA goddamit bro you're a dick. That green text made me piss my pants when I saw what you quoted

Anonymous Wed 20 Oct 2021 02:07:21 No.30065901 Report

Quoted By: >>30066043

>>30022337

>works in top secret ayy lmao tech lab while talking to inter-dimensional beings

>cant into proper English

>Ignores the spell checker in his web browser

LARP: over. Ya blew it.

Anonymous Wed 20 Oct 2021 02:40:49 No.30066025 Report

>>30021683

cool, go write a book faggot.

Anonymous Wed 20 Oct 2021 02:43:35 No.30066034 Report

>>30021683

>compares dimensional rift to virus

please kill yourself, if you have to make that comparison, you're retarded.

>dood muh varus?!?! yeah DIMENSIONAL RIFT is more dangerous!!!

no shit

Anonymous Wed 20 Oct 2021 02:46:07 No.30066043 Report

Quoted By: >>30066127

>>30065901

>comes to /x/ to warn schizos and retards about *checks notes* dimensional rift

this thread should have died long ago

Anonymous Wed 20 Oct 2021 03:08:42 No.30066127 Report

Quoted By: >>30066554

>>30066043

>comes to /x

agreed

Anonymous Wed 20 Oct 2021 03:52:36 No.30066277 Report

Quoted By: >>30066586

>>30059902

Many thanks for the link, anon.

Anonymous Wed 20 Oct 2021 05:09:19 No.30066554 Report

>>30066127

>comes

agreed

Anonymous Wed 20 Oct 2021 05:09:53 No.30066558 Report

Ok.

View SameOCRGoogleiqdbSauceNAOTrace 1626278167362.jpg, 19KiB, 184x184

Anonymous Wed 20 Oct 2021 05:18:42 No.30066586 Report

Quoted By: >>30066591 >>30068120

>>30059902

>>30066277

This is /x/ gold. I especially like page 6.

> Many beings live [in the] deep ocean and hollow earth and can give you humans answers and much help

> When you understand the oceans, you will understand how cosmic travels work – easy

> Oceans have the same composition as space time element Waters above and below the firmament, anyone?

>We won war with reptile our time line a long time ago. We evolved [since] then. Reptile your time line keeps you back [so] you cannot grow
Yeah we know about those niggers.

> Dragon-like beings still live in hollow earth [underground]
> They are good now
> They are very wise now
> They are peaceful like dolphins now
So the dragon sighting videos on jewtube are real. Thought so.

> Moon is not natural heavenly body
> Moon has been put there by other beings to control mood on earth

And page 7:

> I will tell you a secret
> Some places [your] deep ocean pressures are so big that
> Air that you breathe cannot bubble to the surface
> This trapped air has caused big caverns where humans can live and breathe very good air. And plants live very well
> Deep oceans have many crystals. Solves all your energy needs. No pollution
> Earth is a water planet yet your leaders look for answers in space
> Deep oceans have all the answers for cosmic travels this time line
> Why have you ignored this in your history
> When you solve the mysteries of the deep oceans, you will solve
> The mysteries of space. Ask the dolphins, they will tell you
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>>30066586

Eh sorry, my copy & pasting from the pdf got fucked up on a few lines
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<https://youtu.be/hnVAv77gEqo>
Anonymous Wed 20 Oct 2021 12:37:48 No.30068579 Report
Page ten, finally.

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FILES GH-230 / GH-235 TRANSCRIPTS

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FILE GH-230

-Authenticity

-How the machine works, gravitational distortion of dimensional membrane

FILE GH-231

-Importance of cause and effect

-Persistence of effects

-The importance of conscious decision

FILE GH-232

-Mass divergence event

-Symptoms of divergence

FILE GH-233

[DESTROYED OR LOST]

FILE GH-234

-What to do with the information

-Talk of possible returns by J.B.

FILE GH-235

-Events persistent through dimension, even after M.D.E.

FILE GH-231// THE IMPORTANCE OF CAUSE AND EFFECT

K.B.: So we should consider the possibilities of dimensional time travel? And why not go back to the time before the M.D.E. happened?

J.B.: We should really stop calling it time travel, because in order for me to explain this properly to you you have to let go the notion of linear time travel. As I have said before we should call it dimensional travel, I did not come from your future, and you are not in my past. There is no natural possibility, no physical way for you to go back into time of your own dimension. However, it is possible for you to step outside this dimension, enter an, almost, identical dimension AND arrive there in a different, almost identical time.

So basically, you can't see Queens Wembley performance in YOUR 1985 or 6. But you could in someone else's.

Now when you step BACK IN to your own dimension, you will be right back here, in the present, 2012.

So it's not time travel, but dimension travel. I can't stress this enough...

K.B.: So if I would use it to go that concert, would they play the same songs? Would they wear the same outfit, is the event exactly the same?

[cont.]

J.B.: Well, another thing you should start considering now is the importance of cause and effect. We call it the Law of Importance. What we have learnt is that nature assigns

probabilities to causes, it gives it weight so to say. As a matter of fact, we have even found there is a distinct difference of importance in causes produced by sentient or non-sentient decisions, I will get back to that in a moment. Now the way nature discerns importance, is by the amount of causes an effect has. An effect that has had many causes, is deemed more important than an effect with less causes.

Lets use a simpler example, lets use the concept your presented earlier. Me in the so called 'future' writes down lottery numbers, steps into another dimensions past, make myself some money, and return with the loot.

Now here is why that is –most likely, not to happen.

And now I will have to explain how important causes and effects actually are. The reason for an effect to PERSIST throughout dimension is directly calculated by the sum of its causes, and the weight-importance, of said causes. The weight-importance, in turn, is calculated by the amount of energy spent.

For instance: The lottery number is generated on a screen by a computer and it presents us with 10 random numbers. The random numbers are the eventual effect. The cause is a non-sentient computer calculation of only one. So to say, there is only one cause, and it's very insignificant, as the computer could have generated any random number. This makes it HIGHLY UNLIKELY that this effect will persist throughout dimensions.

So we know that if we are looking for information from the past or from the future, that has very little causes, it is most likely a waste of resources trying to pursue that information.

Now effects that are important, that have many intricate causes, conscious decisions, many variables etcetera, increase the importance, and thus persistence of an effect. Millions of people making a conscious decision to vote for a certain political party, has many complex causes, and there for the effect is highly likely to persist throughout dimensions.

However, there are always anomalies of course, and with the divergence I was talking about earlier, these anomalies have become more severe, and more persistent.

Fun example, I looked myself up on the internet in your dimension, and in this one, I have a little tiny scar or dimple between my eyes I don't have as I stand here before you.

For the second question, I believe it was among the lines of 'why not go back to before the M.D.E. and prevent it all together?' Well you know now that would only fix that dimension, If I were to return back to my own, things would still be the same.

FILE GH-232// M.D.E.

J.B.: Well what you have to envision is, all dimension are kind of locked inside a, a, bubble so they say. We call it a membrane that protects dimensions from colliding with each other. However all these bubbles are connected in the multiverse. Sometimes where the membrane intersects there might be a little bit more tension, a little bit more energy which can cause small insignificant anomalies, you are already aware of those I know.

However with what you did, that with this machine you released such an incredible amount of power that the membrane between the dimensions was first weakened in 08 and then finally punctured at the end of 2011. This puncture we call the start of an M.D.E., a Mass Divergence Effect. A direct effect of an M.D.E. is the 'bleed-in' anomaly. This means the puncture in the dimension causes the two dimension to try and reach equilibrium. Try to envision it as two chambers, one with hot air, one with cold and a door in the middle. When you open the door, the two chambers mix and equalize until the temperature is somewhat stable throughout the rooms. That's what is happening RIGHT NOW.

Now I know you've all been a little drunk on the recent media attention you have received because of your incredible findings, this M.D.E. and bleed in anomaly is very damaging for both dimensions. To everyone's dimension actually. Let me stress again this happened on an interdimensional scale. I'm not blaming YOU precisely for this event, it's also us, we all did this, throughout all dimensions. And therefor it's imperative we fix this as quickly as possible.

Symptoms are that causes and effects throughout A and B seem to either disappear or entwine. Again I give you an example of two dimensions to make it understandable, keep in mind this is on the big scale too. So, we see the bleeding in effect in other dimensions as well, and it causes mass disturbance anomalies. It first starts of slow, with signs of mass hysteria. We would notice people would misremember things about their own past first, but as more time progresses and more divergence occurs, the anomalies grew. The mass hysteria spanned globally to a point were people were disputing entire historical events or political movements from the past.

At first the hysteria was about a past long ago, but grew closer to the present very quickly.

We only figured out divergence must've occurred when suddenly causes in the past, and probably future too-we don't know, produced an entirely different effect WITHIN our timeline. As an example, basic experiments done in the past, would yield different results in the present.

We became very worried about all our calculations, from nuclear reactors to flight travel, as they slowly became different.

FILE GH-234// FORWARD

K.B.: What should we do with all this information?

J.B.:

The whole reason I'm here is to find out what happened at the start of the M.D.E., because we didn't know what was going on. You have a head start now, we send a few people to different dimensions with this information, so basically we all have a head start now.

You must hope to find out how to revert this mess, so you will be able to save your own world, in the process, we hope to find out how to, so to say 'cure' ours.

For now, I suggest you do it in silence. As nothing major will happen in the next few years, but you will see the signs of what's going on. Study it, don't brush it off as insignificant like we did.

I think that if you would bring this out in the open, mass hysteria might occur. This might cut our funding, and don't forget, you and I are on the same payroll. If you are able to revert this, no one even NEEDS to know, you'll be the silent, unsung heroes of ALL. In the next few days I will walk you through all the basics, all the things you have to take in account to really be able to tackle this problem.

After that, I'll return home, and work on the problem there. If we are still around in the next decade, I will return to you around march 2020 for a check up, and then again for the big event I talked about earlier.

FILE GH-235// EVENTS PERSISTENT THROUGHOUT DIMENSIONS

K.B.: What are the events persistent throughout dimensions, from which we can obtain information?

J.B.: In anticipation to that question I have made a list of specific persistents, as we call them, I will present it to you later. I can't be truly clear about the start of it, as the start is not persistent. However in a few years time, when the political and social climate starts to heat up and destabilize, we saw a widespread of false information throughout the dimensions. False information spread by regular people, but also scientists, politicians, and media outlets.

Around the start of 2020 things will escalate faster and faster. An increase in seismic and volcanic activity is possible, but only half persistent – we don't know why.

In February of that year, sometimes on 4th, if not, then definitely on the 29th, a coronal mass ejection will destabilize Europe and parts of Asia for days. Confidence and trust in technology and science will understandably dwindle.

From that point on people will have endless debates, sometimes hugely televised or streamed, sometimes in a back room, about basic science, biology, and geography. Heated discussion will divide people into confined groups, leading to violence.

Some will do the 'experiments of old', simple measurements of basic science, and will find different results. They will be ridiculed, until official scientific institutes will try to discredit them, and find THEY produce different results as well. Needless to say, mass panic will follow.

Religious people will make a very convincing argument the rapture has come, and we are now in limbo, or at least that's what I got from it.

Then will come the big event. If we are not able to fix anything, the last reasonably

normal year we will know as humanity is 2025. On the 12th of December that year, in the early morning for continental europe, the hole we punctured before will now succumb under the constant pressure and rip open. A merge of dimensions if you will. The rip will last about 3 days and not all of you will be there on the 15th. Expect major anomalies, things popping in and out of existence, written letters changing before your eyes, buildings changing direction, deterioration, or even the entire structure. The worst and most destructive are buildings, or large objects in general, popping into other objects, causing destruction on a massive, MASSIVE, global scale.

Many of you will think of it as a dream, and will tend to even more stupid decisions. Governments will think they are at war with another.

Because our most important equipment is deep underground, it'll be mostly unharmed. However destruction and death will take place here as well. After all that; it took us a while to regroup and find a way to survive. We then started to repair the machines and try to figure a way back. We didn't want to live in the apocalypse, and were determined to roll it all back.

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Blog

Introduction

Asteroids And Comets

August 14, 2021symbolcomms

Asteroid: Eiffel Tower Arriving

Asteroid: Golden Psyche Goddess

Asteroid: Rich Wrong-Way LP

Comet: Great Comet of 1819

Comet/Asteroid: Tunguska

Asteroid: Mailbox

Asteroid: Crashing

Telescope: Jupiters Moons

Asteroid Tracking: Arecibo

Asteroid Basics

Asteroid Symbolism Comms = Ops Identification and tracking.

There are many kinds of ops so knowing it's an "Asteroid" doesn't matter much, the details are where the message is.

For example...

06/21/2020 Ghislaine Maxwell hiding from the feds in plush Paris apartment

<https://nypost.com/2020/06/21/ghislaine-maxwell-reportedly-hiding-from-the-feds-in-paris/>

06/21/2020 Asteroid NY65 'size of Eiffel Tower' heading towards Earth's orbit at 29,000mph this week NY = New York – Eiffel Tower "France" coming

<https://www.dailystar.co.uk/news/world-news/asteroid-size-eiffel-tower-heading-22229052>

As you can see they were giving an update on Maxwell. Specifically that she was being secretly moved from France and would (eventually) end up in NY for prosecution. (hence the name of the Asteroid being NY)

I decoded this before she was officially arrested back on Twitter.

2 weeks later

07/02/2020 Ghislaine Maxwell Arrested at Teterboro Airport and charged with sex trafficking and sex trafficking conspiracy.

<https://www.independent.co.uk/news/world/americas/ghislaine-maxwell-jeffrey-epstein-timeline-b1816401.html>

Same day – Bird carrying a shark over the ocean.

Maxwell = Submarine Pilot = Shark

A joke being made for people who didn't think she could be smuggled into the country without causing an international incident.

Naturally this required Macron to flip, which I also decoded as having happened then. Note this was the SAME WEEK Maxwell was first reported as hiding in France.

Do you get the joke with the old woman and the dead cockerel?

I decoded that joke when I decoded the flip, but only upon looking today did I notice they even had Macron pictured with a cockerel statue!

The joke is something Jair Bolsonaro has gotten in trouble for talking about it. Basically.... Macrons wife is a lot older (and richer) than he is. Meaning he is a pretty face for her. Her "COCKeral"

<https://www.lindaikojisblog.com/2019/8/french-president-emmanuel-macron-drags-brazil-s-president-jair-bolsonaro-for-mocking-his-wifes-looks-on-facebook.html>

And now that the old rich woman's "Cockerel" is dead, it means he's a real man now making decisions for himself (like giving up Maxwell) – So it's a variation on dog/cat comms, specific for him.

I decoded not long before these flips that they had overcome legal hurdles which allowed them to track Maxwell's cell phone data.

water = info, Straw = precise way to get "water"

<https://decodingsymbols.wordpress.com/2021/02/25/plants-and-water-comms/>
And that was indeed how they tracked her.

01/05/2021 REVEALED: FBI located Ghislaine Maxwell tracking her cellphone
<https://www.dailymail.co.uk/news/article-9112613/FBI-located-Ghislaine-Maxwell-obtaining-warrant-track-cellphone-data.html> (Trust Wray)

Let's get back to Asteroids. I decoded a fascinating one this week.

Psyche: The Quintillion Dollar Asteroid

There's an asteroid in the news this month that NASA has decided to visit.

The unique thing about this asteroid named “Psyche” is it has so much metal/gold in it that it could make everyone on earth a billionaire!

<https://www.rt.com/business/462703-golden-asteroid-everyone-billionaire/>

This was news this month (top of image), and also June of 2019. (Bottom of image)

What is being communicated here?

To understand it... let's get into the history of the Asteroid!

Psyche was found March 17th 1852. Curiously, this was 1 day before the banking behemoth Wells Fargo was founded.

<https://en.wikipedia.org/wiki/1852>

I'm confident there is a connection. This helps us understand why this Asteroid is associated with massive world wide riches. Because Wells Fargo was the largest bank in the world just a few years ago. (Currently it's China)

<https://www.wsj.com/articles/SB10001424127887324144304578623492107145454>

Wells Fargo was built to service California and still is based from there, which helps explain why Drudge used a placement comm connected to Goldmine + California gold rush

However... if this Asteroid symbolizes a U.S. Bank – why is it that it was discovered in Italy?

The answer has two parts, firstly the announcement of “finding” the asteroid is the announcement they have a new asset far far away. (I'll get into this later)

Secondly... it's not specifically about Wells Fargo, as I go over in many posts “Asteroids” are about ops. Meaning Wells Fargo was part of a larger op that's being reference. It was not the entire op. So it's an essential part of the comm, but it's not the full answer.

So, what was the op?

Let's dig into the symbolism given by the declaration.

The name given to the asteroid is “Psyche” which is a story of the worlds most beautiful woman.

How... does that connect to a bank? Let's take a step back and look at the timeline

again.

03/04/1852 Phi Mu Sorority is Founded

03/17/1852 Psyche Asteroid discovered

03/18/1852 Wells Fargo founded to service California

Just a couple of weeks before the Asteroid/Bank was set up a sorority was created. The 2 first secret societies for women sprang up in the same place. They spread to the other colleges for women of the day as well.

Salem college was during this time not just a college, but also a primary school/high school, meaning much younger girls.

Now let's look closely at the story of "Psyche" and it'll become crystal clear what this all means.

[https://en.wikipedia.org/wiki/Psyche_\(mythology\)](https://en.wikipedia.org/wiki/Psyche_(mythology))

A story of a beautiful woman given a task by a god to collect a "huge amount of seeds" she is told to never expose the man she has sex with to avoid a scandal, which she eventually does.

In the end she is rewarded by being transformed into a goddess.

Define blackmail/prostitution.

Wells Fargo on the other hand began as a way to exchange money in the emerging land of California. How do you do this over such great distances? Enter their new tool: The Pony Express. A way to move MONEY, and GIRLS, faster than ever over long distances.

Reconcile both points.

They needed attractive young women that could keep a secret (invent Sororities), they needed a way to move them around quickly all over the country (invent Pony Express) They needed a way to fund it (invent Wells Fargo)

That's the basic answer, but we can go even deeper. "Psyche" originates from the story "The Golden Ass"

A story about a man who gets turned into a DONKEY and humiliated, he is told the story of the whore goddess Psyche, and his humiliations end when he is asked to join the cult of ISIS. https://en.wikipedia.org/wiki/Islamic_State_of_Iraq_and_the_Levant

Donkey?

The comms used connecting the cult women as “Psyche” and the blackmailed men as Ass/Donkey – dates back just a couple decades earlier than the first appearance of the Democratic Donkey

It looks like we may have found the origins of the Democrat Donkey. Symbolism for someone blackmailed by this op. It gives the 6 horses in the Wells Fargo logo a new meaning.

Note the first two female cults each having lions for symbolism. Big cats, note the positioning of the legs spread lions and their tails.

<https://decodingsymbols.wordpress.com/2021/04/13/celebs-and-pets/>

Note also the first use of the Democrat “Donkey” involved a lion. Official charity of Alpha Delta Pi is the Ronald McDonald Charity.

The HQ of this sorority is in “Peachtree” I suspect a further nod to the meaning.

<https://metro.co.uk/2016/12/17/it-turns-out-the-peach-emoji-is-overwhelmingly-used-in-a-sexual-context-6329515/>

Curiously, I was digging into House of Cards today and noticed they made a joke about peaches looking like a butt, and this caused a political scandal. Just more indication this is a well known (and old) comm about genitals.

[https://en.wikipedia.org/wiki/House_of_Cards_\(season_1\)](https://en.wikipedia.org/wiki/House_of_Cards_(season_1))

It’s a water tower, Water = info

<https://thegate.boardingarea.com/peachoid-water-tower-looks-like-a-babys-butt-with-a-rash-but-people-love-it/> people come from all over the world to see it.

The story of Psyche also involves Black water from the underworld being collected. (Again, Water=info) Creating blackmail.

Do you understand this comm now? Do you understand why it would be announced in Italy? Let’s go over that. Remember, this was 1850’s Italy, and what happened just before that in Italy?

Rothschild as the Central Bank of the world creates a pipeline thru Italy in the 1830’s.

Now critical thinking: They had people traveling in ships all around the world, how to

relay to friendlies important finds/updates?

The answer is thru symbolism – they can't say they set up a sex blackmail bank after all, but they can say they found an asteroid which they named after a story about a beautiful woman hired for sex.

They have all these young beautiful girls blackmailing, a system to move them all across the country, and a bank set up to fund it.

All of that said in a science article, something for the Rothschilds and associates to read and know all is well.

This was during the time when they were expanding the telegram all over the world, even connecting the United States and Europe.

But of course to travel that distance then would take months, this is why it's talked of like it's a foreign planet, because back they weren't mobile like today.

Fast forward to today and it's Warren Buffets largest holding, and if you listen to him he talks in videos that if he could put all his money in just one stock it'd be Wells Fargo.

(He has to stay at 10% or his legal status changes to a holding bank)
To briefly mention the other secret society for women, note they changed their name from "Alpha Delta Phi" to "Alpha delta Pi" for reasons nobody is sure of.

If you've read my past posts you already know the answer to that. Pi is a symbolism comm for coded ops. The ability to read in code and take jobs.
<https://decodingsymbols.wordpress.com/2021/07/22/clown-pi/> likely when the comm was Phi it was before clowns and Pi comms, and so it adapted into a more suitable symbolism.

The official charity is Ronald McDonald, because everything is conneted
<https://decodingsymbols.wordpress.com/2021/04/29/fast-food-and-false-flags/>

11/17/2015 Warren Buffett and Bill Gates have a McDonald's gold card But good luck getting your hands on your own.
<https://www.theguardian.com/lifeandstyle/shortcuts/2015/nov/17/free-big-macs-for-life-billionaire-rob-lowe-mcdonalds-gold-card>

It was Obama who approved the original "Psyche" mission, and as such it was him coordinating millions of taxpayer dollars to ops.

Obama was for all intensive purposes on the way out the door giving Warren Buffet a check just days before Trump took office.

Also, of course given Obama funded ops connected to Berkshire Hathaway, what did Trump approve right after it? That would be a 500 Million dollar mission code named "Veritas" going to explore "Venus"

[https://en.wikipedia.org/wiki/VERITAS_\(spacecraft\)](https://en.wikipedia.org/wiki/VERITAS_(spacecraft))

Interesting name, makes me wonder if it's backchannel funding an expansion in real journalism. In the past 20 years there has been no better force for journalism than Project Veritas.

But that's just a theory, I'll need to dig deeper as we get more comms for it.

Note the earlier Psyche comm – From June 13th 2019.

This was the day the united states officially pushed thru the Space Force.

<https://spacenews.com/house-armed-services-committee-votes-to-create-a-u-s-space-corps/>

Along with it re-appearing this week, in both cases it seems to be hyping up ops funding. <https://decodingsymbols.wordpress.com/2021/08/05/blackrock-plus/> in this post I go over some of the ways the money is being used.

Obviously that's distinct from Wells Fargo, but It's notable Wells Fargo switched CEO's. Often this happens thru a flip.

03/28/2019 Wells Fargo CEO Tim Sloan steps down suddenly

<https://www.cnn.com/2019/03/28/investing/wells-fargo-ceo-retire-tim-sloan/index.html>

Wells Fargo is based in CA. Given the Psyche comms connect to CA ops... who did Q highlight as controlling California?

Note the mention of a "family" that runs CA – all connected, are they sticking around?

08/05/2021 Shock poll shows Gavin Newsom losing recall vote by double digits

<https://www.sfgate.com/gavin-newsom-recall/article/poll-Gavin-Newsom-recall-losing-Elder-Paffrath-16364991.php>

Note Wells Fargo is officially based in San Francisco, same as Pelosi.

Last year they closed all their branches of History museums except San Francisco.

09/01/2020 Wells Fargo Will Close all Corporate-History Museums except the one in San Francisco.

<https://www.wsj.com/articles/wells-fargo-will-close-most-of-its-history-museums-11598986306>

Fast forward 1 year....

08/10/2021 Atlantic Magazine: 'Nancy Pelosi Will Announce that She's Stepping Down'

<https://www.breitbart.com/politics/2021/08/10/atlantic-magazine-nancy-pelosi-will-announce-shes-stepping-down/>

It's been a big week for departures.

08/10/2021 Andrew Cuomo resigns amid sexual harassment scandal

<https://www.politico.com/states/new-york/albany/story/2021/08/10/andrew-cuomo-resigns-1389566>

I believe this is the takeover of the ops, and it has finally worked its way to the heads. Last year all the nursing home deaths in CA and NY represented bad actors being in positions of power, what has happened since then is an infiltration.

Long term solutions as Q once said.

And on that point, let's move on to a connected comm.

Asteroid LP

The day the Psyche reporting went up we had headlines of GOOG Founder fleeing.

<https://web.archive.org/web/20210806152215/http://drudgereport.com/>

I notice these comms about space also this week. It bares a few things in common with the Psyche Asteroid. Not just because they are both running away.

<https://www.msn.com/en-us/news/technology/runaway-star-caught-streaking-across-milky-way-at-2-million-mph-in-the-wrong-direction/ar-AANDiPF>

One of the most "metal-rich" Stars ever detected given the designation "LP" originally had a partner star but is now going the wrong direction with a death wish?

Someone getting a warning? Any "rich" people with the initials LP that split with a partner in the news recently for running?

How about the co-founder of Google? 6th richest man on the planet.

<https://www.celebritynetworth.com/richest-businessmen/richest-billionaires/larry-page-net-worth/>

He and Sergey Brin stepped down from GOOG late in 2019, and while Sergey has been in Italy, Larry Page apparently went “off the grid” hiding in New Zealand. (Door step to Antarctica)

Q never called out Larry Page specifically, but his partner Sergey got a few posts.

I suspect the majority of billionaires/company heads are cooperating and then there are a few that refuse to risk cooperation and do something like this.

<https://gizmodo.com/larry-page-revealed-as-another-tech-billionaire-with-se-1847434522>

<https://scitechdaily.com/bizarre-metallic-star-spotted-hurtling-out-of-the-milky-way-at-2-million-miles-an-hour/>

This whole issue of people fleeing is interesting to reconcile with this weeks comms.

For example, in the last month there have been 3 news reports of people forced into submission by taping them to their chairs on airplanes.

07/12/2021: 1st class woman tacked as she tried to open plane door mid flight.

Passenger duct-taped and zip-tied to the seat.

<https://www.zerohedge.com/political/woman-duct-taped-seat-after-trying-open-plane-door-midflight>

08/04/2021: Berry Maxwell brags his parents are rich after molesting the female staff and then physically attacking. Duct taped to seat.

<https://www.zerohedge.com/political/frontier-airlines-supports-crew-who-duct-taped-unruly-passenger-rowing-back-comments-they>

08/11/2021: Boy aged 13 tried to kick open plane window mid flight. Duct Taped to seat.

<https://www.zerohedge.com/political/watch-boy-duct-taped-seat-after-trying-kick-out-window-american-airlines-flight-13-year-old-boy>

Sudden rush of people trying to escape planes mid-flight? Comms of forcing people into flights they don't want to go on?

Sounds like something Space Force Ops might be handling (took most personal from Air Force)

Especially with the guy who molested the female staff and had the name “Maxwell”

(Remind you of how Maxwell was forced overseas?)

<https://decodingsymbols.wordpress.com/2021/02/15/maxwell-dominoes-rc-addicted-terror-amar/>

11/17/2019 The night in October 2000 that Prince Andrew went to a 'hookers and pimps' party with Heidi Klum and his good friend, Jeffrey Epstein's procurer Ghislaine Maxwell elected.

<https://www.dailymail.co.uk/news/article-7695307/Prince-Andrew-partied-Heidi-Klum-Ghislaine-Maxwell-New-York-Exclusive-photos.html>

Just like Maxwell was, it may be that people are being moved right now.

In recent decades there was a big issue regarding how to operate without defying foreign airspace, and this is one of the things people were flipped to accomplish.

<https://decodingsymbols.wordpress.com/2021/08/05/blackrock-plus/>

08/11/2021 Faraway Planets Don't Seem So Distant Anymore

<https://www.msn.com/en-us/news/technology/faraway-planets-don-t-seem-so-distant-anymore/ar-AANbGU7>

Transition In Post

Ok, before moving on to the next decode, let's go over the basics.

Note the presence of water being unique to Comets, while Asteroids involve precious metals.

Asteroid: Ops/Ops Tracking = Can connote anything worth tracking but is not typically open invitation.

Comet: Water = info. COME + = as in COME GET INVOLVED WITH THIS OP. typically connotes a movement of agents (not necessarily ops as it can be recreation/or a transition into a place with ops but not tied to an op i.e. moving to a new neighborhood without securing a job)

This distinction between water=info based comets and rocky asteroids with money inside them.

Just had to get that definition out of the way before this next decode.

People have asked me to keep posts focused on subjects.

So what I'm going to do is extract Asteroid/Comet decodes from past posts and when possible delete the older one. That way I can keep the number of posts smaller and focused! I will be editing/adding to them so it's worth continuing even if you've read them.

I actually have many decodes I could share from this week that'd fill it up to the usual length.... but they aren't about comets/asteroids. So I will no longer be treating this blog as a reservoir for every little decode I do and instead make it more focused so people can learn it easier.

And to that point, many people didn't understand this next one, so I spent a while trimming the fat and adding clarification. It's a perfect one to demonstrate why a more focused post is better.

Great Comet of 1819: Antarctica Section

The Napoleonic Wars: the UK fought with Russia against France and all the lands he had taken over. The U.S. at this time waged war against the UK.

Consider that after peace was secured just a few years later there was a curious push towards scientific exploration and a comet was seen around the world known as "The Great Comet of 1819"

07/04/1819 First Russian Antarctic Expedition Leaves to prove or disprove the existence of Australis/Antarctica (https://en.wikipedia.org/wiki/Terra_Australis

07/04/1819 William Herschel makes last telescopic observation of Great Comet of 1819

01/30/1820 British explorer Edward Bransfield aboard Williams sights Trinity Peninsula, Antarctica, claiming it for Britain <https://www.onthisday.com/search?q=Antarctica&t=e>

This is the scientist who discovered Uranus

<https://decodingsymbols.wordpress.com/2021/07/08/chernobyl-plutonium-pluto/>

Note the observation of the great comet of 1819 being on July 4th 1819 – the same day Russia departed for Australis/Antarctica. Australis = Original name for Antarctica.

Note the new technique used Polarimetry for how they observed the comet. This is noted in recent scientific texts where in 2016 they used the old observations of this comet to calculate a new trajectory. Amazing how much scientific data they can gather from such old instruments eh?

Polar is a word most frequently associated with what region?

https://en.wikipedia.org/wiki/Polar_bear <https://www.polarcruises.com/antarctica>

<https://www.redalyc.org/pdf/571/57150509006.pdf>

So what does the great comet of 1819 have to do with Antarctica?

Remember, Comet comms are usually about people coordinating movements. Therefore it stands to reason the great comet = Trip to "Antarctica"

but that's not what's interesting about this. look at history.

The major entities that crushed France were Russia and the UK and they, along with the U.S. all decided to go and see if Antarctica/Australis exists 1819-1820?

<https://www.onthisday.com/search?q=Antarctica&t=e>
What if the trip from Antarctica itself was also just a comm?

A comm that allowed them to publicly detail their trials and tribulations for Rothschild (just like the original Psyche ops).

So, what exactly were they doing if not in Antarctica/Australis?

This is an article Q linked to and asked us to learn from in Q 851...

There is a large section about the Sovereign Military Order of Malta – a catholic group that were key players in the rise of Hitler and became much of the early CIA.

<https://web.archive.org/web/20170123170241/https://www.cia.gov/library/readingroom/docs/CIA-RDP90-00845R000100170004-5.pdf>

Note the timeframe of Malta being particularly active in 1565, 1571 underlined above, reconcile with “Terra Australis” which was the original name for Antarctica.

If you check the wiki page the most prominent map available of this mysterious place is from 1570 https://en.wikipedia.org/wiki/Terra_Australis

Both Malta and Terra Austrilius date back earlier than that if we go by official accounts, but I’m drawing attention to the overlap in activity.

In the text I highlighted Malta Knights were noted as a major military presence in the Mediterranean until 1798 when Napoleon defeated them. The Order then sought temporary protection under the Russian Emperor Paul I in 1797

Major military presence! TEMPORARY PROTECTION from Russia around 1815.

Malta knights were not like typical soldiers according to the texts. They were the children of wealthy aristocrats, they were pope loyal and upon being relieved.... when the war ended in 1815, what do you think happened to them? TEMPORARY PROTECTION in Russia = a lot of people needed to be moved away from Russia ASAP.

Why the sudden interest from 3 countries all moving to the same place at the same time who were all just in war to go and see if another continent existed?

I think the answer is back then Rothschild had agents all over the map, and so after the war they combined newly displaced excess agents hiding in Russia into one place for a new direction.

In which case they didn't really go to "Australis/Antarctica" to prove or disprove it exists they went somewhere else.

Wait... but if they didn't prove that Australis/Antarctica was real in 1820? And before that it was thought to probably not be real. When did the first person really find it?

A better question is.... What if Australis/Antarctica was always a lie?

What if there are really only 6 continents?

How would the public know? It's the only continent in the world you aren't allowed to go to.

Officially only 1k (all government/scientists) live their in the winter, with just a few thousand that visit during the summer.

<https://www.activewild.com/antarctica-population/>

In 1820 they could have gone anywhere after all and pretended it was "Australis"

Old maps make it a little more obvious as you can see.

Australia is famously where countries would bring prisoners they had no room for. A perfect place to organize an op?

<https://www.youtube.com/watch?v=OZLc4QcJb-U>

However I'm sure the larger BOOM is the whole 1 of the 7 continents might not really exist. So let's take a closer look at that.

So... the entrance to Antarctica is called what? Deception Island – ring shaped Volcano island, with legendary "Polar Swims" discovered in 1820.

https://en.wikipedia.org/wiki/Deception_Island

This is one of the few places the public is allowed to go. (island far off the coast of mainland) Only government scientists are allowed to go to the mainland.

Consider Operation Paperclip and Operation Highjump.

One was to establishing a RESEARCH BASE in Antarctica, and the other? The other

was a secret plan to absorb MKUltra specialized Nazi's during the exact same timeframe.

Coincidence? Both times it involved countries merging with criminal parties in Antarctica. UK/US/RUS in 1820 to prove/disprove Australis. And in 1946 it was US/GER setting up a "research base" same time frame as MKULTRA experiments beginning in America.

It's highly likely that going to Antarctica is a comm for infiltration, and every news report about it from 1820 until today has just been a comm sent by agents.

At some point the lie got so big there was no way to just come clean, so they just keep it going forever.

This is likely why they set up the "Astronomical society" during the same timeframe, because they knew they would be using many using many comets/asteroids to coordinate their newly free SMOM army of secret agents. (remember SMOM eventually became the CIA backbone according to the article linked to)

07/04/1819 First Russian Antarctic Expedition Leaves to prove or disprove the existence of Antarctica https://en.wikipedia.org/wiki/Terra_Australis

07/04/1819 William Herschel makes last telescopic observation of 1819 comet (U.S. independence day)

01/30/1820 British explorer Edward Bransfield aboard Williams sights Trinity Peninsula, Antarctica, claiming it for Britain <https://www.onthisday.com/search?q=Antarctica&t=e>

01/12/1820 Royal Astronomical Society founded in England
https://en.wikipedia.org/wiki/Royal_Astronomical_Society

A lie kept alive by almost every country in the world, many owning parts of a fictional continent.

The fact that so many countries "own" Antarctica – well...

Consider the world's largest meteorite on earth.

Hoba 66k (Means Gift) discovered in 1920 – which is the same year the precursor to the UN was founded. The League of Nations. Note the design of the UN logo relative to Hoba. Never moved, but given in 1987 as a donation to gov & they built around it.

Cooperation comms between nations. Likely something akin to Five Eyes – FVEY.

Anyway, depending on the site you visit you'll get all sorts of answers about how plausible it is if you want to visit it, as to whether you will be able to.

Some sites claim you can just hop on a ship and go to “Deception Island” to look at some chinstrap penguins. Other sites claim you can get on an airplane and fly there, <https://landedtravel.com/destinations/flights-to-antarctica/> but the fine details always seem to say that you can only go to small islands far outside of the mainland.

Which means anytime we see Antarctica in the news or in secret communications then we know it's about infiltrations.

e.g. John Podesta had a secret e-mail leaked to Wikileaks about it which simply had images labeled “Antarctica” with a Chinese headline of “Iceberg dissolves quickly”

11/04/2008 Obama Hussein Elected

11/29/2008 PODESTA CHINA Antarctic Dissolves Quickly

So it's about the changing of the landscape with Obama replacing Bush, specifically regarding “penguins” a comm for agents seeing the writing on the wall of the big chagne.

This whole issue of penguins being agents..

05/02-04/2003 Penguin 1 <http://pc1.penguinicon.org/>

05/05/2003 Linked In largest online networking employment site launch
<https://en.wikipedia.org/wiki/LinkedIn>

I went over Penguin 1 in this post

<https://decodingsymbols.wordpress.com/2021/06/06/old-internet-memes/> talking about how it was likely used to coordinate agents. Digging this week I found its inaugural appearance coincided with a network employment site starting.

I don't think that's a coincidence. This answers the question of how the people scouted would be coordinated into the job.

Linux/Unix being the one and only way to prevent the evidence endemic to Windows/Apple OS. It's an important skill to recruit for.

curious “facts” about Antarctica. All poop (evidence comm) is collected.

<https://decodingsymbols.wordpress.com/2021/01/30/comms-list-short-placeholders/>

<https://www.bbc.com/news/world-us-canada-44414747>

Also, most Meteorites come from Antarctica

<https://wandereatwrite.com/life-at-mcmurdo-station-antarctica/> and apparently life at McMurdo involves free condoms being everywhere.

The most famous meteorites from Antarctica? That'd be the Allan Hills ones... which shares the name of the hospital where the most infamous MKUltra experiments happened.

And so this means when we get news about how massive pieces of ice have broken away from Antarctica, it means we are probably hearing news about data moving around.

Money changes are made alongside which are understood as payments for that data.

07/11/2017 Musk buys Paypal origin site – X site worth millions due to sentimental value

<https://web.archive.org/web/20201112022913/https://qz.com/1026167/elon-musk-just-bought-x-com-the-domain-he-once-owned-from-paypal/>

07/12/2017 Trillion-ton iceberg 6km breaks away from Antarctica

<https://nypost.com/2017/07/12/massive-trillion-ton-iceberg-breaks-away-from-antarctica/>
Fits quite well given Musk is the one who seems to begin the funding for various infiltration cells.

<https://decodingsymbols.wordpress.com/2021/02/13/elon-musk-the-x-bank/>

One last one I'll go over.

12/01/2016 Astronaut Buzz Aldrin Medically Evacuated From Antarctica

<https://www.nbcnews.com/news/us-news/astronaut-buzz-aldrin-medically-evacuated-south-pole-n690616>

With Trump's surprise win a lot of agents had to get a signal to "emergency evacuate"

Buzz Aldrin being a face likely representing a larger group. One that involved John Kerry.

11/11/2016 John Kerry lands in Antarctica, highest U.S. official to visit

<https://www.pbs.org/newshour/world/john-kerry-lands-antarctica>

Tunguska Event: Comet or Asteroid?

06/30/1908 Tunguska Event

An explosion in 1908 Russia called the "Tunguska Event"

The most widely accepted theory is that it was the result of either a comet or asteroid crashing.

On pop culture it's been associated with nuclear aliens, a Tesla death ray, a black hole, god and more.

<https://www.youtube.com/watch?v=GbLx3ffiekU>

To answer this question let's consider history. Let's look at neighbor of 1908 Russia in Persia (Iran)

Not long before Tunguska In 1901 a man from London negotiated oil concessions with Qajar of Persia. Exclusive rights for oil for 60 years in a vast tract of territory including most of Iran. He had just found the largest supply of oil the world just one month before Tunguska.

05/26/1908 British struck IRAN OIL -APOC Created

https://en.wikipedia.org/wiki/Anglo-Persian_Oil_Company

06/30/1908 Tunguska Event

Russia was next door to Persia and by 1913 APOC had built the largest refinery in the world. – You know them today as BP- British Petroleum.

Thus one month before Tunguska the pyramid realized they hit the biggest mother-lode of oil EVER & unlike in Russia, in Persia/Iran they newly had 100% exclusive rights for 60 years.

What to do in Russia? The same thing they did in 1820.

They needed plants and fast, so they moved their entire network of oil industry plants from Siberia to Iran to build the biggest refinery ever made (and remained biggest for 50 years)

Plants likely brought what oil was in transport at the time, dumped it into a forest, and lit it on fire before leaving. Hence the scorched earth.

In local time Tunguska happened on the 17th of June at exactly 07:17 Note the mention if it sparsely populated i.e. a good place to do something shady. 17/Q comms then and now denote a secret activity never to be spoken bluntly about.

In 1911 – Rothschilds stopped lending to Russia- possibly because of having less vested interests in the territory.

Note how in X-files the Tunguska event is specifically connected to black oil contamination. Symbolism gives away the history.

Asteroid Mailbox

08/23/2020 Asteroid VP1 could hit the U.S. 1 Day Before Election

<https://www.tmg.com/2020/08/23/nasa-asteroid-earth-election-day-november-2-post-office-trump/>

Note the asteroid is poised to hit U.S. Mailboxes before the election. Likely mail-in voting ops. And having seen the results post 2020, the comm seems pretty clear.

<https://decodingsymbols.wordpress.com/2021/01/23/100-days-countdown/>

<https://decodingsymbols.wordpress.com/2021/01/26/election-fraud-proof-videos/>

It's a bunch of agents doing ops on a schedule – that schedule is represented by the asteroid. When it arrives is typically when the op's goal is to be achieved. In this case they were paying people to stuff mailboxes, and that would happen the day before the election.

<https://decodingsymbols.wordpress.com/2021/01/26/election-fraud-proof-videos/>

11/25/2020 Giuliani Points Out Major Problem with Mail-In Ballots in Pennsylvania: Only 1.8 Mail-In Ballots Were Sent Out – But 2.5 Million Were Counted (VIDEO)

<https://www.thegatewaypundit.com/2020/11/giuliani-points-major-problem-mail-ballots-pennsylvania-1-8-mail-ballots-sent-2-5-million-counted-video/>

Asteroid Crashing

Consider this headline.

01/23/2019 SPACE BASH 'Super Wolf Blood Moon' was hit by an ASTEROID and it was caught live on camera at 4:41am UK time on January 21,

<https://www.thesun.co.uk/tech/8260859/super-blood-moon-asteroid-video-photo/>

“this is evidence of an impact on the Super Wolf Blood Moon. “This is the first time in the history of astronomy that a lunar impact flash [was] recorded during a lunar eclipse,”

<https://www.thesun.co.uk/tech/8260859/super-blood-moon-asteroid-video-photo/>

So what does it mean then if an Asteroid crashes into the moon?

At the time Government shutdown was going on.

12/22/2018 U.S. Government shutdown begins:

<https://www.sciencemag.org/news/2018/12/us-shutdown-begins-it-s-disheartening-discouraging-deflating>

Jan 21st just so happens to have been the 31st day of U.S. Government shutdown.

I'm A Senior Trump Official, And I Hope A Long Shutdown Smokes Out The Resistance
https://dailycaller.com/2019/01/14/smoke-out-resistance/?fbclid=IwAR1-jITvUE-hzV_m_528Xr7cp-ZjbuO7UTOlhZX6-Q5JRdUPkoqSzkiiEBk

At the time many people including myself were thinking that at day 31 there would be a slew of firings that would be a massive downsizing in the federal government due to furlough rules.

01/15/2019 Trump's shutdown trap?

https://www.americanthinker.com/blog/2019/01/trumps_shutdown_trap.html

And so just as we pass the threshold necessary to mass fire we get an asteroid hitting the moon!

As I go over here

<https://decodingsymbols.wordpress.com/2021/01/30/comms-list-short-placeholders/>
moon comms are a way to signify an unseen place. i.e. the DARK SIDE of the moon forever out of view.

Take that into account and it implies that we did have massive firings then, they just were not made public. Possibly CIA, since the very nature of the work prohibits most agents from becoming public knowledge.

Roughly one year delta before it.

Asteroids = precious metal = funding.

Asteroid Crashing = removal of that funding!

Also, a more recent reporting of an old case.

02/16/2021 A NASA Spacecraft May Have Seen A Five-Ton Meteor Explode In Jupiter's Atmosphere "The incident happened last year on Friday, 10 April 2020 For 17/Q milliseconds, there was a bright flash"

<https://www.forbes.com/sites/jonathanocallaghan/2021/02/16/something-crashed-into-jupiter-last-year-and-a-nasa-spacecraft-saw-it-happen/?sh=25e7d66a713f>

Jupiter relative to Moon comms would be what? In my comms list I put the distinction of Jupiter as likely one of being official government bodies.

And if we go to Q that day it give what could be an answer on who this relates to, which is that.

Q often mentioned how markers are for the future + News unlocks the map. This is how we use the news with the map to unlock the truth.

Actually let's take a small detour to clarify "Jupiter" historically for these kinds of comms.

Jupiter Telescopes

Galileo famously known for pioneering astronomy and profiting off of selling spyglasses/Telescopes.

August 8th 1609 the Venetian senate (Italy/Vatican) examined Galileo's telescope – 17 days later he demonstrated it. <https://www.onthisday.com/date/1609> early the next year – 1610 January seventh – the Italian Galileo discovered the 4 largest moons of Jupiter.

Officially recorded as the first telescopic observation of non Earth moons! And amazingly enough a German did the same thing independently the very next day. (massive coincidence? that two people long before long distance communications separated by vast distances just so happen to look at the same place in the same time to see something microscopic in the sky nobody ever saw before?

https://en.wikipedia.org/wiki/Simon_Marius

Define Jupiter in 1610 <https://www.louvre.fr/en/oeuvre-notices/henri-iv-jupiter>

So this was a French king commonly depicted as "Jupiter" in 1600 and he was assassinated in 1610 just a few months after Galileo's team used their newly invented spyglass (telescope) to pinpoint the Moons (people around) Jupiter (King of France)

And in case you are wondering about motive

https://en.wikipedia.org/wiki/Henry_IV_of_France well, the Pope hated Henri and excommunicated him, his father was assassinated as well.

The king had a dozens assassination attempts made against him before one succeeded (probably why there was a sudden demand funding new long distance spy glasses eh?)

This helps demonstrate the long history of using "science" to coordinate government lies right out in the public square, keeping them dumb to it, and over the years they've only kept piling on the complexity of it. (Which is why it's so important to keep us dumb)

Speaking of which, how do they track asteroids today?

Asteroid Tracking: Arecibo